unfoldingWord® Translation Notes

v90

Luke

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unfoldingWord® Translation Notes - Luke

Luke Introduction

Introduction to Luke

Part 1: General Introduction

Outline of Luke

1. Dedication to Theophilus (1:1–4)
2. Prologue
   - The birth of John the Baptist (1:5–80)
   - The birth and youth of Jesus (2:1–51)
   - The ministry of John the Baptist (3:1–20)
   - The baptism, genealogy, and temptation of Jesus (3:21–4:13)
1. The teaching and healing ministry of Jesus in Galilee (4:14–9:50)
2. Jesus teaches along his journey to Jerusalem
   - Judgment by God, and people's judgments about Jesus (9:51–13:21)
   - Who will be part of the kingdom of God (13:22–17:10)
   - Responding to Jesus by welcoming or rejecting him (17:11–19:27)
1. Jesus in Jerusalem
   - Jesus' entry into Jerusalem (19:28–44)
   - Jesus teaches in the temple: conflict over his identity and authority (19:45–21:38)
   - Jesus' death, burial, and resurrection (22:1–24:53)

What is Luke about?

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

certain that what he had been taught about Jesus was true. However, Luke expected that what he wrote would encourage all followers of Jesus.

How should the title of this book be translated?

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

Who wrote Luke?

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

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

Part 2: Important Religious and Cultural Concepts

The kingdom of God

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

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

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

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

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

Part 3: Important Translation Issues

What are the Synoptic Gospels?

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

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

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

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

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

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

Major issues in the text of the book of Luke

ULT follows the readings of the most accurate ancient manuscripts of the Bible. However, there may already be older versions of the Bible in the translators' regions that follow the readings of other manuscripts. In the most significant cases, the introductions to the chapters in which these differences occur will discuss them and recommend approaches. (See: Textual Variants)

Luke 1

Luke 1 Introduction

Luke 1 Chapter Introduction

Structure and Formatting

1. Dedication to Theophilus (1:1–4)
2. The angel Gabriel announces to Zechariah that his wife Elizabeth is going to bear a son, John the Baptist (1:5–25)
3. The angel Gabriel announces to Mary that she is going to become the mother of Jesus (1:26–38)
4. Mary goes to visit Elizabeth (1:39–56)
5. John the Baptist is born (1:57–80)

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

Religious and Cultural Concepts in This Chapter

"He will be called John"

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

Luke 1:1

ULT	UST
Since many have attempted to compile an account concerning the things that have been fulfilled among us,	*Many people have already been writing about the things that happened among us.*

ULT concerning the things that have been fulfilled among us
UST about the things that happened among us
(περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [about those things that have happened among us]

Support Reference: Active or Passive

ULT among us
UST among us
(ἐν ἡμῖν)

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

Support Reference: Exclusive and Inclusive 'We'

Luke 1:2

ULT	UST
just as the ones having been from the beginning eyewitnesses and servants of the word handed them down to us,	*They have been recording what the people who saw these things happen told us about them. Those people were there from the time when everything first started happening, and they have been sharing the story ever since.*

ULT **the ones having been & eyewitnesses**
UST the people who saw these things happen & Those people were there
(οἱ & αὐτόπται & γενόμενοι)

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

Support Reference: Metonymy

ULT **servants of the word**
UST they have been sharing the story
(ὑπηρέται & τοῦ λόγου)

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

Support Reference: Metonymy

ULT **servants of the word**
UST they have been sharing the story
(ὑπηρέται & τοῦ λόγου)

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

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
eyewitnesses	saw these things happen
servants	they have been sharing
of the word	the story

Luke 1:3

ULT	UST
it seemed good to me also, having carefully investigated everything from the beginning, to write for you an orderly account, most excellent Theophilus,	*I myself have carefully investigated everything that happened from the very beginning. So I decided that I should also write an accurate account for you. Your Excellency, Theophilus,*

ULT **having carefully investigated everything from the beginning**
UST have carefully investigated everything that happened from the very beginning & an accurate
(παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς)

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

Support Reference: Background Information

ULT **for you & most excellent Theophilus**
UST for you. Your Excellency, Theophilus
(σοι & κράτιστε Θεόφιλε)

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

Support Reference: Forms of 'You' — Formal or Informal

ULT **most excellent Theophilus**
UST Your Excellency, Theophilus
(κράτιστε Θεόφιλε)

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

> ULT **most excellent**
> UST Your Excellency
> (κράτιστε)

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

> ULT **Theophilus**
> UST Theophilus
> (Θεόφιλε)

The name **Theophilus** means “friend of God.” It may describe this man’s character, or it may have been his actual name. Most translations treat it as a name.

Support Reference: How to Translate Names

Luke 1:4

ULT	UST
so that you might know the certainty concerning the things that you have been taught.	*I want you to know that what people have told you about Jesus is true.*

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

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [what people have taught you]

Support Reference: Active or Passive

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

Luke assumes that Theophilus will know that he means what he has been **taught** about Jesus. Alternate translation: [what people have taught you about Jesus]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
you might know	I want you to know that

Luke 1:5

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

ULT **In the days of Herod, king of Judea**
UST When Herod was the ruler of Judea
(ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας)

This time reference introduces a new event. Alternate translation: [During the time when King Herod ruled over Judea]

Support Reference: Introduction of a New Event

ULT **In the days**
UST When
(ἐν ταῖς ἡμέραις)

Here, Luke uses the term **days** to refer to a particular period of time. Alternate translation: [During the time when]

Support Reference: Idiom

ULT **there was a certain priest**
UST there was a Jewish priest
(ἐγένετο & ἱερεύς τις)

This phrase introduces a new character in a story. If your language has an expression of its own that serves this purpose, you could use it here.

Support Reference: Introduction of New and Old Participants

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

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of Abijah**
> UST was a descendant & Abijah & who were also descendants of Abijah
> (Ἀβιά)

Abijah is the name of a man.

Support Reference: How to Translate Names

> ULT **his wife {was} from the daughters of Aaron**
> UST His wife & She was a descendant of Aaron{, and so she was also from the priestly line
> (γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών)

Here, the word **daughters** means “descendants.” Alternate translation: [his wife was a descendant of Aaron]

Support Reference: Metaphor

> ULT **was} from the daughters of Aaron**
> UST was a descendant of Aaron{, and so she was also from the priestly line
> (ἐκ τῶν θυγατέρων Ἀαρών)

This means implicitly that she, like Zechariah, was descended from the line of priests going back to Aaron, the first high priest. Alternate translation: [his wife also came from the line of priests]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
days	When
of Herod, king	Herod was the ruler
king	was the ruler
of Judea	of Judea
a & priest	Jewish priest
Zechariah	Zechariah
of Abijah	was a descendant & Abijah & who were also descendants of Abijah
of Aaron	Aaron{, and so she was also from the priestly line
was} Elizabeth	Elizabeth

Luke 1:6

ULT	UST
And they were both righteous in front of God, walking blamelessly in all the commandments and statutes of the Lord.	*God considered that both of them were righteous because they always obeyed everything that the Lord had commanded.*

ULT **in front of God**
UST God considered that
(ἐναντίον τοῦ Θεοῦ)

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

Support Reference: Metaphor

ULT **walking & in all the commandments and statutes of the Lord**
UST because they & obeyed everything that the Lord had commanded
(πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ Κυρίου)

The term **walking** means “obeying.” Alternate translation: [obeying … everything that the Lord had commanded]

Support Reference: Metaphor

ULT **all the commandments and statutes of the Lord**
UST everything that the Lord had commanded
(πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ Κυρίου)

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

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
righteous	righteous
God	God considered that
blamelessly	always
statutes	that & had commanded
of the Lord	the Lord

Luke 1:7

ULT	UST
But they did not have a child, because Elizabeth was barren, and they were both advanced in their days.	*But they did not have any children, because Elizabeth had been unable to bear children. And now she and her husband were too old to have children.*

ULT **But**
UST But
(καὶ)

The word **But** indicates a contrast, showing that what follows is the opposite of what would be expected. People expected that if they did what was right, God would allow them to have children. Although this couple did what was right, they did not have any children.

Support Reference: Connect — Contrast Relationship

ULT **both advanced in their days**
UST she and her husband & too old to have children
(ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν)

To have moved forward or to have **advanced** means to have aged. Alternate translation: [they had both grown old]

Support Reference: Idiom

ULT **both advanced in their days**
UST she and her husband & too old to have children
(ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Elizabeth	Elizabeth
barren	unable to bear children
days	too old to have children

Luke 1:8

ULT	UST
And it happened that in his performing as priest before God, in the order of his division,	*The time came for Zechariah's group of priests to take its turn {serving in Jerusalem}. So Zechariah was there working as a priest for God.*

ULT And it happened that
UST So
(ἐγένετο δὲ)

This phrase marks a shift from the background information that Luke has been providing about the participants to the first event in their story. If your language has a similar expression that it uses to introduce an event, you could use it here in your translation.

Support Reference: Introduction of a New Event

ULT in his performing as priest & in the order of his division
UST The time came for Zechariah's group of priests to take its turn {serving in Jerusalem & Zechariah was there working as a priest
(ἐν τῷ ἱερατεύειν αὐτὸν, ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the results that the first phrase describes. Alternate translation: [because it was his group's turn, Zechariah was serving as a priest]

Support Reference: Connect — Reason-and-Result Relationship

ULT in his performing as priest before God
UST Zechariah was there working as a priest for God
(ἐν τῷ ἱερατεύειν αὐτὸν & ἔναντι τοῦ Θεοῦ)

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

Support Reference: Metaphor

ULT in his performing as priest
UST Zechariah was there working as a priest
(ἐν τῷ ἱερατεύειν αὐτὸν)

The pronoun **his** refers to Zechariah. Alternate translation: [while Zechariah was serving as a priest]

Support Reference: Pronouns — When to Use Them

> ULT **in the order of his division**
> UST The time came for Zechariah’s group of priests to take its turn {serving in Jerusalem
> (ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ)

This is background information that explains why Zechariah was serving as a priest at this time. Alternate translation: [because it was his group’s turn to serve]

Support Reference: Background Information

TRANSLATION WORDS

ULT	UST
God	God

Luke 1:9

ULT	UST
according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense.	*The priests chose Zechariah to go into the Lord's temple and burn incense there. They chose him in their usual way, by casting lots {to determine whom God wanted to perform a particular task}.*

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

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

Support Reference: Background Information

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

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

Support Reference: Translate Unknowns

ULT **to enter into the temple of the Lord to burn incense**
UST to go into the Lord's temple and burn incense there
(τοῦ θυμιᾶσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου)

The ULT puts these phrases in the chronological order of what Zechariah needed to do. If it would be helpful in your language, you could put them in logical order instead. Alternate translation: [to burn incense, and so he went into the temple to do that]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **to burn incense**
> UST and burn incense
> (τοῦ θυμιᾶσαι)

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

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
of the priesthood	The priests
temple	temple & there
of the Lord	Lord’s
to burn incense	and burn incense

Luke 1:10

ULT	UST
And the whole crowd of the people was praying outside at the hour of the incense offering.	*When it was time to burn the incense, many people were praying {in the courtyard} outside {the temple}.*

ULT the whole crowd of the people
UST many people
(πᾶν τὸ πλῆθος & τοῦ λαοῦ)

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

Support Reference: Hyperbole

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

The word **outside** refers implicitly to the enclosed area or courtyard that surrounded the temple. Alternate translation: [in the courtyard outside the temple building]

Support Reference: Assumed Knowledge and Implicit Information

ULT at the hour of the incense offering
UST When it was time to burn the incense
(τῇ ὥρᾳ τοῦ θυμιάματος)

The word **hour** means “time.” This could mean either the morning or evening time for the incense offering. Alternate translation: [when it was time to offer the incense]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
praying	praying
at the hour	When it was time
of the incense offering	to burn the incense

Luke 1:11

ULT	UST
Then an angel of the Lord appeared to him, standing at the right side of the altar of incense.	*Just then, an angel of the Lord came to Zechariah. He stood at the right side of the altar where he was burning incense.*

ULT **Then**
UST Just then
(δὲ)

The word **Then** indicates that the event it introduces took place at the same time as the event the story has just related. If it would be helpful in your language, you could show this relationship by using a phrase such as "right at that time."

Support Reference: Connect — Simultaneous Time Relationship

ULT **appeared to him**
UST came to Zechariah
(ὤφθη & αὐτῷ)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
an angel	an angel
of the Lord	of the Lord
of the altar	of the altar
of the altar of incense	of the altar where he was burning incense
of incense	where he was burning incense

Luke 1:12

ULT	UST
And Zechariah was troubled, having seen {him}, and fear fell on him.	*When Zechariah saw the angel, he became agitated and terrified.*

ULT **Zechariah was troubled, having seen {him}, and fear fell on him**
UST Zechariah saw the angel, he became agitated and terrified
(ἐταράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ’ αὐτόν)

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

Support Reference: Parallelism

ULT **having seen {him**
UST saw the angel
(ἰδών)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **fear fell on him**
UST terrified
(φόβος ἐπέπεσεν ἐπ’ αὐτόν)

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

Support Reference: Metaphor

ULT **fear fell on him**
UST terrified
(φόβος ἐπέπεσεν ἐπ’ αὐτόν)

Luke describes Zechariah’s **fear** as if it were something that could actively attack and overpower him. Alternate translation: [this made him very afraid]

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
Zechariah	Zechariah
was troubled	he became agitated
fear	terrified

Luke 1:13

ULT	UST
But the angel said to him, “Do not be afraid, Zechariah, because your prayer has been heard, and your wife Elizabeth will bear you a son, and you will call his name John.	*But the angel said to him, “There is no reason to be afraid {of me}, Zechariah. You have been praying, and God is going to answer your prayer. Your wife Elizabeth will give birth to a son for you. Give him the name John.*

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

While the angel speaks these words in the form of a command, he is actually telling Zechariah something to help and encourage him. Alternate translation: [You do not need to be afraid]

Support Reference: Imperatives — Other Uses

ULT **your prayer has been heard**
UST and God is going to answer your prayer
(εἰσηκούσθη ἡ δέησίς σου)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [God has heard your prayer]

Support Reference: Active or Passive

ULT **your prayer has been heard**
UST and God is going to answer your prayer
(εἰσηκούσθη ἡ δέησίς σου)

This is an idiom that means that God is going to give Zechariah what he has been asking for. Alternate translation: [God is going to give you what you have been asking for]

Support Reference: Idiom

ULT **and you will call his name John**
UST Give him the name John
(καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην)

The angel is using a statement as a command in order to tell Zechariah what to do. Alternate translation: [and you are to name him John]

Support Reference: Statements — Other Uses

> ULT **you will call his name John**
> UST Give him the name John
> (καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην)

The expression **call his name** is an idiom that means to give a child a name. Alternate translation: [name him John]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
angel	angel
Do & be afraid	There is & reason to be afraid {of me
Zechariah	Zechariah
prayer	prayer
Elizabeth	Elizabeth
will bear	will give birth to
you will call	Give
John	John

Luke 1:14

ULT	UST
And there will be joy and gladness to you, and many will rejoice at his birth.	*You will be very happy, and many other people will also be happy when he is born.*

ULT **there will be joy and gladness to you**
UST You will be very happy
(ἔσται χαρά σοι καὶ ἀγαλλίασις)

The words **joy** and **gladness** mean the same thing. The angel uses them together for emphasis. Alternate translation: [you will be very happy]

Support Reference: Doublet

ULT **at his birth**
UST when he is born
(ἐπὶ τῇ γενέσει αὐτοῦ)

The word **at** introduces the reason why many people will rejoice. Alternate translation: [because he has been born]

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
joy	very happy
gladness	very happy
will rejoice	will also be happy

Luke 1:15

ULT	UST
For he will be great before the Lord, and he must never drink wine or strong drink, and he will be filled with the Holy Spirit even from his mother's womb.	*You and they will be happy because your son will be very influential for God. He must never drink wine or any other alcoholic drink. The Holy Spirit will begin to influence him even before he is born.*

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

The word **For** introduces the reason why people will rejoice at John's birth. Alternate translation: [This will be because they will be able to tell that he is going to be a great man]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For he will be great before the Lord**
UST You and they will be happy because your son will be very influential for God
(ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου)

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

Support Reference: Metaphor

ULT **he must never drink**
UST He must never drink
(οὐ μὴ πίῃ)

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

Support Reference: Double Negatives

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

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the Holy Spirit will fill him]

Support Reference: Active or Passive

> **ULT** **he will be filled with the Holy Spirit**
> **UST** The Holy Spirit will begin to influence him
> (Πνεύματος Ἁγίου πλησθήσεται)

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

Support Reference: Metaphor

> **ULT** **even from his mother's womb**
> **UST** even before he is born
> (ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ)

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

TRANSLATION WORDS

ULT	UST
Lord	God
wine	wine
strong drink	any other alcoholic drink
with the Holy Spirit	The Holy Spirit
womb	he is born

Luke 1:16

ULT	UST
And he will turn many of the sons of Israel back to the Lord their God.	*Your son will persuade many of the Israelites to stop sinning and to start obeying the Lord their God again.*

ULT he will turn many of the sons of Israel back to the Lord
UST Your son will persuade many of the Israelites to stop sinning and to start obeying the Lord & again
(πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον)

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

Support Reference: Metaphor

ULT many of the sons of Israel
UST many of the Israelites
(πολλοὺς τῶν υἱῶν Ἰσραὴλ)

Here, the word **sons** means “descendants.” This expression envisions all of the Israelites as if they were their ancestor Jacob, who was also known as Israel. Alternate translation: [many of the people of Israel]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
of Israel	Israelites
the Lord	the Lord
God	God

Luke 1:17

ULT	UST
And he will go before him in the spirit and power of Elijah, to turn the hearts of fathers back to their children and the disobedient to the wisdom of the righteous—to make ready for the Lord a people prepared.”	*Your son will go in advance of the Lord and he will be powerful in his spirit like the prophet Elijah was. He will cause parents to love their children again. He will cause many people who do not obey God to want to obey him and to live wisely and righteously. He will do this so that the Lord’s people will be ready for him when he comes.”*

ULT **he will go before him**
UST Your son will go in advance of the Lord
(αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ)

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

Support Reference: Idiom

ULT **in the spirit and power of Elijah**
UST and he will be powerful in his spirit like the prophet Elijah was
(ἐν πνεύματι καὶ δυνάμει Ἠλεία)

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

Support Reference: Doublet

ULT **in the spirit and power of Elijah**
UST and he will be powerful in his spirit like the prophet Elijah was
(ἐν πνεύματι καὶ δυνάμει Ἠλεία)

Alternatively, the angel may be expressing a single idea by using two words connected with **and**. The term **power** may tell what kind of **spirit** Elijah had. If it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: [in the powerful spirit of Elijah]

Support Reference: Hendiadys

> ULT **to turn the hearts of fathers back to their children**
> UST He will cause parents to love their children again. He will cause
> (ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα)

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

Support Reference: Personification

> ULT **to turn the hearts of fathers back to their children**
> UST He will cause parents to love their children again. He will cause
> (ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα)

The angel uses the relationship between **fathers** and **children** to represent all relationships. Luke relates in 3:10–14 how John encouraged reconciliation in a variety of different relationships. Alternate translation: [to restore broken relationships]

Support Reference: Synecdoche

> ULT **to turn the hearts of fathers back to their children**
> UST He will cause parents to love their children again. He will cause
> (ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the disobedient to the wisdom of the righteous**
> UST many people who do not obey God to want to obey him & to live wisely and righteously
> (ἀπειθεῖς ἐν φρονήσει δικαίων)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the disobedient & of the righteous**
> UST many people who do not obey God & to obey him & and righteously
> (ἀπειθεῖς & δικαίων)

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

Support Reference: Nominal Adjectives

> ULT **a people prepared**
> UST people will be ready for him when he comes
> (λαὸν κατεσκευασμένον)

You could state explicitly in your translation what the people will be prepared to do. Alternate translation: [a people who will be prepared to believe his message]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
the spirit	his spirit
of Elijah	like the prophet Elijah was
the wisdom	to want & to live wisely
of the righteous	to obey him & and righteously
for the Lord	the Lord’s

Luke 1:18

ULT	UST
Then Zechariah said to the angel, “How will I know this? For I am an old man, and my wife is advanced in her days.”	*Then Zechariah said to the angel, “How can I be sure that the things you have said will really happen? I am very old, and my wife is also very old{, so it is difficult for me to believe that they will happen}.”*

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

Zechariah is implicitly asking for a sign as proof. Alternate translation: [What sign can you show me to prove that this will happen]

Support Reference: Assumed Knowledge and Implicit Information

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

The word **For** introduces the reason why Zechariah wants a sign. He and his wife are both too old to have children, so he is finding it hard to believe what the angel has told him.

Support Reference: Connect — Reason-and-Result Relationship

ULT is advanced in her days
UST is also very old
(προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Zechariah	Zechariah
angel	angel
will I know	can I be sure that
an old man	very old
days	is also very old

Luke 1:19

ULT	UST
And answering, the angel said to him, “I am Gabriel, the one standing before God, and I was sent to speak to you and to bring you this good news.	*Then the angel replied to him, “I am Gabriel! I stand in God’s presence! God sent me to tell you this good news about what will happen to you.*

ULT **answering, the angel said**
UST the angel replied
(ἀποκριθεὶς ὁ ἄγγελος εἶπεν)

Together the words **answering** and **said** mean that the angel responded to the question that Zechariah asked. Alternate translation: [the angel responded]

Support Reference: Hendiadys

ULT **I am Gabriel, the one standing before God**
UST I am Gabriel! I stand in God’s presence
(ἐγώ εἰμι Γαβριὴλ, ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ)

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

Support Reference: Statements — Other Uses

ULT **the one standing before God**
UST I stand in God’s presence
(ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ)

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

Support Reference: Metaphor

ULT **I was sent to speak to you**
UST God sent me to tell you
(ἀπεστάλην λαλῆσαι πρὸς σὲ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God sent me to speak to you]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
angel	angel
Gabriel	Gabriel
God	God’s

Luke 1:20

ULT	UST
And behold, you will be silent and not able to speak until that day when these things take place, because you did not believe my words, which will be fulfilled in their time.”	*Now listen! What I have told you will certainly happen at the time that God has decided. But since you did not believe my message, God will keep you from talking. You will not be able to speak until the day that your son is born!”*

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

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

Support Reference: Metaphor

ULT **you will be silent and not able to speak**
UST God will keep you from talking. You will not be able to speak
(ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι)

The implication is that God will make this happen, to show that Zechariah should have believed what Gabriel told him. Alternate translation: [God will make you completely unable to speak]

Support Reference: Assumed Knowledge and Implicit Information

ULT **silent and not able to speak**
UST from talking. You will not be able to speak
(σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι)

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

Support Reference: Doublet

ULT **you did not believe my words**
UST you did not believe my message
(οὐκ ἐπίστευσας τοῖς λόγοις μου)

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

Support Reference: Metonymy

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

If it would be helpful in your language, you could express this with an active form. Alternate translation: [which will happen]

Support Reference: Active or Passive

ULT **in their time**
UST at the time that God has decided
(εἰς τὸν καιρὸν αὐτῶν)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
day	day
you did & believe	you did & believe
will be fulfilled	will certainly happen
time	the time

Luke 1:21

ULT	UST
And the people were waiting for Zechariah, and they were wondering at his delaying in the temple.	*{While Zechariah and the angel were talking in the temple,} the people in the courtyard were waiting for Zechariah to come out. They wondered why he was staying in the temple for such a long time.*

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

The word **And** marks a shift in the story from what happened inside the temple to what happened outside. Alternate translation: [While that was happening] or [While the angel and Zechariah were talking]

Support Reference: Connect — Simultaneous Time Relationship

TRANSLATION WORDS

ULT	UST
Zechariah	Zechariah
temple	temple

Luke 1:22

ULT	UST
But having come out, he was not able to speak to them and they perceived that he had seen a vision in the temple; and he was making signs to them and remained unable to speak.	*Then he came out of the temple, but he was not able to speak to them. Because he could not talk, he made motions with his hands to try to explain what had happened. This made the people conclude that he had seen a vision from God while he was in the temple.*

ULT **they perceived that he had seen a vision in the temple; and he was making signs to them and remained unable to speak**
UST Because he could not talk, he made motions with his hands to try to explain what had happened. This made the people conclude that he had seen a vision from God while he was in the temple
(ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ. καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [He kept on making signs to them but said nothing. So they concluded that he must have seen a vision while he was in the temple]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they perceived that he had seen a vision in the temple**
UST This made the people conclude that he had seen a vision from God while he was in the temple
(ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ)

Gabriel was actually present with Zechariah in the temple. He explains in 1:19 that God sent him there. The people, not knowing this, assumed that Zechariah had seen a vision. While the Greek says that they “perceived” this, it means that they thought they recognized what had happened. Alternate translation: [they thought that he had seen a vision]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
they perceived	This made the people conclude
a vision	a vision from God
temple	temple

Luke 1:23

ULT	UST
And it happened that, when the days of his priestly service were fulfilled, he went away to his home.	*When Zechariah finished the time he needed to work as a priest in the temple, he left Jerusalem and went back to his home.*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT **when the days of his priestly service were fulfilled**
UST When Zechariah finished the time he needed to work as a priest in the temple
(ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [when Zechariah had finished his time of service at the temple]

Support Reference: Active or Passive

ULT **the days of his priestly service**
UST the time he needed to work as a priest in the temple
(αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ)

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

Support Reference: Idiom

ULT **he went away to his home**
UST he left Jerusalem and went back to his home
(ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ)

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

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
days	time
of & priestly service	needed to work as a priest in the temple
were fulfilled	Zechariah finished
home	home

Luke 1:24

ULT	UST
And after these days, his wife Elizabeth conceived, and for five months she hid herself, saying,	*Some time after this, his wife, Elizabeth, became pregnant, and she did not go out in public for five months. She said to herself,*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

The word **And** indicates that the events the story will now relate came after the events it has just described. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **And after these days**
UST Some time after this
(μετὰ δὲ ταύτας τὰς ἡμέρας)

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

Support Reference: Idiom

ULT **for five months she hid herself**
UST she did not go out in public for five months
(περιέκρυβεν ἑαυτὴν μῆνας πέντε)

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

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
days	this
Elizabeth	Elizabeth
conceived	became pregnant
for & months	for & months

Luke 1:25

ULT	UST
“Thus the Lord has done for me, in the days in which he looked upon {me}, to take away my disgrace among men.”	*“The Lord has enabled me to become pregnant. In this way, he has shown compassion to me. Thanks to him, I no longer have to feel ashamed around other people.”*

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

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

Support Reference: Exclamations

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

It is implicit that Elizabeth is referring to the fact that the **Lord** has allowed her to become pregnant. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [What a marvelous thing the Lord has done for me by allowing me to become pregnant]

Support Reference: Assumed Knowledge and Implicit Information

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

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

Support Reference: Idiom

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

By **disgrace**, Elizabeth means the shame she felt because she was not able to have children. Alternate translation: [so that I no longer have to feel ashamed when I am around other people because I cannot have children]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
the Lord	The Lord
the days	he has shown compassion to me

Luke 1:26

ULT	UST
And in the sixth month, the angel Gabriel was sent from God to a city in Galilee whose name {was} Nazareth,	*When Elizabeth had been pregnant for six months, God sent the angel Gabriel to a town called Nazareth in the district of Galilee.*

ULT in the sixth month
UST When Elizabeth had been pregnant for six months
(ἐν & τῷ μηνὶ τῷ ἕκτῳ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT the sixth month
UST When Elizabeth had been pregnant for six months
(τῷ μηνὶ τῷ ἕκτῳ)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [month 6]

Support Reference: Ordinal Numbers

ULT the angel Gabriel was sent from God
UST God sent the angel Gabriel
(ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ Θεοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [God sent the angel Gabriel]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
month	months
angel	angel
Gabriel	Gabriel
God	God
in Galilee	in the district of Galilee
was} Nazareth	Nazareth

Luke 1:27

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

ULT **to a man whose name {was} Joseph**
UST a man named Joseph
(ἀνδρὶ, ᾧ ὄνομα Ἰωσὴφ)

This introduces **Joseph** as a new character in the story. If your language has an expression of its own that serves this purpose, you could use it here.

Support Reference: Introduction of New and Old Participants

ULT **of the house of David**
UST who was a descendant of King David
(ἐξ οἴκου Δαυεὶδ)

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

Support Reference: Metaphor

ULT **of the house of David**
UST who was a descendant of King David
(ἐξ οἴκου Δαυεὶδ)

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

Support Reference: Background Information

ULT **the name of the virgin {was} Mary**
UST whose name was Mary
(τὸ ὄνομα τῆς παρθένου Μαριάμ)

This introduces **Mary** as a new character in the story. If your language has an expression of its own that serves this purpose, you could use it here.

Support Reference: Introduction of New and Old Participants

TRANSLATION WORDS

ULT	UST
a virgin	a virgin
was} Joseph	Joseph
the house	who was a descendant
the house of David	who was a descendant of King David
of David	of King David
of the virgin	whose name
was} Mary	was Mary

Luke 1:28

ULT	UST
And coming to her, the angel said, “Rejoice, favored one! The Lord {is} with you.”	*The angel came to where Mary was and said to her, “Hello, blessed one! You are very special to the Lord!”*

ULT **Rejoice**
UST Hello
(χαῖρε)

The word **Rejoice** was used as a greeting. Alternate translation: [Greetings]

Support Reference: Idiom

ULT **favored one**
UST blessed one
(κεχαριτωμένη)

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

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

The expression **with you** is an idiom that indicates favor and acceptance. Alternate translation: [The Lord is pleased with you]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
angel	angel
favored one	blessed one
Lord	Lord

Luke 1:29

ULT	UST
But she was troubled by the words and she was considering what kind of greeting this might be.	*But when he said this, she was confused. She had to try to understand what this greeting could mean.*

ULT **by the words**
UST when he said this
(ἐπὶ τῷ λόγῳ)

Luke is using the term **words** to mean what Gabriel said by using words. Alternate translation: [by what he said] or [when he said this]

Support Reference: Metonymy

ULT **she was considering what kind of greeting this might be**
UST had to try to understand what this greeting could mean
(διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος)

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

TRANSLATION WORDS

ULT	UST
was troubled	was confused

Luke 1:30

ULT	UST
And the angel said to her, “Do not be afraid, Mary, for you have found favor with God.	*Then the angel said to her, “God desires to bless you, Mary, so do not be afraid!*

ULT **Do not be afraid, Mary, for you have found favor with God**
UST God desires to bless you, Mary, so do not be afraid
(μὴ φοβοῦ, Μαριάμ; εὗρες γὰρ χάριν παρὰ τῷ Θεῷ)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [God is showing you his kindness, Mary, so you do not need to be afraid]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Do not be afraid**
UST do not be afraid
(μὴ φοβοῦ)

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

Support Reference: Imperatives — Other Uses

ULT **you have found favor with God**
UST God desires to bless you
(εὗρες & χάριν παρὰ τῷ Θεῷ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [God is showing you his kindness]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
angel	angel
Do & be afraid	do & be afraid
Mary	Mary
favor	desires to bless you
God	God

Luke 1:31

ULT	UST
And behold, you will conceive in your womb and bear a son, and you will call his name Jesus.	*Now listen. You will become pregnant, and you will give birth to a son. Give him the name Jesus.*

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

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

Support Reference: Metaphor

ULT **you will conceive in your womb and bear a son**
UST You will become pregnant, and you will give birth to a son
(συνλήμψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν)

The phrase **conceive in your womb** might seem to express unnecessary extra information, and so if you represent all of it in your language, that might not seem natural. However, the details are important here. The expression emphasizes that Jesus was a human son born of a human mother. So be sure to translate this expression in a way that conveys that.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **you will call his name Jesus**
UST Give him the name Jesus
(καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν)

As in 1:13, Gabriel is using a statement as a command in order to tell Mary what to do. Alternate translation: [you are to name him Jesus]

Support Reference: Statements — Other Uses

ULT **you will call his name Jesus**
UST Give him the name Jesus
(καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν)

As in 1:13, **call his name** is an idiom that means to give a child a name. Alternate translation: [name him Jesus]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
you will conceive	You will become pregnant
your womb	You will become pregnant
bear	you will give birth to
you will call	Give
Jesus	Jesus

Luke 1:32

ULT	UST
He will be great and will be called the Son of the Most High, and the Lord God will give to him the throne of his father David.	*He will be great, and he will be the Son of God Most High. God the Lord will make him king over his people, just as his ancestor David was.*

> ULT **will be called the Son of the Most High**
> UST he & the Son of God Most High
> (Υἱὸς Ὑψίστου κληθήσεται)

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

Support Reference: Idiom

> ULT **will be called the Son of the Most High**
> UST he & the Son of God Most High
> (Υἱὸς Ὑψίστου κληθήσεται)

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

Support Reference: Translating Son and Father

> ULT **will be called the Son of the Most High**
> UST he & the Son of God Most High
> (Υἱὸς Ὑψίστου κληθήσεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [He will be the Son of the Most High]

Support Reference: Active or Passive

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

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

Support Reference: Idiom

> ULT **will give to him the throne of his father David**
> UST will make him king over his people, just as his ancestor David was
> (δώσει αὐτῷ & τὸν θρόνον Δαυὶδ, τοῦ πατρὸς αὐτοῦ)

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

Support Reference: Metonymy

> ULT **will give to him the throne of his father David**
> UST will make him king over his people, just as his ancestor David was
> (δώσει αὐτῷ & τὸν θρόνον Δαυὶδ, τοῦ πατρὸς αὐτοῦ)

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

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
will be called	he
the Son of the Most High	the Son of God Most High
of the Most High	of God Most High
the Lord	the Lord
the Lord God	God the Lord
throne	king over his people
David	just as & David was

Luke 1:33

ULT	UST
And he will reign over the house of Jacob to eternity, and there will be no end of his kingship.”	*He will always be the king over the people of Israel. He will rule over them forever!”*

ULT **he will reign & to eternity, and there will be no end of his kingship**
UST He will always be the king & He will rule over them forever
(βασιλεύσει & εἰς τοὺς αἰῶνας; καὶ τῆς βασιλείας αὐτοῦ, οὐκ ἔσται τέλος)

These two phrases mean similar things. Gabriel uses them together to emphasize how certain it is that Jesus will always rule. Because Gabriel is making a proclamation, he is speaking in a form much like poetry. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and**, in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [he will rule … forever, yes, his kingship will always continue]

Support Reference: Parallelism

ULT **the house of Jacob**
UST the people of Israel
(τὸν οἶκον Ἰακὼβ)

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

Support Reference: Metaphor

ULT **to eternity**
UST always
(εἰς τοὺς αἰῶνας)

This is an idiom. The term **ages** means long periods of time. Alternate translation: [forever]

Support Reference: Idiom

> ULT **there will be no end of his kingship**
> UST He will rule over them forever
> (τῆς βασιλείας αὐτοῦ, οὐκ ἔσται τέλος)

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

Support Reference: Litotes

> ULT **there will be no end of his kingship**
> UST He will rule over them forever
> (τῆς βασιλείας αὐτοῦ, οὐκ ἔσται τέλος)

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
he will reign	He will & be the king
house	people
of Jacob	of Israel
of & kingship	will rule over them

Luke 1:34

ULT	UST
But Mary said to the angel, “How will this be, since I have not known a man?”	*Then Mary said to the angel, “But I am a virgin. So how can this happen?”*

ULT How will this be
UST So how can this happen
(πῶς ἔσται τοῦτο)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT I have not known a man
UST I am a virgin
(ἄνδρα οὐ γινώσκω)

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

Support Reference: Euphemism

TRANSLATION WORDS

ULT	UST
Mary	Mary
angel	angel
I have & known	I am a virgin

Luke 1:35

ULT	UST
And answering, the angel said to her, “The Holy Spirit will come upon you, and power of the Most High will overshadow you. Therefore, the holy one being born will be called the Son of God.	*The angel replied, “The Holy Spirit will come upon you. The power of God Most High will be like a shadow falling on you. So the baby you give birth to will be holy. He will be the Son of God.*

ULT **answering, the angel said**
UST The angel replied
(ἀποκριθεὶς ὁ ἄγγελος εἶπεν)

Together the words **answering** and **said** mean that the angel responded to the question that Mary asked. Alternate translation: [the angel responded]

Support Reference: Hendiadys

ULT **The Holy Spirit will come upon you, and power of the Most High will overshadow you**
UST The Holy Spirit will come upon you. The power of God Most High will be like a shadow falling on you
(Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι)

These two phrases mean similar things. Once again Gabriel is speaking in a form much like Hebrew poetry. It would be good here as well to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a term other than **and**, in order to show that the second phrase is repeating and clarifying the meaning of the first one, not saying something additional. Alternate translation: [The Holy Spirit will come to you, yes, the power of God will cover you like a shadow]

Support Reference: Parallelism

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

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

Support Reference: Metaphor

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

See how you translated the expression **the Most High** in 1:32. Alternate translation: [the Most High God]

Support Reference: Idiom

> ULT **Therefore, the holy one being born will be called the Son of God**
> UST So the baby you give birth to will be holy. He will be the Son of God
> (διὸ καὶ τὸ γεννώμενον Ἅγιον κληθήσεται, Υἱὸς Θεοῦ)

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

Support Reference: Idiom

> ULT **Therefore, the holy one being born will be called the Son of God**
> UST So the baby you give birth to will be holy. He will be the Son of God
> (διὸ καὶ τὸ γεννώμενον Ἅγιον κληθήσεται, Υἱὸς Θεοῦ)

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

Support Reference: Translating Son and Father

> ULT **the holy one being born will be called the Son of God**
> UST the baby you give birth to will be holy. He will be the Son of God
> (τὸ γεννώμενον Ἅγιον κληθήσεται, Υἱὸς Θεοῦ)

If it would be helpful in your language, you could express these two passive forms by stating the meaning of each with an active form. Alternate translation: [people will call this holy baby whom you will bear the Son of God]

Support Reference: Active or Passive

> ULT **the holy one being born will be called the Son of God**
> UST the baby you give birth to will be holy. He will be the Son of God
> (τὸ γεννώμενον Ἅγιον κληθήσεται, Υἱὸς Θεοῦ)

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

Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
angel	angel
The Holy Spirit	The Holy Spirit
of the Most High	God Most High
holy	holy & will be
will be called	will be & He
the Son of God	the Son of God

Luke 1:36

ULT	UST
And behold, your relative Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her, the one called barren.	*Also listen to this. Your relative Elizabeth is also pregnant, and she is going to have a son. Because she is very old, people thought that she could not bear children. But she has been pregnant now for almost six months.*

ULT **behold**
UST listen to this
(ἰδοὺ)

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

Support Reference: Metaphor

ULT **she also has conceived a son in her old age**
UST is also pregnant, and she is going to have a son. Because she is very old
(καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς)

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

ULT **this is the sixth month for her**
UST she & she has been pregnant now for almost six months
(οὗτος μὴν ἕκτος ἐστὶν αὐτῇ)

This is an idiom. Alternate translation: [she is now in the sixth month of her pregnancy]

Support Reference: Idiom

ULT **the one called barren**
UST people thought that & could not bear children
(τῇ καλουμένῃ στείρᾳ)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
relative	relative
Elizabeth	Elizabeth
has conceived	is & pregnant
month	months
called	people thought that
barren	could not bear children

Luke 1:37

ULT	UST
For every word will not be impossible for God.”	*So you see, God can do anything!”*

ULT **For**
UST So you see
(ὅτι)

The word **For** indicates that the sentence it introduces explains the reason for what the previous sentence described. Alternate translation: [This shows that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **every word will not be impossible for God**
UST God can do anything
(οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα)

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

Support Reference: Double Negatives

ULT **every word will not be impossible for God**
UST God can do anything
(οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα)

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

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
God	God

Luke 1:38

ULT	UST
Then Mary said, “Behold, the female servant of the Lord. May it happen to me according to your word.” Then the angel went away from her.	*Then Mary said, “All right. I am willing to obey the Lord. God can make the things you have described happen to me.” Then the angel left her.*

ULT **Behold**
UST All right
(ἰδοὺ)

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

Support Reference: Metaphor

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

By describing herself as a **servant**, Mary is responding humbly and willingly. She is not boasting about being in the Lord’s service. Choose an expression in your language that will show her humility and obedience to the Lord. Alternate translation: [someone who will gladly serve the Lord in any way he wishes]

Support Reference: Metaphor

ULT **May it happen to me**
UST can make & happen to me
(γένοιτό μοι)

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

ULT **according to your word**
UST the things you have described
(κατὰ τὸ ῥῆμά σου)

Here, the term **word** describes the message that Gabriel has brought. Alternate translation: [just as you have said]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Mary	Mary
of the Lord	the Lord. God
angel	angel

Luke 1:39

ULT	UST
Then Mary arose in those days {and} went with haste into the hill country, to a city of Judah,	*Very soon after that, Mary got ready and traveled as quickly as she could to the city where Zechariah lived, which was in the highlands of Judea.*

ULT **Then Mary arose in those days**
UST Very soon after that, Mary got ready
(ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις)

This time reference sets the stage for a new episode in the story. Alternate translation: [Around that same time, Mary arose]

Support Reference: Introduction of a New Event

ULT **in those days**
UST Very soon after that
(ἐν ταῖς ἡμέραις ταύταις)

Here, Luke uses the term **days** to refer to a particular time. Alternate translation: [Around that same time]

Support Reference: Idiom

ULT **arose**
UST got ready
(ἀναστᾶσα)

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

Support Reference: Idiom

ULT **the hill country**
UST the highlands
(τὴν ὀρινὴν)

The **hill country** was an area of high hills extending south from the Jerusalem area to the Negev desert. Alternate translation: [the hilly area south of Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Mary	Mary
days	Very soon after that
of Judah	of Judea

Luke 1:40

ULT	UST
and she entered into the house of Zechariah and greeted Elizabeth.	*She entered Zechariah's house and greeted Elizabeth, his wife.*

ULT she entered into

UST She entered

(εἰσῆλθεν εἰς)

The implication is that Mary finished her journey before she went into Zechariah's house. You can state this clearly. Alternate translation: [Once she arrived, she went inside]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
house	house
of Zechariah	Zechariah's
Elizabeth	Elizabeth, his wife

Luke 1:41

ULT	UST
And it happened that, when Elizabeth heard Mary's greeting, the baby in her womb leaped, and Elizabeth was filled with the Holy Spirit.	*As soon as Elizabeth heard Mary greet her, the baby inside Elizabeth suddenly moved. Immediately the Holy Spirit inspired Elizabeth to speak.*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

Luke uses this phrase to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. One method that is natural in some languages is to introduce this event without such a phrase. UST often models this approach.

Support Reference: Introduction of a New Event

ULT **in her womb**
UST inside Elizabeth
(ἐν τῇ κοιλίᾳ αὐτῆς)

The pronoun **her** refers to Elizabeth. Alternate translation: [in Elizabeth's womb]

Support Reference: Pronouns — When to Use Them

ULT **leaped**
UST suddenly moved
(ἐσκίρτησεν)

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

Support Reference: Metaphor

ULT **Elizabeth was filled with the Holy Spirit**
UST the Holy Spirit inspired Elizabeth to speak
(ἐπλήσθη Πνεύματος Ἁγίου ἡ Ἐλεισάβετ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the Holy Spirit filled Elizabeth]

Support Reference: Active or Passive

ULT **Elizabeth was filled with the Holy Spirit**
UST the Holy Spirit inspired Elizabeth to speak
(ἐπλήσθη Πνεύματος Ἁγίου ἡ Ἐλεισάβετ)

Luke speaks as if **Elizabeth** was a container that the **Holy Spirit filled**. Alternate translation: [the Holy Spirit empowered Elizabeth]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Elizabeth	Elizabeth
Mary’s	Mary
womb	Elizabeth
Elizabeth	Elizabeth
with the Holy Spirit	the Holy Spirit

Luke 1:42

ULT	UST
And she exclaimed in a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb.	*She exclaimed loudly to Mary, “God has blessed you more than he has blessed any other woman, and he has blessed the baby you will bear!*

ULT **she exclaimed in a loud voice and said**
UST She exclaimed loudly to Mary
(ἀνεφώνησεν φωνῇ μεγάλῃ καὶ εἶπεν)

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

Support Reference: Hendiadys

ULT **in a loud voice**
UST loudly
(φωνῇ μεγάλῃ)

This is an idiom that means Elizabeth raised the volume of her **voice**. Alternate translation: [loudly]

Support Reference: Idiom

ULT **among women**
UST more than he has blessed any other woman
(ἐν γυναιξίν)

The expression **among women** is an idiom that means “more than any other woman.” You could express that as an alternate translation.

Support Reference: Idiom

ULT **the fruit of your womb**
UST the baby you will bear
(ὁ καρπὸς τῆς κοιλίας σου)

Elizabeth speaks of Mary’s baby as if he were the **fruit** that a plant or tree produces. Alternate translation: [the baby you are carrying]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
she exclaimed	She exclaimed & to Mary
Blessed are	God has blessed
blessed is	he has blessed
fruit	baby
of & womb	will bear

Luke 1:43

ULT	UST
And from where {is} this to me, that the mother of my Lord would come to me?	*I am not worthy of this, that you, the mother of my Lord, should come to visit me!*

ULT **And from where {is} this to me, that the mother of my Lord would come to me**
UST I am not worthy of this, that you, the mother of my Lord, should come to visit me
(καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς ἐμέ)

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

Support Reference: Rhetorical Question

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

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

Support Reference: Idiom

ULT **the mother of my Lord**
UST the mother of my Lord
(ἡ μήτηρ τοῦ Κυρίου μου)

Elizabeth is referring to Mary in the third person. You could make this clear by adding the word “you” in your translation, as UST does.

Support Reference: First, Second or Third Person

TRANSLATION WORDS

ULT	UST
of & Lord	of & Lord

Luke 1:44

ULT	UST
For behold, as soon as the sound of your greeting was in my ears, the baby in my womb leaped for joy.	*I know all of this because as soon as I heard you greet me, the baby in my womb started moving around because he was so excited!*

ULT **For behold**
UST I know all of this because
(ἰδοὺ γὰρ)

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

Support Reference: Metaphor

ULT **as soon as the sound of your greeting was in my ears**
UST as soon as I heard you greet me
(ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου)

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

Support Reference: Metaphor

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

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

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
womb	womb
joy	because he was so excited

Luke 1:45

ULT	UST
And blessed {is} the one having believed that there would be a fulfillment of the {things that} had been spoken to her from the Lord.”	*You are blessed because you believed that what the Lord told you would come true.”*

ULT the one having believed & of the {things that} had been spoken to her from the Lord
UST because you believed & what the Lord told you
(ἡ πιστεύσασα & τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου)

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

Support Reference: First, Second or Third Person

ULT there would be a fulfillment of the {things that} had been spoken to her from the Lord
UST what the Lord told you would come true
(ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [that the Lord would do everything he sent the angel to tell you]

Support Reference: Active or Passive

ULT there would be a fulfillment of the {things that} had been spoken to her from the Lord
UST what the Lord told you would come true
(ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου)

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

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
blessed {is	You are blessed
having believed	because you believed
a fulfillment	would come true
the Lord	the Lord

Luke 1:46

ULT	UST
And Mary said, “My soul magnifies the Lord,	*Then Mary praised God by saying: “Oh, how I praise the Lord*

ULT **My soul magnifies**
UST Oh, how I praise
(μεγαλύνει ἡ ψυχή μου)

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

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
Mary	Mary
soul	Oh, how I
Lord	Lord

Luke 1:47

ULT	UST
and my spirit has rejoiced in God my Savior.	*and I feel very joyful about God, the one who saves me!*

> ULT **my spirit has rejoiced**
> UST I feel very joyful
> (ἠγαλλίασεν τὸ πνεῦμά μου)

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

Support Reference: Synecdoche

> ULT **my spirit has rejoiced**
> UST I feel very joyful
> (ἠγαλλίασεν τὸ πνεῦμά μου)

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

Support Reference: Parallelism

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

Mary is speaking as if something she is presently doing happened in the past. Alternate translation: [is celebrating]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
spirit	I
has rejoiced	feel very joyful
God	God
Savior	the one who saves

Luke 1:48

ULT	UST
For he has looked upon the low condition of his female servant. For behold, from now on all generations will call me blessed,	*I am happy because he was gracious to me, even though I was not very important. Just imagine this—from now on, people living at all times in the future will say that God has blessed me.*

ULT **For**
UST I am happy because
(ὅτι)

The word **For** introduces the reason for what the previous sentence described. Alternate translation: [And this is why]

Support Reference: Connect — Reason-and-Result Relationship

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

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

Support Reference: Idiom

ULT **the low condition of his female servant**
UST me, even though I was not very important
(τὴν ταπείνωσιν τῆς δούλης αὐτοῦ)

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

Support Reference: Metonymy

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

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

Support Reference: Metaphor

> **ULT all generations**
> **UST** people living at all times in the future
> (πᾶσαι αἱ γενεαί)

Mary uses the term **generations** to mean the people who will be born in all future generations. Alternate translation: [the people of all future generations]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
generations	people living at & times in the future
will call & blessed	will say that God has blessed

Luke 1:49

ULT	UST
for the Mighty One has done great things for me, and his name {is} holy,	*They will say this because God, the Powerful and Holy One, has done great things for me.*

ULT the Mighty One
UST the Powerful
(ὁ δυνατός)

Here, Mary is describing God by one of his attributes. She means that "God, who is powerful," has done great things for her.

Support Reference: Metonymy

ULT his name {is} holy
UST God & Holy One
(ἅγιον τὸ ὄνομα αὐτοῦ)

Mary is using the term **name** to mean God's reputation, and the reputation represents God himself. Alternate translation: [he deserves to be treated with complete respect]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Mighty One	Powerful
is} holy	Holy

Luke 1:50

ULT	UST
and his mercy {is} unto generation and generation to the ones fearing him.	*He acts mercifully throughout all time periods to the people who revere him.*

ULT is} unto generation and generation
UST throughout all time periods
(εἰς γενεὰς καὶ γενεὰς)

This is an idiom. Alternate translation: [extends to every generation]

Support Reference: Idiom

ULT to the ones fearing him
UST to the people who revere him
(τοῖς φοβουμένοις αὐτόν)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
mercy	acts mercifully
generation	all time periods
generation	all time periods
fearing	to & people who revere

Luke 1:51

ULT	UST
He has done mighty deeds with his arm; he has scattered the proud in the thoughts of their hearts.	*He has shown people that he is very powerful. He has routed those who think proudly within themselves.*

ULT **He has done mighty deeds with his arm**
UST He has shown people that he is very powerful
(ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ)

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

Support Reference: Metonymy

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

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

Support Reference: Metaphor

ULT **the proud in the thoughts of their hearts**
UST those who think proudly within themselves
(ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν)

The term **hearts** represents the will and affections of these people. Alternate translation: [who cherish proud thoughts]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
mighty deeds	that & is very powerful
the proud	proudly
in the thoughts	those who think

Luke 1:52

ULT	UST
He has thrown down rulers from their thrones and he has raised up the lowly.	*He has made rulers stop ruling, but he has honored people who are lowly.*

ULT **He has thrown down rulers from their thrones**
UST He has made rulers stop ruling
(καθεῖλεν δυνάστας ἀπὸ θρόνων)

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

Support Reference: Metonymy

ULT **and**
UST but
(καὶ)

The word **and** indicates a contrast between what this phrase describes and what the previous phrase described. Try to make the contrast between these opposite actions clear in your translation. Alternate translation: [but]

Support Reference: Connect — Contrast Relationship

ULT **he has raised up the lowly**
UST he has honored people who are lowly
(ὕψωσεν ταπεινούς)

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

Support Reference: Metaphor

ULT **the lowly**
UST people who are lowly
(ταπεινούς)

Mary is using this adjective as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [humble people]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
rulers	rulers
their thrones	stop ruling
he has raised up	he has honored

Luke 1:53

ULT	UST
He has filled the hungry with good things, but the rich he has sent away empty.	*He has let people who were hungry eat good food until they were full, but he has sent rich people away without giving them anything.*

> ULT **but**
> UST but
> (καὶ)

The word **but** once again indicates a contrast between what this phrase describes and what the previous phrase described. Try to make the contrast between these opposite actions as clear as possible in your translation here as well.

Support Reference: Connect — Contrast Relationship

TRANSLATION WORDS

ULT	UST
with good things	good food

Luke 1:54

ULT	UST
He has helped Israel his servant, to remember his mercy,	

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

Support Reference: Verse Bridges

ULT **Israel**
UST QUOTE_NOT_FOUND: Ἰσραὴλ
(Ἰσραὴλ)

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

Support Reference: Personification

ULT **his servant**
UST QUOTE_NOT_FOUND: παιδὸς αὐτοῦ
(παιδὸς αὐτοῦ)

The term **servant** refers to the special role that God gave to the people of Israel. Alternate translation: [his chosen people]

Support Reference: Metaphor

ULT **to remember his mercy**
UST QUOTE_NOT_FOUND: μνησθῆναι ἐλέους
(μνησθῆναι ἐλέους)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Israel	QUOTE_NOT_FOUND: Ἰσραὴλ
servant	QUOTE_NOT_FOUND: παιδὸς
his mercy	QUOTE_NOT_FOUND: ἐλέους

Luke 1:55

ULT	UST
as he spoke to our fathers—to Abraham and to his seed in the ages {past}.”	

ULT **as he spoke to our fathers**
UST QUOTE_NOT_FOUND: καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν
(καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν)

Here, the word **fathers** means “ancestors.” Alternate translation: [just as he promised to our ancestors]

Support Reference: Metaphor

ULT **to his seed**
UST QUOTE_NOT_FOUND: τῷ σπέρματι αὐτοῦ
(τῷ σπέρματι αὐτοῦ)

The term **seed** means “offspring.” It is a word picture. Just as plants produce seeds that grow into many more plants, so people can have many offspring. Alternate translation: [to his descendants]

Support Reference: Metaphor

ULT **in the ages {past**
UST QUOTE_NOT_FOUND: εἰς τὸν αἰῶνα
(εἰς τὸν αἰῶνα)

This is an idiom. See how you translated the similar expression in 1:33. Alternate translation: [forever]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
to Abraham	QUOTE_NOT_FOUND: τῷ Ἀβραὰμ
to & seed	QUOTE_NOT_FOUND: τῷ σπέρματι

Luke 1:56

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

ULT **and**
UST After that
(καὶ)

Luke uses the word **and** to indicate that the event of Mary returning home happened after the event of Mary staying with Elizabeth for three months. Alternate translation: [then]

Support Reference: Connect — Sequential Time Relationship

ULT **Mary stayed with her about three months, and returned to her house**
UST Mary stayed with Elizabeth for about three months. After that, she went back home
(ἔμεινεν & Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς)

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

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
Mary	Mary
months	three
house	home

Luke 1:57

ULT	UST
And the time was fulfilled for Elizabeth for her to deliver, and she gave birth to a son.	*When it was time for Elizabeth to give birth to her child, she bore a son.*

ULT **And**
UST When
(δὲ)

Luke uses the word **And** to indicate that this event took place after the events he has just described. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **the time was fulfilled**
UST it was time
(ἐπλήσθη ὁ χρόνος)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the time came]

Support Reference: Active or Passive

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

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

TRANSLATION WORDS

ULT	UST
time	it was time
was fulfilled	it was time
for Elizabeth	for Elizabeth
she gave birth to	she bore

Luke 1:58

ULT	UST
And her neighbors and relatives heard that the Lord had magnified his mercy to her, and they rejoiced with her.	*When her neighbors and relatives heard about how kind the Lord had been to her by giving her a son, they were very happy along with Elizabeth.*

ULT had magnified his mercy to her
UST how kind the Lord had been to her by giving her a son
(ἐμεγάλυνεν & τὸ ἔλεος αὐτοῦ μετ᾽ αὐτῆς)

Luke speaks as if God had made his mercy bigger towards Elizabeth. Alternate translation: [had shown great kindness to her]

Support Reference: Metaphor

ULT had magnified his mercy to her
UST how kind the Lord had been to her by giving her a son
(ἐμεγάλυνεν & τὸ ἔλεος αὐτοῦ μετ᾽ αὐτῆς)

The implication is that God’s great kindness to Elizabeth was to enable her to have a baby. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [had shown great kindness to her by enabling her to have a baby]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
relatives	relatives
the Lord	how kind the Lord had been & by giving her a son
mercy	how kind the Lord had been & by giving her a son
they rejoiced	they were very happy

Luke 1:59

ULT	UST
And it happened that, on the eighth day, they came to circumcise the child, and they were going to call {him} after the name of his father, Zechariah.	*Eight days later, people gathered together for the ceremony to circumcise the baby {to show that he belonged to God}. {This was also the time to give the baby a name.} The people wanted to name the baby Zechariah because that was his father's name.*

ULT **And it happened that**
UST later
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT **on the eighth day**
UST Eight days
(ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ)

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

Support Reference: Translate Unknowns

ULT **on the eighth day**
UST Eight days
(ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [on day 8]

Support Reference: Ordinal Numbers

> **ULT they came to circumcise the child**
> **UST** people gathered together for the ceremony to circumcise the baby {to show that he belonged to God
> (ἦλθον περιτεμεῖν τὸ παιδίον)

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

Support Reference: Assumed Knowledge and Implicit Information

> **ULT they were going to call {him} after the name of his father, Zechariah**
> **UST** This was & the time to give the baby a name.} The people wanted to name the baby Zechariah because that was his father's name
> (ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
day	days
to circumcise	for the ceremony to circumcise & to show that & belonged to God
they were going to call	This was & the time to give the baby a name.} The people wanted to name
Zechariah	Zechariah

Luke 1:60

ULT	UST
But answering, his mother said, “No. Rather, he will be called John.”	*But his mother said, “No, {his name will not be Zechariah.} His name will be John!”*

ULT answering, his mother said
UST his mother said
(ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν)

Together the words **answering** and **said** mean that John’s mother responded to the intention of her family and friends to name the baby Zechariah. Alternate translation: [his mother responded]

Support Reference: Hendiadys

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

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [we are going to name him John]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
he will be called	His name will be
John	John

Luke 1:61

ULT	UST
But they said to her, “There is no one among your relatives who is called by this name.”	*So they said to her, “But John is not the name of any of your relatives!”*

ULT There is no one among your relatives who is called by this name
UST But John is not the name of any of your relatives
(οὐδείς ἐστιν ἐκ τῆς συγγενείας σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ)

The expression **this name** means specifically the name John. If it would be helpful in your language, you could put the actual name in your translation. Alternate translation: [None of your relatives is named John]

Support Reference: Assumed Knowledge and Implicit Information

ULT is called by this name
UST the name
(καλεῖται τῷ ὀνόματι τούτῳ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [has the name John]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
relatives	of & relatives
is called	the name

Luke 1:62

ULT	UST
Then they made signs to his father as to what he wanted to call him.	*Then they made motions with their hands to his father, asking him to indicate what name he wanted to give to his son.*

ULT they made signs to his father
UST they made motions with their hands to his father
(ἐνένευον & τῷ πατρὶ αὐτοῦ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT as to what he wanted to call him
UST asking him to indicate what name he wanted to give to his son
(τὸ τί ἂν θέλοι καλεῖσθαι αὐτό)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [to ask him what name he wanted to give the baby]

Support Reference: Active or Passive

Luke 1:63

ULT	UST
And asking for a writing tablet, he wrote, saying, “His name is John.” And they all were astonished.	*So he signaled that they should give him a tablet to write on. {When they gave him one,} he wrote on it, “His name is John.” This amazed all of the people who were there!*

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

It may be helpful to suggest how Zechariah was **asking**, since he could not speak. Alternate translation: [making signs with his hands to show that he wanted]

Support Reference: Assumed Knowledge and Implicit Information

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

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

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
John	John

Luke 1:64

ULT	UST
Then immediately his mouth was opened and his tongue, and he spoke, blessing God.	*Immediately, Zechariah was able to speak again, and he began praising God.*

> ULT **his mouth was opened and his tongue**
> UST Zechariah was able to speak again
> (ἀνεῴχθη & τὸ στόμα αὐτοῦ & καὶ ἡ γλῶσσα αὐτοῦ)

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

Support Reference: Parallelism

> ULT **his mouth was opened and his tongue**
> UST Zechariah was able to speak again
> (ἀνεῴχθη & τὸ στόμα αὐτοῦ & καὶ ἡ γλῶσσα αὐτοῦ)

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

Support Reference: Metonymy

> ULT **his mouth was opened and his tongue**
> UST Zechariah was able to speak again
> (ἀνεῴχθη & τὸ στόμα αὐτοῦ & καὶ ἡ γλῶσσα αὐτοῦ)

If it would be helpful in your language, you could express this with an active form. You could also say who did the action. Alternate translation: [he became able to talk once again] or [God enabled him to speak once again] or, if you want to use the figurative language, [God opened his mouth and freed his tongue]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
tongue	Zechariah was able to speak again
blessing	praising
God	God

Luke 1:65

ULT	UST
And fear came on all the ones living around them, and all these matters were being talked about throughout all the hill country of Judea.	*{When} the people who lived nearby {heard about these things, they} felt a deep reverence for God. {They told many other people about what had happened,} and this news spread to people throughout the highlands of Judea.*

ULT **And**
UST When & heard about these things
(καὶ)

The word **And** introduces the results of what the previous sentence described. Alternate translation: [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **fear came on all**
UST they} felt a deep reverence for God
(ἐγένετο ἐπὶ πάντας φόβος)

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

Support Reference: Personification

ULT **fear came on all the ones living around them**
UST the people who lived nearby & they} felt a deep reverence for God
(ἐγένετο ἐπὶ πάντας φόβος, τοὺς περιοικοῦντας αὐτούς)

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

Support Reference: Idiom

ULT **fear came on all**
UST they} felt a deep reverence for God
(ἐγένετο ἐπὶ πάντας φόβος)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **all the ones living around them & throughout all the hill country**
> UST the people who lived nearby & they} felt & throughout the highlands
> (πάντας & τοὺς περιοικοῦντας αὐτούς & ἐν ὅλῃ τῇ ὀρεινῇ)

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

Support Reference: Hyperbole

> ULT **all these matters were being talked about**
> UST They told many other people about what had happened & this news spread to people
> (διελαλεῖτο πάντα τὰ ῥήματα ταῦτα)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [people talked about all these matters]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
fear	a deep reverence for God
of Judea	of Judea

Luke 1:66

ULT	UST
And all the ones having heard stored in their hearts, saying, “What then will this child become?” For indeed the hand of the Lord was with him.	*Everyone who heard about these things kept thinking about them. They thought, “Certainly this child will grow up to be someone very special!” {They thought this} because {they could see that} the Lord was present in his life in a powerful way.*

ULT all the ones having heard stored in their hearts
UST Everyone who heard about these things kept thinking about them
(ἔθεντο πάντες οἱ ἀκούσαντες, ἐν τῇ καρδίᾳ αὐτῶν)

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

Support Reference: Ellipsis

ULT stored in their hearts
UST kept thinking about them
(ἔθεντο & ἐν τῇ καρδίᾳ αὐτῶν)

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

Support Reference: Metaphor

ULT What then will this child become
UST Certainly this child will grow up to be someone very special
(τί ἄρα τὸ παιδίον τοῦτο ἔσται)

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

Support Reference: Rhetorical Question

ULT **the hand of the Lord was with him**
UST the Lord was present in his life in a powerful way
(χεὶρ Κυρίου ἦν μετ’ αὐτοῦ)

In this expression, the **hand** represents strength and power. Alternate translation: [the Lord’s power was helping him]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
of the Lord	the Lord

Luke 1:67

ULT	UST
And his father Zechariah was filled with the Holy Spirit and prophesied, saying,	*After the child's father, Zechariah, could speak again, the Holy Spirit inspired Zechariah and he spoke these words from God:*

ULT Zechariah was filled with the Holy Spirit
UST Zechariah & the Holy Spirit inspired Zechariah
(Ζαχαρίας & ἐπλήσθη Πνεύματος Ἁγίου)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [The Holy Spirit filled Zechariah]

Support Reference: Active or Passive

ULT Zechariah was filled with the Holy Spirit
UST Zechariah & the Holy Spirit inspired Zechariah
(Ζαχαρίας & ἐπλήσθη Πνεύματος Ἁγίου)

Luke speaks as if **Zechariah** were a container that the **Holy Spirit filled**. Alternate translation: [the Holy Spirit inspired Zechariah]

Support Reference: Metaphor

ULT prophesied, saying
UST he spoke these words from God
(ἐπροφήτευσεν λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [prophesied, and he said]

Support Reference: Quotations and Quote Margins

TRANSLATION WORDS

ULT	UST
Zechariah	Zechariah & Zechariah
with the Holy Spirit	the Holy Spirit
prophesied	he spoke & from God

Luke 1:68

ULT	UST
“Blessed {be} the Lord, the God of Israel, for he has visited and has accomplished redemption for his people.	*“Praise the Lord, the God whom we people of Israel worship, because he has come to set us, his people, free.*

ULT **the God of Israel**
UST the God whom we people of Israel worship
(ὁ Θεὸς τοῦ Ἰσραήλ)

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

Support Reference: Personification

ULT **the God of Israel**
UST the God whom we people of Israel worship
(ὁ Θεὸς τοῦ Ἰσραήλ)

If it would be helpful to your readers, you could state the relationship between God and Israel more explicitly. Alternate translation: [the God whom the people of Israel worship]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he has visited & for his people**
UST he has come & us, his people
(ἐπεσκέψατο & τῷ λαῷ αὐτοῦ)

Here, the term **visited** is an idiom. Alternate translation: [he has come to help … his people]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Blessed {be	Praise
the Lord	the Lord
God	God
of Israel	whom we people of Israel worship
redemption	free
for his people	us, his people

Luke 1:69

ULT	UST
And he has raised up a horn of salvation for us in the house of his servant David	*He has sent someone who will powerfully save us, someone who is descended from David, whom he chose to be king.*

ULT **he has raised up a horn of salvation for us**
UST He has sent someone who will powerfully save us
(ἤγειρεν κέρας σωτηρίας ἡμῖν)

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

Support Reference: Metaphor

ULT **he has raised up a horn of salvation for us**
UST He has sent someone who will powerfully save us
(ἤγειρεν κέρας σωτηρίας ἡμῖν)

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

Support Reference: Metonymy

ULT **in the house of his servant David**
UST someone who is descended from David, whom he chose to be king
(ἐν οἴκῳ Δαυεὶδ, παιδὸς αὐτοῦ)

David's **house** represents his family and all of his descendants. Alternate translation: [who is a descendant of his servant David]

Support Reference: Metonymy

ULT **in the house of his servant David**
UST someone who is descended from David, whom he chose to be king
(ἐν οἴκῳ Δαυεὶδ, παιδὸς αὐτοῦ)

The implication is that as a descendant of **David**, this ruler will be an eligible successor to him as the Messiah. Alternate translation: [who is from the royal line of his servant David]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of his servant David**
> UST David, whom he chose to be king
> (Δαυεὶδ, παιδὸς αὐτοῦ)

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

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
a horn	someone who will powerfully
of salvation	save
the house	someone who is descended from
servant	whom & chose to be king
of & David	David

Luke 1:70

ULT	UST
(as he spoke by the mouth of his holy prophets from eternity),	*(Long ago God inspired his prophets to say that he would do these things.)*

ULT he spoke by the mouth of his holy prophets
UST Long ago God inspired his prophets to say
(ἐλάλησεν διὰ στόματος τῶν ἁγίων & προφητῶν αὐτοῦ)

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

Support Reference: Metonymy

ULT from eternity
UST Long ago
(ἀπ᾽ αἰῶνος)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
holy	Long ago
of & prophets	prophets

Luke 1:71

ULT	UST
salvation from our enemies and from the hand of all the ones hating us;	*{God is sending this deliverer} to save us from our enemies, and {he will rescue us} from the power of everyone who hates us.*

ULT **salvation from our enemies**
UST God is sending this deliverer} to save us from our enemies & he will rescue us
(σωτηρίαν ἐξ ἐχθρῶν ἡμῶν)

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

Support Reference: Abstract Nouns

ULT **from our enemies and from the hand of all the ones hating us**
UST from our enemies, and & from the power of everyone who hates us
(ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς)

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

Support Reference: Doublet

ULT **the hand**
UST the power of
(χειρὸς)

The **hand** represents the power that a person uses the hand to exercise. Alternate translation: [domination]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
salvation	God is sending this deliverer} to save us & he will rescue us
enemies	enemies

Luke 1:72

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

ULT to show mercy to our fathers and to remember his holy covenant
UST God has done this because he is faithful to our ancestors and so he is keeping the holy promise that he made to them
(ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ)

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

Support Reference: Parallelism

ULT to show mercy to our fathers and to remember his holy covenant
UST God has done this because he is faithful to our ancestors and so he is keeping the holy promise that he made to them
(ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT to show mercy to our fathers
UST God has done this because he is faithful to our ancestors
(ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν)

Here, the term **fathers** means “ancestors.” Alternate translation: [to show kindness to our ancestors]

Support Reference: Metaphor

ULT and to remember his holy covenant
UST and so he is keeping the holy promise that he made to them
(καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
mercy	because he is faithful
holy	holy
covenant	the & promise

Luke 1:73

ULT	UST
the oath that he swore to Abraham our father, to grant us	*This is the promise that he solemnly swore to our ancestor Abraham about what he would do for us.*

ULT Abraham our father
UST our ancestor Abraham
(Ἀβραὰμ, τὸν πατέρα ἡμῶν)

Here, the term **father** means “ancestor.” Alternate translation: [our ancestor Abraham]

Support Reference: Metaphor

ULT to grant us
UST about what he would do for us
(τοῦ δοῦναι ἡμῖν)

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

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
the oath	This is the promise
he swore	he solemnly swore
Abraham	Abraham

Luke 1:74

ULT	UST
to serve him fearlessly, having been delivered out of the hand of our enemies,	*He promised that he would rescue us from the power of our enemies so that we could serve him without being afraid of them.*

ULT **having been delivered out of the hand of our enemies**
UST He promised that he would rescue us from the power of our enemies
(ἐκ χειρὸς ἐχθρῶν ῥυσθέντας)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [after he has rescued us from the power of our enemies]

Support Reference: Active or Passive

ULT **out of the hand of our enemies**
UST from the power of our enemies
(ἐκ χειρὸς ἐχθρῶν)

The **hand** represents the power that a person uses the hand to exercise. Alternate translation: [from the domination of our enemies]

Support Reference: Metonymy

ULT **fearlessly**
UST without being afraid
(ἀφόβως)

The implication is that if the Israelites were still under enemy domination, they would be afraid of what their enemies might do to them if they worshiped and obeyed the Lord. Alternate translation: [without being afraid of what our enemies might do to us]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
to serve	so that we could serve
of our enemies	our enemies

Luke 1:75

ULT	UST
in holiness and righteousness before him all our days.	*As a result, we could live in the right way, as people who completely belong to him, for as long as we live.”*

ULT in holiness and righteousness
UST As a result, we could live in the right way, as people who & belong to
(ἐν ὁσιότητι καὶ δικαιοσύνῃ)

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

Support Reference: Abstract Nouns

ULT before him
UST completely & him
(ἐνώπιον αὐτοῦ)

This is an idiom that means “in his presence,” and that suggests being in relationship with God. Alternate translation: [in relationship with him]

Support Reference: Idiom

ULT all our days
UST for as long as we live
(πάσαις ταῖς ἡμέραις ἡμῶν)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
holiness	as people who & belong to
righteousness	As a result, we could live in the right way
days	for as long as & live

Luke 1:76

ULT	UST
And indeed, you, child, will be called a prophet of the Most High, for you will go before the Lord to prepare his paths;	*{Then Zechariah said to his baby son,} “And as for you, my child, you will be a prophet of the Most High God. You will begin your work before the Lord comes so that you can prepare the people to be ready for him.*

ULT **And indeed, you, child**
UST Then Zechariah said to his baby son,} “And as for you, my child
(καὶ σὺ δέ, παιδίον)

Zechariah uses this phrase to begin his direct address to his son. In your translation, you could indicate the change from Zechariah talking about God to Zechariah talking to John in the way that is most appropriate and natural in your language. It may be clearest to indicate this change explicitly. Alternate translation: [Then Zechariah said to his son John, “And you, my child]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will be called a prophet**
UST you will be a prophet
(προφήτης & κληθήσῃ)

As in 1:32, to **be called** is an idiom that means “to be.” Review the note there if that would be helpful. Zechariah is not saying that John will simply have the reputation of being a prophet. Alternate translation: [you … will be a prophet]

Support Reference: Idiom

ULT **will be called a prophet**
UST you will be a prophet
(προφήτης & κληθήσῃ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will be a prophet]

Support Reference: Active or Passive

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

See how you translated the expression **the Most High** in 1:32. Review the note there if that would be helpful. Alternate translation: [of the Most High God]

Support Reference: Idiom

> ULT **you will go before the Lord**
> UST You will begin your work before the Lord comes
> (προπορεύσῃ & ἐνώπιον Κυρίου)

As in 1:17, to **go before** is an idiom that indicates that before the Lord comes, John will announce to the people that the Lord is going to come to them. Alternate translation: [you will announce that the Lord is coming,]

Support Reference: Idiom

> ULT **to prepare his paths**
> UST prepare the people to be ready for him
> (ἑτοιμάσαι ὁδοὺς αὐτοῦ)

Zechariah is using the imagery of **paths** to indicate that John will prepare the people to listen to the Lord's message and believe it. Alternate translation: [to get the people ready for him]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
will be called	you will be
a prophet	a prophet
of the Most High	of the Most High God
the Lord	the Lord

Luke 1:77

ULT	UST
to give the knowledge of salvation to his people through forgiveness of their sins,	*You will tell God's people that he wants to save them by forgiving their sins.*

ULT to give the knowledge of salvation to his people through forgiveness of their sins
UST You will tell God's people that he wants to save them by forgiving their sins
(τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφέσει ἁμαρτιῶν αὐτῶν)

If it would be helpful in your language, you could express the ideas behind the abstract nouns **salvation** and **forgiveness** with the verbs "save" and "forgive." Alternate translation: [to teach God's people that he wants to save them by forgiving their sins]

Support Reference: Abstract Nouns

ULT to give the knowledge of salvation to his people
UST You will tell God's people that he wants to save them
(τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ)

The phrase **to give ... knowledge** is a figurative description of teaching. Alternate translation: [to teach God's people that he wants to save them]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
the knowledge	You will tell
of salvation	that he wants to save them
to his people	God's people
forgiveness	by forgiving
of & sins	sins

Luke 1:78

ULT	UST
because of the tender mercy of our God, by which the sunrise from on high will visit us,	*God wants to save us because he is compassionate and merciful. That is why he is sending this Savior from heaven to help us.*

ULT **the sunrise from on high**
UST this Savior from heaven
(ἀνατολὴ ἐξ ὕψους)

Zechariah speaks of the coming of the Savior as if it will be a sunrise that will light up the earth. Alternate translation: [the Savior who comes from God]

Support Reference: Metaphor

ULT **from on high**
UST from heaven
(ἐξ ὕψους)

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

Support Reference: Metonymy

ULT **will visit us**
UST to help us
(ἐπισκέψεται ἡμᾶς)

As in 1:68, **visit** is an idiom. Alternate translation: [will come to help us]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
the & mercy	and merciful
of & God	God wants to save & he

Luke 1:79

ULT	UST
to shine on the ones sitting in darkness and a shadow of death; to guide our feet into a path of peace.”	*This Savior will show the truth to those who do not know it, even to those who do not know it at all. He will show us how to live in a way that pleases God.”*

ULT **to shine on the ones sitting**
UST This Savior will show the truth to those who do not know it
(ἐπιφᾶναι τοῖς & καθημένοις)

As in 1:78, light represents truth. Just as Zechariah described the Savior as like a sunrise in that verse, here he is describing the spiritual truth that the Savior will bring as if it will light up the earth. Alternate translation: [to show the truth to people who are]

Support Reference: Metaphor

ULT **on the ones sitting in darkness and a shadow of death**
UST to those who do not know it, even to those who do not know it at all
(τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις)

Here **sitting** in a place is an idiom that means to be in that place. Alternate translation: [on people who are in darkness, yes, even in deep darkness]

Support Reference: Idiom

ULT **on the ones sitting in darkness and a shadow of death**
UST to those who do not know it, even to those who do not know it at all
(τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις)

The **shadow of death** is an idiom that describes deep darkness. Alternate translation: [on people who are in darkness, yes, even in deep darkness]

Support Reference: Idiom

ULT **on the ones sitting in darkness and a shadow of death**
UST to those who do not know it, even to those who do not know it at all
(τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις)

Since light represents truth, **darkness** represents the absence of spiritual truth. Alternate translation: [on people who do not know the truth, who do not know it at all]

Support Reference: Metaphor

> ULT **on the ones sitting in darkness and a shadow of death**
> UST to those who do not know it, even to those who do not know it at all
> (τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις)

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

Support Reference: Doublet

> ULT **to guide our feet into a path of peace**
> UST He will show us how to live in a way that pleases God
> (τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης)

Zechariah is using the word **guide** to mean "teach," and the expression **a path of peace** to represent living at peace with God. Alternate translation: [to teach us how to live at peace with God]

Support Reference: Metaphor

> ULT **to guide our feet into a path of peace**
> UST He will show us how to live in a way that pleases God
> (τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης)

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

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
of peace	how to live in a way that pleases God

Luke 1:80

ULT	UST
And the child was growing and was being strengthened in spirit, and he was in the wilderness until the day of his public appearance to Israel.	*Over time, Zechariah and Elizabeth's baby boy grew up and became spiritually strong. Then he went to live in a desolate region. He was still living there when he began to preach publicly to God's people, Israel.*

ULT **And**
UST Over time
(δὲ)

The word **And** introduces the next part of the story. In this verse, Luke describes a few transitional events in order to move quickly from the birth of John to the beginning of his ministry as an adult. Alternate translation: [Then]

Support Reference: Introduction of a New Event

ULT **was being strengthened in spirit**
UST became spiritually strong
(ἐκραταιοῦτο πνεύματι)

This could refer to: (1) the inner part of a person, as in 1:47. Alternate translation: [he developed a strong character]; (2) how God kept the promise that Gabriel made to Zechariah in 1:15, that the Holy Spirit would empower his son. Alternate translation: [the Holy Spirit empowered him]

ULT **he was in the wilderness**
UST he went to live in a desolate region
(ἦν ἐν ταῖς ἐρήμοις)

This expression means implicitly that John went to live **in the wilderness**. Luke does not say at what age John did this. Alternate translation: [he went to live in the wilderness]

Support Reference: Assumed Knowledge and Implicit Information

ULT **until the day of his public appearance**
UST He was still living there when he began to preach publicly
(ἕως ἡμέρας ἀναδείξεως αὐτοῦ)

The term **until** does not indicate a stopping point. John continued to live out in the wilderness even after he started preaching publicly. In your translation, be sure that this is clear to your readers. Alternate translation: [through the time when he began to preach in public]

> ULT **the day of his public appearance**
> UST when he began to preach publicly
> (ἡμέρας ἀναδείξεως αὐτοῦ)

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

Support Reference: Idiom

> ULT **to Israel**
> UST to God’s people, Israel
> (πρὸς τὸν Ἰσραήλ)

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

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
in spirit	spiritually
wilderness	a desolate region
the day	when & began
Israel	God’s people, Israel

Luke 2

Luke 2 Introduction

Luke 2 Chapter Introduction

Structure and Formatting

1. Jesus is born in the city of Bethlehem (2:1–20)
2. Joseph and Mary dedicate Jesus, and Simeon and Anna speak about him (2:21–40)
3. Jesus goes to Jerusalem with his parents for Passover (2:41–52)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. ULT does this with the poetry in the song of the angels about Jesus' birth in 2:14 and in Simeon's song about Jesus in 2:29–32.

Textual Issues in This Chapter

"his father and mother"

In 2:33, the most accurate ancient manuscripts read "his father and mother." ULT follows that reading. Some other ancient manuscripts read "Joseph and his mother." That reading indicates that Joseph was not the biological father of Jesus, since Mary conceived him as a virgin. However, Joseph was the adoptive father of Jesus, and so the reading "his father and mother" is not incorrect. If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to use the reading in ULT. (See: Textual Variants)

Luke 2:1

ULT	UST
And in those days, it happened that a decree went out from Caesar Augustus for all the world to register.	*Also during that time, Caesar Augustus{, who ruled over the whole Roman Empire,} commanded that every person living in his empire had to register {his name in an official list of the people who lived there}.*

ULT **in those days**
UST during that time
(ἐν ταῖς ἡμέραις ἐκείναις)

This time reference introduces a new event. Alternate translation: [around that same time]

Support Reference: Introduction of a New Event

ULT **in those days**
UST during that time
(ἐν ταῖς ἡμέραις ἐκείναις)

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

Support Reference: Idiom

ULT **it happened that**
UST during that time
(ἐγένετο)

Luke uses this phrase to show that this is the beginning of an account. If your language has a way of showing the start of an account, you may use that in your translation. If not, you may choose not to represent this phrase.

Support Reference: Introduction of a New Event

ULT **a decree went out from**
UST commanded that
(ἐξῆλθεν δόγμα παρὰ)

The **decree** did not go out by itself, even though Luke speaks as if it did. Messengers likely proclaimed the emperor’s command throughout the empire. Alternate translation: [sent out messengers with a decree ordering]

Support Reference: Personification

ULT **Caesar Augustus**
UST Caesar Augustus{, who ruled over the whole Roman Empire
(Καίσαρος Αὐγούστου)

Caesar was the title of the emperor of the Roman Empire. If it would be helpful to your readers, you could express this explicitly. Alternate translation: [King Augustus, who ruled the Roman Empire]

Support Reference: Introduction of New and Old Participants

ULT **Augustus**
UST Augustus
(Αὐγούστου)

Augustus is the name of a man.

Support Reference: How to Translate Names

ULT **for all the world to register**
UST every person living in his empire & register & in an official list of the people who lived there
(ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην)

Luke assumes that his readers will know that this was for tax purposes. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [that all the people living in the Roman Empire had to list their names on the tax rolls]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the world**
UST person living in his empire
(τὴν οἰκουμένην)

The term **world** refers specifically to the part of the world that Caesar Augustus ruled. It is actually describing the people living in that part of the world by association to where they lived. Alternate translation: [the people living in the Roman Empire]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
days	during that time
a decree	commanded that
Caesar	Caesar & who ruled over the whole Roman Empire
world	person living in his empire

Luke 2:2

ULT	UST
This first registration happened {while} Quirinius was governing Syria.	*This was the first time that the Romans recorded the names of everyone living in their empire. They did this during the time when Quirinius was the governor of the province of Syria.*

ULT Quirinius
UST Quirinius
(Κυρηνίου)

Quirinius is the name of a man.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
while & was governing	during the time when & was the governor
Syria	of the province of Syria

Luke 2:3

ULT	UST
And everyone was traveling to register himself, each one to his own city.	*So everyone had to go to his family's hometown to register.*

ULT **everyone was traveling**
UST everyone had to go & to register
(ἐπορεύοντο πάντες)

Luke describes the registration as already in progress in order to account for why Joseph and Mary had to travel at this time, late in her pregnancy. Alternate translation: [everyone was going]

Support Reference: Background Information

ULT **to his own city**
UST to his family's hometown
(εἰς τὴν ἑαυτοῦ πόλιν)

The phrase **his own city** refers to the city where a person's family had originally lived. A person might have since moved to a different city. Alternate translation: [to the city that their families came from]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to register himself**
UST everyone & to register
(ἀπογράφεσθαι)

Alternate translation: [to provide their names for the tax rolls]

Support Reference: Assumed Knowledge and Implicit Information

Luke 2:4

ULT	UST
And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family line of David.	

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

The word **And** introduces the results of what the previous sentences described. Alternate translation: [And so]

Support Reference: Connect — Reason-and-Result Relationship

ULT **went up**
UST QUOTE_NOT_FOUND: ἀνέβη
(ἀνέβη)

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

Support Reference: Idiom

ULT **to the city of David, which is called Bethlehem**
UST QUOTE_NOT_FOUND: εἰς πόλιν Δαυεὶδ, ἥτις καλεῖται Βηθλέεμ
(εἰς πόλιν Δαυεὶδ, ἥτις καλεῖται Βηθλέεμ)

Bethlehem was known as **the city of David** because King David had come from there. Luke includes this detail because it indicates why Bethlehem was important, even though it was a small town. Not only had the line of David's dynasty originated there, the prophet Micah had said that the future Messiah would be born there. Alternate translation: [to the town known as Bethlehem, where King David had come from]

Support Reference: Assumed Knowledge and Implicit Information

ULT **which is called Bethlehem**
UST QUOTE_NOT_FOUND: ἥτις καλεῖται Βηθλέεμ
(ἥτις καλεῖται Βηθλέεμ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [whose name is Bethlehem]

Support Reference: Active or Passive

> ULT **he was of the house and family line of David**
> UST QUOTE_NOT_FOUND: τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυείδ
> (τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυείδ)

Luke is expressing a single idea by using two terms, **house** and **family line**, connected with **and**. The term **family line** indicates the significance of Joseph being a descendant of David. It means that any son of his, natural or adopted, would be an eligible successor to King David as the Messiah. If it would be helpful in your language, you could express the meaning of these two terms with a single phrase. Alternate translation: [he was descended from the royal line of David]

Support Reference: Hendiadys

> ULT **he was of the house and family line of David**
> UST QUOTE_NOT_FOUND: τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυείδ
> (τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυείδ)

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

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Joseph	QUOTE_NOT_FOUND: Ἰωσὴφ
Galilee	QUOTE_NOT_FOUND: τῆς Γαλιλαίας
of Nazareth	QUOTE_NOT_FOUND: Ναζαρὲθ
Judea	QUOTE_NOT_FOUND: τὴν Ἰουδαίαν
the city of David	QUOTE_NOT_FOUND: πόλιν Δαυεὶδ
of David	QUOTE_NOT_FOUND: Δαυεὶδ
is called	QUOTE_NOT_FOUND: καλεῖται
Bethlehem	QUOTE_NOT_FOUND: Βηθλέεμ
the house	QUOTE_NOT_FOUND: οἴκου
family line	QUOTE_NOT_FOUND: πατριᾶς
of David	QUOTE_NOT_FOUND: Δαυείδ

Luke 2:5

ULT	UST
He registered himself with Mary, the one that had been engaged to him, being pregnant.	

ULT He registered himself with Mary, the one that had been engaged to him
UST QUOTE_NOT_FOUND: ἀπογράψασθαι σὺν Μαριὰμ, τῇ ἐμνηστευμένῃ αὐτῷ
(ἀπογράψασθαι σὺν Μαριὰμ, τῇ ἐμνηστευμένῃ αὐτῷ)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [Because Mary was engaged to Joseph, she had to travel with him so that he could list their names together]

Support Reference: Connect — Reason-and-Result Relationship

ULT Mary, the one that had been engaged to him
UST QUOTE_NOT_FOUND: Μαριὰμ, τῇ ἐμνηστευμένῃ αὐτῷ
(Μαριὰμ, τῇ ἐμνηστευμένῃ αὐτῷ)

In this culture, an engaged couple was considered legally married, although there would not have been physical intimacy between them until after the wedding. If it would be helpful to your readers, you could explain that. Alternate translation: [Mary, who was engaged to him and who was therefore considered his legal wife]

Support Reference: Assumed Knowledge and Implicit Information

ULT the one that had been engaged to him
UST QUOTE_NOT_FOUND: τῇ ἐμνηστευμένῃ αὐτῷ
(τῇ ἐμνηστευμένῃ αὐτῷ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [who had promised to marry him]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Mary	QUOTE_NOT_FOUND: Μαριὰμ

Luke 2:6

ULT	UST
And it happened that, while they were there, the days were fulfilled for her to deliver.	

ULT **And it happened that**
UST QUOTE_NOT_FOUND: ἐγένετο δὲ
(ἐγένετο δὲ)

This phrase marks the beginning of the next event in the story. If your language has a similar expression that it uses to introduce an event, you could use it in your translation.

Support Reference: Introduction of a New Event

ULT **while they were there**
UST QUOTE_NOT_FOUND: ἐν τῷ εἶναι αὐτοὺς ἐκεῖ
(ἐν τῷ εἶναι αὐτοὺς ἐκεῖ)

The word **they** refers to Joseph and Mary being in Bethlehem. If it would be helpful in your language, you could state that explicitly. Alternate translation: [while Mary and Joseph were in Bethlehem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the days were fulfilled for her to deliver**
UST QUOTE_NOT_FOUND: ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν
(ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the time came for Mary to give birth]

Support Reference: Active or Passive

ULT **the days were fulfilled**
UST QUOTE_NOT_FOUND: ἐπλήσθησαν αἱ ἡμέραι
(ἐπλήσθησαν αἱ ἡμέραι)

Here Luke uses the term **days** to refer to a particular time. Alternate translation: [the time came]

Support Reference: Idiom

ULT **for her to deliver**
UST QUOTE_NOT_FOUND: τοῦ τεκεῖν αὐτήν
(τοῦ τεκεῖν αὐτήν)

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

TRANSLATION WORDS

ULT	UST
days	QUOTE_NOT_FOUND: ἡμέραι
were fulfilled	QUOTE_NOT_FOUND: ἐπλήσθησαν

Luke 2:7

ULT	UST
And she delivered her firstborn son, and she wrapped him in strips of cloth and laid him in a manger, because there was no room for them in the inn.	

ULT **she wrapped him in strips of cloth and laid him in a manger, because there was no room for them in the inn**
UST QUOTE_NOT_FOUND: ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι
(ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι)

If it would be helpful to your readers, you could put the second phrase before the first one, since it gives the reason for the action that the first phrase describes. Alternate translation: [because there was no guest room available for them, she wrapped cloths tightly around him and put him in a box that held hay for animals]

Support Reference: Connect — Reason-and-Result Relationship

ULT **she wrapped him in strips of cloth**
UST QUOTE_NOT_FOUND: ἐσπαργάνωσεν αὐτὸν
(ἐσπαργάνωσεν αὐτὸν)

In some cultures, mothers help their babies feel secure by wrapping them tightly in cloth or in a blanket. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [wrapped cloths tightly around him to make him feel secure]

Support Reference: Assumed Knowledge and Implicit Information

ULT **laid him in a manger**
UST QUOTE_NOT_FOUND: ἀνέκλινεν αὐτὸν ἐν φάτνῃ
(ἀνέκλινεν αὐτὸν ἐν φάτνῃ)

A **manger** was a box or frame in which people put hay or other food for animals to eat. It was most likely clean, and it may have had something soft and dry like hay in it that would have provided a cushion for the baby. In this culture, animals were often kept near a home to keep them safe and so that their owners could feed them easily. Mary and Joseph stayed in a space that was ordinarily used for animals for those reasons. Alternate translation: [put him in a box that held hay for animals]

Support Reference: Translate Unknowns

> ULT **because there was no room for them in the inn**
> UST QUOTE_NOT_FOUND: διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι
> (διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι)

There was probably **no room** because so many people had come to Bethlehem to register. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [there was no other place available for them to stay, because so many people had come there to register]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **because there was no room for them in the inn**
> UST QUOTE_NOT_FOUND: διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι
> (διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι)

The word **inn** could mean a place of lodging where travelers stayed overnight. However, Luke uses the same term in 22:11 to refer to a room in a house. So it could also mean “guest room.” Alternate translation: [there was no other place available for them to stay, because so many people had come there to register]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
firstborn	QUOTE_NOT_FOUND: τὸν πρωτότοκον

Luke 2:8

ULT	UST
And there were shepherds in that area, staying in the open and keeping watch over their flock at night.	*There were some shepherds camping out in the open country near Bethlehem that night. They were there taking care of their sheep.*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses **And** to introduce background information about some new characters. You can translate it with the word or phrase that serves the same purpose in your language. Alternate translation: [Now]

Support Reference: Background Information

ULT **there were shepherds in that area**
UST There were some shepherds & in the open country near Bethlehem & there
(ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ)

This phrase introduces new characters into the story. If your language has an expression of its own that serves this purpose, you could use it here. Alternate translation: [there were some shepherds living in that area]

Support Reference: Introduction of New and Old Participants

TRANSLATION WORDS

ULT	UST
shepherds	some shepherds
watch	They were & taking care
flock	sheep

Luke 2:9

ULT	UST
And an angel of the Lord stood before them, and the glory of the Lord shone around them, and they feared a great fear.	*Suddenly they saw an angel from the Lord standing in front of them. A glorious light from the Lord shone all over them. They became very afraid.*

ULT an angel of the Lord
UST an angel from the Lord
(ἄγγελος Κυρίου)

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

ULT stood before them
UST they saw & standing in front of them
(ἐπέστη αὐτοῖς)

Alternate translation: [came to the shepherds]

ULT the glory of the Lord shone around them
UST A glorious light from the Lord shone all over them
(δόξα Κυρίου περιέλαμψεν αὐτούς)

The implication is that a bright light appeared at the same time as the angel, expressing the magnificent presence of God that was accompanying his messenger. The **glory** of God is associated with light in the Bible, for example, “Arise, shine; for your light has come, and the glory of Yahweh has risen on you,” Isaiah 60:1. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [a bright light shone all around them, showing the glorious presence of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT they feared a great fear
UST They became very afraid
(ἐφοβήθησαν φόβον μέγαν)

This is an idiom. Alternate translation: [they were extremely afraid] or [they were terrified]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
an angel	an angel
of the Lord	from the Lord
the glory	A glorious light
of the Lord	from the Lord
they feared a & fear	They became & afraid

Luke 2:10

ULT	UST
And the angel said to them, “Do not be afraid, for behold, I bring you good news of great joy, which will be to all the people.	*But the angel said to them, “Do not be afraid! Listen carefully, because I have come to tell you very good news! This news is for all people, and should make everyone rejoice!*

ULT Do not be afraid
UST Do not be afraid
(μὴ φοβεῖσθε)

As in 1:13, while the angel speaks these words in the form of a command, he is really telling the shepherds something to help and encourage them. Alternate translation: [You do not need to be afraid]

Support Reference: Imperatives — Other Uses

ULT for behold
UST Listen carefully, because
(ἰδοὺ γὰρ)

The term **behold** focuses the attention of the listener on what the speaker is about to say. It may be helpful to begin a new sentence here. Alternate translation: [Now listen to this]

Support Reference: Metaphor

ULT I bring you good news of great joy, which will be to all the people
UST I have come to tell you very good news! This news is for all people, and should make everyone rejoice
(εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ)

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

ULT to all the people
UST for all people & everyone
(παντὶ τῷ λαῷ)

This could be: (1) a reference to all people. That is the reading of UST. Alternate translation: [all people everywhere]; (2) a figurative generalization that refers specifically to the Jewish people who would welcome Jesus as the Messiah. Alternate translation: [your people]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
angel	angel
Do & be afraid	Do & be afraid
of & joy	and should make & rejoice

Luke 2:11

ULT	UST
For today has been born for you in the city of David a Savior, who is Christ the Lord!	*They will rejoice because today, in Bethlehem, King David's hometown, the person was born who will save you {from your sins}! He is the Messiah, the Lord!*

ULT **today has been born for you in the city of David a Savior, who is Christ the Lord**
UST today, in Bethlehem, King David's hometown, the person was born who will save you {from your sins}! He is the Messiah, the Lord
(ἐτέχθη ὑμῖν σήμερον Σωτὴρ, ὅς ἐστιν Χριστὸς, Κύριος, ἐν πόλει Δαυείδ)

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: [a Savior, who is Christ the Lord, has been born for you today in the city of David]

Support Reference: Information Structure

ULT **today has been born for you**
UST today & was born & you
(ἐτέχθη ὑμῖν σήμερον)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [we are announcing the birth for you today]

Support Reference: Active or Passive

ULT **in the city of David**
UST in Bethlehem, King David's hometown
(ἐν πόλει Δαυείδ)

This means Bethlehem. See the explanation in the note to 2:4. Alternate translation: [in Bethlehem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **who is Christ the Lord**
UST He is the Messiah, the Lord
(ὅς ἐστιν Χριστὸς, Κύριος)

Christ is the Greek word for "Messiah." Alternate translation: [who is the Messiah, the Lord]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
the city of David	Bethlehem, King David’s hometown
of David	Bethlehem, King David’s hometown
a Savior	the person & who will save & from your sins
Christ	the Messiah
the Lord	the Lord

Luke 2:12

ULT	UST
And this {will be} the sign to you: You will find a baby wrapped in strips of cloth and lying in a manger.”	*And here is a sign for you. {If you go to Bethlehem,} you will find a baby there wrapped in strips of cloth and lying in a feeding place for animals.”*

ULT this {will be} the sign to you
UST here is a sign for you
(τοῦτο ὑμῖν τὸ σημεῖον)

The implication is that God has provided this sign. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [God has given you this sign]

Support Reference: Assumed Knowledge and Implicit Information

ULT the sign to you
UST a sign for you
(ὑμῖν τὸ σημεῖον)

This could be: (1) a **sign** that would help the shepherds recognize the baby. Alternate translation: [this sign to help you find the newborn Messiah]; (2) a **sign** to prove that what the angel was saying was true. Alternate translation: [the sign to prove that what I am telling you is true]

Support Reference: Assumed Knowledge and Implicit Information

ULT wrapped in strips of cloth
UST wrapped in strips of cloth
(ἐσπαργανωμένον)

See how you translated this expression in 2:7. Review the note there if that would be helpful. Alternate translation: [with cloths wrapped tightly around him]

Support Reference: Assumed Knowledge and Implicit Information

ULT lying in a manger
UST lying in a feeding place for animals
(κείμενον ἐν φάτνῃ)

See how you translated the term **manger** in 2:7. Review the note there if that would be helpful. Alternate translation: [lying in a box that holds hay for animals]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
sign	sign

Luke 2:13

ULT	UST
And suddenly a multitude of the heavenly army was with the angel, praising God, and saying,	*Suddenly a large group of angels from heaven appeared with the other angel. They were all praising God by saying,*

ULT a multitude of the heavenly army
UST a large group of angels from heaven
(πλῆθος στρατιᾶς οὐρανίου)

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

Support Reference: Metaphor

ULT praising God, and saying
UST They were all praising God by saying
(αἰνούντων τὸν Θεὸν καὶ λεγόντων)

Luke is expressing a single idea by using two verbs connected with **and**. The angels said these words in order to praise God. Alternate translation: [who praised God by saying]

Support Reference: Hendiadys

TRANSLATION WORDS

ULT	UST
heavenly	from heaven
angel	other angel
praising	They were all praising
God	God

Luke 2:14

ULT	UST
“Glory in the highest to God, and on earth, peace among men of good pleasure.”	*“In the highest heaven may all the angels praise God! And on the earth may all the people who please God be peaceful {with God and each other}!”*

ULT Glory in the highest to God
UST In the highest heaven may all the angels praise God
(δόξα ἐν ὑψίστοις Θεῷ)

This could mean: (1) the angels are describing where God should receive honor. In that case **in the highest** would mean “in the highest place,” that is, “in heaven,” and the phrase would parallel “on earth.” Alternate translation: [Give honor to God in heaven]; (2) the angels are describing what kind of honor God should receive. Alternate translation: [Give the highest honor to God]

ULT among men of good pleasure
UST all the people who please God
(ἐν ἀνθρώποις εὐδοκίας)

This could refer to: (1) God’s **good pleasure** with people. Alternate translation: [among people with whom God is pleased]; (2) people who show **good pleasure** or “good will” to one another. Alternate translation: [among people of good will]

ULT men
UST all the people
(ἀνθρώποις)

Here, the term **men** has a generic meaning that includes all people. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
Glory	may all the angels praise
to God	God
earth	the earth
peace	may & be peaceful {with God and each other
of good pleasure	who please God

Luke 2:15

ULT	UST
And it happened that, when the angels had gone away from them into heaven, the shepherds said to each other, “Let us indeed go over as far as Bethlehem, and let us see this thing that has happened, which the Lord has made known to us.”	*When the angels left them and returned to heaven, the shepherds said to each other, “We should go right now to Bethlehem and see this wonderful thing that has happened, which the Lord has told us about!”*

ULT And it happened that
UST When
(καὶ ἐγένετο)

Luke uses this phrase to mark a shift in the story, to what the shepherds did after the angels left. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT Let us & go over & let us see & to us
UST We should go & see & us
(διέλθωμεν & ἴδωμεν & ἡμῖν)

The shepherds are speaking to one another, so if your language distinguishes between exclusive and inclusive **us**, use the inclusive form here.

Support Reference: Exclusive and Inclusive ‘We’

TRANSLATION WORDS

ULT	UST
angels	angels
heaven	heaven
shepherds	shepherds
Bethlehem	Bethlehem
Lord	Lord
has made known	has told & about

Luke 2:16

ULT	UST
And they went hastening and found both Mary and Joseph, and the baby, lying in the manger.	*So they went quickly, and when they had found {the place where} Mary and Joseph {were staying}, they saw the baby lying in a feeding place for animals.*

ULT they went hastening
UST they went quickly
(ἦλθον σπεύσαντες)

The two verbs **went** and **hastening** express a single idea. The word **hastening** tells how they **went**. Alternate translation: [they went quickly]

Support Reference: Hendiadys

ULT lying in the manger
UST lying in a feeding place for animals
(κείμενον ἐν τῇ φάτνῃ)

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

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
Mary	Mary
Joseph	Joseph

Luke 2:17

ULT	UST
And having seen him, they made known about the message that had been told to them about this child.	*After they had seen him, they told everyone what the Lord had revealed to them about this baby.*

ULT the message that had been told to them
UST what the Lord had revealed to them
(τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [what the angels had told them]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
they made known	they told everyone

Luke 2:18

ULT	UST
And all the ones having heard {it} were amazed concerning the things that were spoken to them by the shepherds.	*All the people who were listening thought that what the shepherds told them was amazing.*

ULT the things that were spoken to them by the shepherds
UST what the shepherds told them
(τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [what the shepherds told them]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
shepherds	shepherds

Luke 2:19

ULT	UST
But Mary kept all these things, pondering them in her heart.	*But Mary carefully remembered all of these things and thought about them continually.*

ULT pondering them in her heart
UST and thought about & continually
(συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς)

In this expression, the **heart** represents the thoughts and emotions. Alternate translation: [reflecting on what they meant]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Mary	Mary

Luke 2:20

ULT	UST
And the shepherds returned, glorifying and praising God for everything that they had heard and seen, just as it had been spoken to them.	*The shepherds returned {to the fields where their sheep were}. They kept talking about how great God is and praising him for all of the things that they had heard and seen. Everything had been exactly as the angel had told them it would be.*

ULT the shepherds returned
UST The shepherds returned {to the fields where their sheep were
(ὑπέστρεψαν οἱ ποιμένες)

This means that they **returned** to their flock. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the shepherds went back to take care of their sheep]

Support Reference: Assumed Knowledge and Implicit Information

ULT glorifying and praising God
UST They kept talking about how great God is and praising him
(δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν)

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

Support Reference: Doublet

ULT just as it had been spoken to them
UST Everything had been exactly as the angel had told them it would be
(καθὼς ἐλαλήθη πρὸς αὐτούς)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [just as the angel had told them]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
shepherds	shepherds
glorifying	They kept talking about how great & is
praising	praising him
God	God

Luke 2:21

ULT	UST
And when eight days had been fulfilled to circumcise him, then his name was called Jesus, {which} he had been called by the angel before he was conceived in the womb.	*On the eighth day after the baby was born, they circumcised him and gave him the name Jesus. This was the name that the angel had told them to give him even before Mary had become pregnant with him.*

ULT when eight days had been fulfilled to circumcise him
UST On the eighth day after the baby was born, they circumcised him
(ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν)

The law that God gave to Jewish believers told them to circumcise a baby boy on the eighth day of his life. As in 1:59, the day on which the baby was born was considered to be the first day. If it would be helpful to your readers, you could translate this expression according to the way your own culture reckons time. Alternate translation: [when the baby was one week old, and according to the Jewish law it was time to circumcise him]

Support Reference: Assumed Knowledge and Implicit Information

ULT when eight days had been fulfilled
UST On the eighth day after the baby was born
(ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ)

This time reference also introduces a new event. Alternate translation: [after eight days had gone by] or [when the baby was one week old]

Support Reference: Introduction of a New Event

ULT eight days had been fulfilled
UST the eighth day after the baby was born
(ἐπλήσθησαν ἡμέραι ὀκτὼ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [after eight days had gone by] or [when the baby was one week old]

Support Reference: Active or Passive

ULT his name was called Jesus
UST gave him the name Jesus
(ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [his parents Joseph and Mary named him Jesus]

Support Reference: Active or Passive

ULT **his name was called Jesus**
UST gave him the name Jesus
(ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς)

As in 1:13, to “call a name” is an idiom that means to give a child a name. Alternate translation: [his parents Joseph and Mary named him Jesus]

Support Reference: Idiom

ULT **which} he had been called by the angel**
UST This was the name that the angel had told them to give him
(τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [which was the name that the angel had told Mary to give him]

Support Reference: Active or Passive

ULT **before he was conceived in the womb**
UST even before Mary had become pregnant with him
(πρὸ τοῦ συνληµφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ)

In your language, it might seem that the phrase **conceived in the womb** expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [before he was conceived]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

TRANSLATION WORDS

ULT	UST
days	the & day
to circumcise	they circumcised
was called	gave
Jesus	Jesus
he had been called	was the name that & had told them to give him
angel	angel
was conceived	Mary had become pregnant with him
womb	Mary had become pregnant with him

Luke 2:22

ULT	UST
And when the days of their purification had been fulfilled, according to the law of Moses, they brought him up to Jerusalem to present {him} to the Lord	*Mary and Joseph waited the number of days that the law of Moses required for her to become ceremonially clean again after having a baby. Then they brought him to Jerusalem so that they could dedicate him to the Lord {in the temple}.*

ULT **when the days of their purification had been fulfilled, according to the law of Moses**
UST Mary and Joseph waited the number of days that the law of Moses required for her to become ceremonially clean again after having a baby
(ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [after they had waited the number of days that the law of Moses required for their purification]

Support Reference: Active or Passive

ULT **the days of their purification**
UST the number of days & for her to become ceremonially clean again after having a baby
(αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν)

The law of Moses said that a woman would become ceremonially clean again 33 days after her newborn son had been circumcised. After that, she could enter the temple. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [33 more days, the time that the law of Moses required for Mary to become ceremonially clean again after childbirth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they brought him up to Jerusalem**
UST they brought him to Jerusalem & him
(ἀνήγαγον αὐτὸν εἰς Ἰεροσόλυμα)

Luke says that they brought him **up** to Jerusalem, even though Bethlehem is actually at a higher elevation, because that was the customary way of speaking about going to Jerusalem, since that city is up on a mountain. Alternate translation: [they took him to Jerusalem]

Support Reference: Idiom

> **ULT to present {him} to the Lord**
> **UST** so that they could dedicate & to the Lord {in the temple
> (παραστῆσαι τῷ Κυρίῳ)

Luke will explain more in the next two verses about why Mary and Joseph did this, but if it would be helpful to your readers, you could make the purpose more explicit here. Alternate translation: [so that they could bring him into the temple and perform the required ceremony acknowledging God's claim on firstborn children who were male]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
days	number of days
of & purification	for her to become ceremonially clean again after having a baby
law of Moses	law of Moses
Jerusalem	Jerusalem
to the Lord	to the Lord

Luke 2:23

ULT	UST
(just as it is written in the law of the Lord, “Every male who opens the womb will be called holy to the Lord”),	*They did this to obey the law of the Lord, which says, “You must set apart for the Lord every male offspring who is the first to be born.”*

ULT just as it is written in the law of the Lord
UST They did this to obey the law of the Lord
(καθὼς γέγραπται ἐν νόμῳ Κυρίου)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [just as the law of the Lord commands]

Support Reference: Active or Passive

ULT Every male who opens the womb will be called holy to the Lord
UST You must set apart for the Lord every male offspring who is the first to be born
(πᾶν ἄρσεν διανοῖγον μήτραν, ἅγιον τῷ Κυρίῳ κληθήσεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [You are to set apart for the Lord every firstborn child who is a boy]

Support Reference: Active or Passive

ULT Every male who opens the womb
UST every male offspring who is the first to be born
(πᾶν ἄρσεν διανοῖγον μήτραν)

The phrase **opens the womb** is an idiom that refers to being the first baby to come out of the womb. This commandment applied to both people and animals, but here a baby boy is specifically in view. Alternate translation: [Every firstborn offspring who is a male] or [Every firstborn child who is a boy]

Support Reference: Idiom

ULT will be called holy to the Lord
UST You must set apart for the Lord
(ἅγιον τῷ Κυρίῳ κληθήσεται)

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

Support Reference: Idiom

ULT **will be called holy to the Lord**
UST You must set apart for the Lord
(ἅγιον τῷ Κυρίῳ κληθήσεται)

Here, the law of Moses is using a future statement to give a command. Alternate translation: [is to be set apart for the Lord]

Support Reference: Statements — Other Uses

TRANSLATION WORDS

ULT	UST
the law of the Lord	the law of the Lord
of the Lord	of the Lord
the womb	who is the first to be born
will be called	You must set apart
holy	You must set apart
to the Lord	for the Lord

Luke 2:24

ULT	UST
and to offer a sacrifice according to {what} had been said in the law of the Lord, “a pair of doves or two young pigeons.”	*There they offered the sacrifice that the law of the Lord told the parents of a newborn son to offer, “two turtledoves or two young pigeons.”*

ULT what} had been said in the law of the Lord
UST that the law of the Lord told the parents of a newborn son to offer
(τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [what the law of the Lord says]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
a sacrifice	the sacrifice
law of the Lord	law of the Lord
of the Lord	of the Lord
pigeons	pigeons

Luke 2:25

ULT	UST
And behold, there was a man in Jerusalem whose name {was} Simeon, and this man {was} righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.	*At that time there was a man in Jerusalem whose name was Simeon. He did what was pleasing to God and obeyed God's laws. He was eagerly waiting for God to send the Messiah to encourage the people of Israel. The Holy Spirit was directing him.*

ULT **behold**
UST At that time
(ἰδοὺ)

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **there was a man in Jerusalem whose name {was} Simeon**
UST there was a man in Jerusalem whose name was Simeon
(ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ, ᾧ ὄνομα Συμεών)

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.

Support Reference: Introduction of New and Old Participants

ULT **was} Simeon**
UST Simeon
(Συμεών)

Simeon is the name of a man.

Support Reference: How to Translate Names

ULT **this man {was} righteous and devout**
UST He did what was pleasing to God and obeyed God's laws
(ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής)

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

Support Reference: Doublet

> ULT **waiting for**
> UST He was eagerly waiting for God to send the Messiah
> (προσδεχόμενος)

This is an idiomatic usage of the term **waiting**. It does not mean passively **waiting** for something to happen, but eagerly anticipating something that someone wants to happen. Alternate translation: [eagerly anticipating] or [looking forward to]

Support Reference: Idiom

> ULT **the consolation of Israel**
> UST to encourage the people of Israel
> (παράκλησιν τοῦ Ἰσραήλ)

This phrase refers by association to the one who would bring **consolation**, meaning “comfort,” to the people of Israel. Alternate translation: [the one who would come and comfort the people of Israel] or [the one who would come to help the people of Israel]

Support Reference: Metonymy

> ULT **the consolation of Israel**
> UST to encourage the people of Israel
> (παράκλησιν τοῦ Ἰσραήλ)

Luke assumes that readers will know that this is a reference to the Messiah. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the Messiah, who would come to help the people of Israel]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of Israel**
> UST the people of Israel
> (τοῦ Ἰσραήλ)

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

Support Reference: Personification

> ULT **the Holy Spirit was upon him**
> UST The Holy Spirit was directing him
> (Πνεῦμα ἦν Ἅγιον ἐπ᾽ αὐτόν)

The word **upon** creates a spatial metaphor that means that the Spirit of God was with Simeon in a special way. The Spirit gave him knowledge and direction for his life, as the next two verses show. Alternate translation: [the Holy Spirit guided him in special ways]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
was} Simeon	Simeon
was} righteous	did what was pleasing to God
of Israel	the people of Israel
the Holy Spirit was	The Holy Spirit was

Luke 2:26

ULT	UST
And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.	*The Holy Spirit had previously revealed to him that before he died, the Lord would send the Messiah and he would get to see him.*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **it had been revealed to him by the Holy Spirit**
UST The Holy Spirit had previously revealed to him that & he
(ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the Holy Spirit had shown him] or [the Holy Spirit had told him]

Support Reference: Active or Passive

ULT **that he would not see death before**
UST before he died
(μὴ ἰδεῖν θάνατον πρὶν ἂν)

To **see death** is an idiom that means "to die." Alternate translation: [that he would not die before]

Support Reference: Idiom

ULT **that he would not see death before**
UST before he died
(μὴ ἰδεῖν θάνατον πρὶν ἂν)

Here, Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [he would live until]

Support Reference: Litotes

TRANSLATION WORDS

ULT	UST
Lord's	the Lord would send
Christ	Messiah & him
Holy Spirit	Holy Spirit

Luke 2:27

ULT	UST
And he came in the Spirit into the temple; and when the parents brought in the child Jesus for them to do according to the custom of the law concerning him,	*So the Holy Spirit led Simeon to go into the temple courtyard. He was there when Joseph and Mary brought in the baby Jesus so that they could perform the ceremony for him that God had commanded in the law.*

ULT **he came in the Spirit**
UST the Holy Spirit led Simeon to go & He was
(ἦλθεν ἐν τῷ Πνεύματι)

This is an idiom. Alternate translation: [he came as the Holy Spirit directed him]

Support Reference: Idiom

ULT **he came & into the temple**
UST Simeon to go into the temple courtyard. He was there
(ἦλθεν & εἰς τὸ ἱερόν)

Your language may say “went” in contexts such as this. Alternate translation: [he went … into the temple]

Support Reference: Go and Come

ULT **into the temple**
UST into the temple courtyard & there
(εἰς τὸ ἱερόν)

Since only priests could enter the **temple** building, this means the **temple** courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: [into the temple courtyard]

Support Reference: Synecdoche

ULT **the parents**
UST Joseph and Mary
(τοὺς γονεῖς)

This means the **parents** of Jesus. If it would be helpful in your language, you could use their names here. Alternate translation: [Mary and Joseph]

Support Reference: Introduction of New and Old Participants

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

UST so that they could perform the ceremony for him that God had commanded in the law

(τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ)

The phrase **to do according to the custom of the law** refers to the ceremony of dedication that Luke described in 2:22–25. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [to perform the ceremony of dedication that the law of God required]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Spirit	the Holy Spirit led
temple	temple courtyard & there
Jesus	Jesus
of & law	in & law

Luke 2:28

ULT	UST
and he took him into his arms and blessed God, and he said,	*{When Simeon saw Jesus,} he picked him up in his arms and thanked God, and then he said,*

ULT and
UST When Simeon saw Jesus
(καὶ)

Luke uses the word **and** to indicate that this event took place after the event he has just described. That is, Simeon took Jesus in his arms after his parents brought him into the temple for the dedication ceremony. Alternate translation: [then]

Support Reference: Connect — Sequential Time Relationship

ULT he took him into his arms
UST he picked him up in his arms
(αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας)

If it would be helpful in your language, you could specify by name the people to whom these pronouns refer. Alternate translation: [Simeon picked up the baby Jesus and held him in his arms]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
took	picked & up
blessed	thanked
God	God

Luke 2:29

ULT	UST
“You are now dismissing your servant in peace, Lord, according to your word.	*“Lord, you have kept your promise to me, and now I am content for you to let me die.*

ULT **You are now dismissing your servant in peace**
UST and now I am content for you to let me die
(νῦν ἀπολύεις τὸν δοῦλόν σου & ἐν εἰρήνῃ)

Simeon is actually using this statement to make a request. Alternate translation: [Now please let me die in peace]

Support Reference: Statements — Other Uses

ULT **You are now dismissing your servant**
UST and now & for you to let me die
(νῦν ἀπολύεις τὸν δοῦλόν σου)

Simeon refers to himself as God’s **servant** in order to show humility and respect. Alternate translation: [Now please let me die]

Support Reference: First, Second or Third Person

ULT **You are now dismissing your servant**
UST and now & for you to let me die
(νῦν ἀπολύεις τὸν δοῦλόν σου)

Simeon uses a mild expression to refer to death. Alternate translation: [Now please let me die]

Support Reference: Euphemism

ULT **your & your**
UST your & me
(σου & σου)

Here, the word **your** is singular because Simeon is addressing God. If your language has a formal form of **your** that it uses to address a superior respectfully, you may wish to use that form here and in 2:30 and 2:32, and the corresponding formal form for “you” in 2:31. However, it might be more natural in your language for someone who knows God well, as Simeon did, to address God using the informal form. Use your best judgment about what form to use.

Support Reference: Forms of ‘You’ — Formal or Informal

> ULT **according to your word**
> UST you have kept your promise to me
> (κατὰ τὸ ῥῆμά σου)

Simeon is referring to the promise that God made that he would live to see the Messiah. Simeon describes that promise by association with the **word** or saying by which God made it. Alternate translation: [as you promised]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
servant	me
peace	I am content
Lord	Lord

Luke 2:30

ULT	UST
For my eyes have seen your salvation,	*Because I have seen the one whom you have sent to save people,*

ULT **my eyes have seen**
UST I have seen
(εἶδον οἱ ὀφθαλμοί μου)

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

Support Reference: Synecdoche

ULT **your salvation**
UST the one whom you have sent to save people
(τὸ σωτήριόν σου)

This expression refers by association to the person who would bring **salvation**, that is, the infant Jesus, whom Simeon was holding. Alternate translation: [the Savior whom you have sent]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
salvation	the one whom & have sent to save people

Luke 2:31

ULT	UST
which you have prepared before the face of all the peoples:	*the one whom you have prepared for all people to see.*

ULT **which you have prepared**
UST the one whom you have prepared
(ὃ ἡτοίμασας)

If you said “Savior” in the previous phrase at the end of 2:30, then here you will want to say something like “whom you have prepared” or “the one you have sent.” If you said **salvation** in the previous phrase, then here you could state something like “which you have brought about”

Support Reference: Pronouns — When to Use Them

ULT **before the face of all the peoples**
UST for all people to see
(κατὰ πρόσωπον πάντων τῶν λαῶν)

The term **face** represents the presence of a person. Simeon is saying that God has sent the Savior or brought about salvation right where everyone is present. Alternate translation: [in the presence of all the peoples]

Support Reference: Metaphor

ULT **before the face of all the peoples**
UST for all people to see
(κατὰ πρόσωπον πάντων τῶν λαῶν)

The implication of God sending the Savior or bringing about salvation into the presence of everyone is that this has been done for their benefit. Alternate translation: [for the benefit of all peoples]

Support Reference: Assumed Knowledge and Implicit Information

Luke 2:32

ULT	UST
A light for revelation to the Gentiles and glory to your people Israel.”	*He will be like a light that will reveal your truth to the other nations. He will show how glorious your plan is for Israel, your people.”*

ULT **A light for revelation to the Gentiles and glory to your people Israel**
UST He will be like a light that will reveal your truth to the other nations. He will show how glorious your plan is for Israel, your people
(φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου, Ἰσραήλ)

This expression means that the child will help the Gentiles to understand. Simeon compares Jesus’ role to that of a physical **light** that enables people to see solid objects. Alternate translation: [This child will enable the Gentiles to understand, just as light allows people to see things clearly and he will bring honor to the people of Israel, who belong to you]

Support Reference: Metaphor

ULT **A light for revelation to the Gentiles and glory to your people Israel**
UST He will be like a light that will reveal your truth to the other nations. He will show how glorious your plan is for Israel, your people
(φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου, Ἰσραήλ)

It may be helpful to state explicitly what the child will help the **Gentiles** to understand. Alternate translation: [This child will enable the Gentiles to understand what you expect of them and he will bring honor to the people of Israel, who belong to you]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
to the Gentiles	to the other nations
glory	He will show how glorious your plan is
to your people Israel	for Israel, your people
Israel	for Israel

Luke 2:33

ULT	UST
And his father and motherwere amazed at what is being said about him.	*Jesus' father and mother marveled at what Simeon said about him.*

ULT his father and mother
UST Jesus' father and mother
(ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ)

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to use this reading in your translation or a different reading, "Joseph and his mother."

Support Reference: Textual Variants

ULT what is being said about him
UST what Simeon said about him
(τοῖς λαλουμένοις περὶ αὐτοῦ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [the things that Simeon said about him]

Support Reference: Active or Passive

Luke 2:34

ULT	UST
And Simeon blessed them, and said to Mary, his mother, “Behold, this one is appointed for the downfall and rising up of many in Israel and for a sign that is spoken against—	*Then Simeon blessed them, and said to Jesus’ mother, Mary, “Note well what I say: God has determined that, because of this child, many people in Israel will reject God and many will submit themselves to God. He will be a sign {from God} that many people will oppose.*

ULT said to Mary, his mother
UST said to Jesus’ mother, Mary
(εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ)

In your translation, make sure that this does not sound as if Mary is the mother of Simeon. Alternate translation: [said to Mary, the child’s mother]

ULT Behold
UST Note well what I say
(ἰδοὺ)

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

Support Reference: Metaphor

ULT this one is appointed for the downfall and rising up of many in Israel
UST God has determined that, because of this child, many people in Israel will reject God and many will submit themselves to God
(οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ)

The word **downfall** represents people turning away from God by association with the way they will be ruined as a result. The expression **rising up** represents people drawing closer to God, by association with they way they will prosper as a result. Alternate translation: [God will use this child to challenge many people of the people of Israel to decide definitively for or against him]

Support Reference: Metonymy

ULT **this one is appointed for**
UST God has determined that, because of this child & will reject God
(οὗτος κεῖται εἰς)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God intends to use this child to]

Support Reference: Active or Passive

ULT **of many in Israel**
UST many people in Israel & many
(πολλῶν ἐν τῷ Ἰσραὴλ)

Simeon refers to all of the Israelites as if they were a single person, their ancestor, **Israel**. Alternate translation: [many of the people of Israel] or [many in the nation of Israel]

Support Reference: Personification

ULT **a sign**
UST He will be a sign {from God
(σημεῖον)

The implication is that the life and ministry of Jesus will be an indication that God is at work to fulfill his purposes through the people of Israel. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [an indication of God's activity]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that is spoken against**
UST that many people will oppose
(ἀντιλεγόμενον)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [that many people will speak against]

Support Reference: Active or Passive

ULT **that is spoken against**
UST that many people will oppose
(ἀντιλεγόμενον)

Simeon describes the opposition that Jesus will face by association with one expression of it, people speaking against him and his ministry. But this represents a wider range of hostile activities. Alternate translation: [that many people will oppose]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Simeon	Simeon
blessed	blessed
Mary	Mary
is appointed	God has determined that
Israel	Israel
a sign	He will be a sign {from God

Luke 2:35

ULT	UST
and a sword will also pierce your own soul—so that the thoughts of many hearts may be revealed.”	*As for you, {the cruel things that people will do to him will make you so sad that} it will feel as if a sword is piercing through your very soul. {But this is necessary} so that he can reveal the secret thoughts of many people.”*

ULT and a sword will also pierce your own soul
UST As for you, {the cruel things that people will do to him will make you so sad that} it will feel as if a sword is piercing through your very soul
(καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία)

Simeon speaks of the bitter grief pangs that Mary will experience as if they were a **sword** stabbing all the way into her inner being. Alternate translation: [and you will experience deep pangs of grief yourself]

Support Reference: Metaphor

ULT the thoughts of many hearts may be revealed
UST But this is necessary} so that he can reveal the secret thoughts of many people
(ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [so that many people will reveal what they secretly think]

Support Reference: Active or Passive

ULT the thoughts of many hearts may be revealed
UST But this is necessary} so that he can reveal the secret thoughts of many people
(ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί)

In this expression, **hearts** represent people’s inner thoughts and inclinations. Alternate translation: [so that many people will reveal what they secretly think]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
a sword	the cruel things that people will do to him will make you so sad that} it will feel as if a sword
soul	soul

Luke 2:36

ULT	UST
And Anna was there, a prophetess, a daughter of Phanuel from the tribe of Asher. She had advanced much in days, having lived with her husband for seven years after her virginity,	*A prophetess named Anna was also there {in the temple courtyard}. She was very old. She was the daughter of Phanuel, who was from the tribe of Asher. As a young woman, she had been married for seven years{, and then her husband had died}.*

ULT **And Anna was there, a prophetess**
UST A prophetess named Anna was also there {in the temple courtyard
(καὶ ἦν Ἄννα προφῆτις)

Luke is introducing a new participant into the story. Alternate translation: [There was also a woman named Anna there in the temple. She was a prophetess]

Support Reference: Introduction of New and Old Participants

ULT **Anna**
UST Anna
(Ἄννα)

Anna is the name of a woman.

Support Reference: How to Translate Names

ULT **of Phanuel**
UST of Phanuel
(Φανουήλ)

Phanuel is the name of a man.

Support Reference: How to Translate Names

ULT **She had advanced much in days**
UST She was very old
(αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς)

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

Support Reference: Idiom

> ULT **She had advanced much in days**
> UST She was very old
> (αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς)

Luke uses the term **days** to mean time in general. Alternate translation: [She was very old]

Support Reference: Idiom

> ULT **after her virginity**
> UST As a young woman
> (ἀπὸ τῆς παρθενίας αὐτῆς)

This is an idiom. Alternate translation: [after she married him]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
a prophetess	A prophetess named
the tribe	the tribe
of Asher	of Asher
days	was & old
for & years	years

Luke 2:37

ULT	UST
and she {was} a widow for 84 years who never left the temple, serving with fastings and prayers night and day.	*After that, she had lived as a widow for 84 more years. It seemed as if she was always in the temple, worshiping God by fasting and praying, {at all times of the} night and day.*

ULT she {was} a widow for 84 years
UST she had lived as a widow for 84 more years
(αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων)

This could mean: (1) Anna had been a widow for 84 years. Alternate translation: [but then her husband had died and she had not remarried, and 84 years had gone by since]; (2) Anna was a widow who was now 84 years old. Alternate translation: [but her husband had died and she had not remarried, and now she was 84 years old]

ULT who never left the temple
UST It seemed as if she was always in the temple
(ἢ οὐκ ἀφίστατο τοῦ ἱεροῦ)

Luke is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [who was always in the temple]

Support Reference: Litotes

ULT who never left the temple
UST It seemed as if she was always in the temple
(ἢ οὐκ ἀφίστατο τοῦ ἱεροῦ)

This is a generalization that means that Anna spent so much time in the temple that it seemed as though she never left it. Alternate translation: [who was always in the temple] or [who was continually in the temple]

Support Reference: Hyperbole

ULT serving with fastings and prayers
UST worshiping God by fasting and praying
(νηστείαις καὶ δεήσεσιν λατρεύουσα)

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

Support Reference: Idiom

> ULT **night and day**
> UST at all times of the} night and day
> (νύκτα καὶ ἡμέραν)

Luke is using the two parts of a day to mean the entire day, that is, all the time. Alternate translation: [all the time]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
years	years
temple	temple
serving	worshiping God
with fastings	by fasting
prayers	praying
day	day

Luke 2:38

ULT	UST
And coming up at that very hour, she began giving thanks to God and speaking about him to all the ones waiting for the redemption of Jerusalem.	*At that same time, Anna approached {Joseph and Mary and the baby}. Anna began thanking God {for the baby}. Afterwards, she kept speaking about Jesus to many other people who were also expecting {God to send} the Messiah who would set the people of Israel free.*

ULT **coming up**
UST Anna approached {Joseph and Mary and the baby
(ἐπιστᾶσα)

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

ULT **at that very hour**
UST At that same time
(αὐτῇ τῇ, ὥρᾳ)

Here, Luke uses the term **hour** to refer to a specific time. Alternate translation: [right at that same time]

Support Reference: Idiom

ULT **to all the ones**
UST to many other people who
(πᾶσιν τοῖς)

The term **all** is a generalization that means many. Alternate translation: [to many others]

Support Reference: Hyperbole

ULT **to all the ones waiting for**
UST to many other people who were also expecting
(πᾶσιν τοῖς προσδεχομένοις)

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

Support Reference: Idiom

> ULT **the redemption of Jerusalem**
> UST God to send} the Messiah who would set the people of Israel free
> (λύτρωσιν Ἰερουσαλήμ)

Luke is using the word **redemption** to mean the person who would bring redemption. Alternate translation: [the one who would redeem Jerusalem] or [the person who would bring God's blessings and favor back to Jerusalem]

Support Reference: Metonymy

> ULT **of Jerusalem**
> UST the people of Israel
> (Ἰερουσαλήμ)

Luke is referring to all of the people of Israel by the name of their capital city, **Jerusalem**. Alternate translation: [the people of Israel]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
at & hour	At that & time
to God	God
the redemption	God to send} the Messiah who would set & free
of Jerusalem	the people of Israel

Luke 2:39

ULT	UST
And when they had completed everything {that was} according to the law of the Lord, they returned to Galilee, to their own town of Nazareth.	*After Joseph and Mary had finished doing everything that the law of the Lord required {for parents of a first son}, they returned to their own town, Nazareth, in the district of Galilee.*

ULT everything {that was} according to the law of the Lord
UST everything that the law of the Lord required {for parents of a first son
(πάντα τὰ κατὰ τὸν νόμον Κυρίου)

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

ULT to their own town of Nazareth
UST to their own town, Nazareth
(εἰς πόλιν ἑαυτῶν Ναζαρέτ)

This expression means that they lived in **Nazareth**. Alternate translation: [the town of Nazareth, where they lived]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
law of the Lord	law of the Lord
of the Lord	of the Lord
Galilee	the district of Galilee
of Nazareth	Nazareth

Luke 2:40

ULT	UST
And the child grew and was strengthened, being filled with wisdom, and the grace of God was upon him.	*As the child grew up, he became strong and very wise, and God was present in his life.*

ULT was strengthened
UST he became strong
(ἐκραταιοῦτο)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [became stronger]

Support Reference: Active or Passive

ULT being filled with wisdom
UST and very wise
(πληρούμενον σοφίᾳ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [learning what was wise]

Support Reference: Active or Passive

ULT the grace of God was upon him
UST God was present in his life
(χάρις Θεοῦ ἦν ἐπ᾽ αὐτό)

As in 2:25, **upon** is a spatial metaphor. Alternate translation: [God blessed him in special ways]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
with wisdom	and very wise
the grace	present in & life
of God	God

Luke 2:41

ULT	UST
And his parents went every year to Jerusalem to the Feast of the Passover.	*Every year Jesus' parents traveled to Jerusalem to celebrate the Passover festival.*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **his parents**
UST Jesus' parents
(οἱ γονεῖς αὐτοῦ)

Alternate translation: [Jesus' parents]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
year	Every year
Jerusalem	Jerusalem
to the Feast	the & festival
of the Passover	Passover

Luke 2:42

ULT	UST
And when he was 12 years old, they went up according to the custom of the feast.	*So when Jesus was 12 years old, they all traveled to Jerusalem together when it was time for the {Passover} festival.*

ULT **And**
UST So
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they went up**
UST they all traveled to Jerusalem together
(ἀναβαινόντων αὐτῶν)

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

Support Reference: Idiom

ULT **according to the custom of the feast**
UST when it was time for the {Passover} festival
(κατὰ τὸ ἔθος τῆς ἑορτῆς)

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

ULT **of the feast**
UST the {Passover} festival
(τῆς ἑορτῆς)

Implicitly this means the Feast of Passover. It was called a **feast** because it involved eating a ceremonial meal. Alternate translation: [of the Feast of Passover]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
years old	years old
of the feast	the {Passover} festival

Luke 2:43

ULT	UST
And the days having been completed, as they were returning, the boy Jesus remained in Jerusalem, but his parents did not know {it}.	*When the days for celebrating the festival ended, Jesus' parents started to return home, but their son, Jesus, stayed behind in Jerusalem. His parents did not know {that he was still there}.*

ULT the days having been completed
UST When the days for celebrating the festival ended
(τελειωσάντων τὰς ἡμέρας)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [after they had celebrated the feast for the required number of days]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
days	days for celebrating the festival
having been completed	When & ended
Jesus	Jesus
Jerusalem	Jerusalem
did & know {it	did & know {that he was still there

Luke 2:44

ULT	UST
But thinking that he was with the group of travelers, they went a day's journey and they sought him among their relatives and friends.	*They thought that he was with the other people who were traveling with them. But after walking for one day, they started to look for him among their relatives and friends.*

ULT **But thinking that**
UST They thought that
(νομίσαντες δὲ)

Alternate translation: [But since they thought]

ULT **they went a day's journey**
UST But after walking for one day
(ἦλθον ἡμέρας ὁδὸν)

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

ULT **and they sought him**
UST they started to look for him
(καὶ ἀνεζήτουν αὐτὸν)

The word translated **and** at the beginning of this phrase indicates that this event happened after the previous event that the story described. Alternate translation: [then they looked for him]

Support Reference: Connect — Sequential Time Relationship

ULT **and they sought him**
UST they started to look for him
(καὶ ἀνεζήτουν αὐτὸν)

The implication is that Jesus' parents looked for him among their friends and relatives once the whole group that was traveling together had stopped for the night. That way they could easily go around among everyone. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [and once the group had stopped for the night, then they looked for him]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
day's	for one day
relatives	relatives

Luke 2:46

ULT	UST
And it happened that, after three days, they found him in the temple, sitting in the midst of the teachers and listening to them and asking them questions.	*Three days after {Mary and Joseph had left Jerusalem}, they found Jesus at the temple. He was sitting among the Jewish religious teachers. He was listening to them teach and he was asking them questions.*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT **in the temple**
UST at the temple
(ἐν τῷ ἱερῷ)

Since only priests could enter the **temple** building, this implicitly means the **temple** courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: [in the temple courtyard]

Support Reference: Synecdoche

ULT **in the midst of the teachers**
UST among the Jewish religious teachers
(ἐν μέσῳ τῶν διδασκάλων)

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

ULT **of the teachers**
UST the Jewish religious teachers
(τῶν διδασκάλων)

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

TRANSLATION WORDS

ULT	UST
days	days
temple	temple
of the teachers	the Jewish religious teachers

Luke 2:47

ULT	UST
And all the ones hearing him were amazed at his understanding and his answers.	*All the people who heard what he said were amazed at how much he understood and how well he answered {the questions that the teachers asked}.*

ULT **And all the ones hearing him were amazed**
UST All the people who heard what he said were amazed
(ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ)

If it would be helpful to your readers, you could state explicitly why they marveled. Alternate translation: [all those who heard him, unable to understand how a twelve-year-old boy with no formal religious education could answer so well, were amazed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at his understanding and his answers**
UST at how much he understood and how well he answered {the questions that the teachers asked
(ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ)

Luke may be expressing a single idea by using two words connected with **and**. The term **understanding** may tell what characterized Jesus' **answers**. If it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: [at his wise answers] or [at the understanding with which he answered]

Support Reference: Hendiadys

TRANSLATION WORDS

ULT	UST
understanding	how much he understood

Luke 2:48

ULT	UST
And having seen him, they were astonished, and his mother said to him, “Child, why have you treated us thus? Behold, your father and I have been tormented searching for you.”	*When his parents saw him, they were very surprised. His mother said to him, “My son, you should not have done this to us. Listen to me! Your father and I have been very worried as we have been searching for you!”*

ULT **And having seen him**
UST When his parents saw him
(καὶ ἰδόντες αὐτὸν)

Alternate translation: [When Mary and Joseph found Jesus there]

Support Reference: Pronouns — When to Use Them

ULT **why have you treated us thus**
UST you should not have done this to us
(τί ἐποίησας ἡμῖν οὕτως)

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

Support Reference: Rhetorical Question

ULT **Behold**
UST Listen to me
(ἰδοὺ)

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

Support Reference: Metaphor

ULT **your father and I have been tormented searching for you**
UST Your father and I have been very worried as we have been searching for you
(ὁ πατήρ σου κἀγὼ, ὀδυνώμενοι ζητοῦμεν σε)

If it would be helpful in your language, you could express the idea behind the passive verbal form **have been tormented** with an adverb. Alternate translation: [your father and I have been searching for you anxiously]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
searching for	as we have been searching for

Luke 2:49

ULT	UST
And he said to them, “Why {is it} that you were searching for me? Did you not know that I must be in the things of my Father?”	*He said to them, “I am surprised that you needed to search for me. I thought you would know that I needed to be at my Father’s house{, learning about him}.”*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses the word **And** to draw a contrast between how readers might have expected Jesus to respond in this situation and how he actually responded. He did not say he was sorry for causing his parents so much worry. Instead, he told them that they should have known where to find him. Alternate translation: [But]

Support Reference: Connect — Contrast Relationship

ULT **Why {is it} that you were searching for me**
UST I am surprised that you needed to search for me
(τί ὅτι ἐζητεῖτέ με)

Jesus is making a statement, not really asking a question. He is using the question form to challenge his parents respectfully. Alternate translation: [You should not have had to search for me]

Support Reference: Rhetorical Question

ULT **Did you not know that I must be in the things of my Father**
UST I thought you would know that I needed to be at my Father’s house{, learning about him
(οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με)

Once again Jesus is making a statement rather than actually asking a question. He is using the question form to challenge his parents respectfully. Alternate translation: [You should have known that I would be involved in my Father’s business]

Support Reference: Rhetorical Question

ULT **in the things of my Father**
UST at my Father’s house{, learning about him
(ἐν τοῖς τοῦ πατρός μου)

This could mean: (1) Jesus is saying that he needed to be involved in the things that God was concerned about. Alternate translation: [involved in my Father’s business]; (2) Jesus is referring to the temple as a place that was dedicated to God. Alternate translation: [in my Father’s temple] or [here in the temple]

ULT **of my Father**
UST my Father’s
(τοῦ πατρός μου)

At age 12, Jesus, the Son of God, understood that God was his real **Father**.

Support Reference: Translating Son and Father

TRANSLATION WORDS

ULT	UST
you were searching for	you needed to search for
Did you & know	I thought you would know
of & Father	Father’s

Luke 2:50

ULT	UST
But they did not understand the word that he spoke to them.	*But they did not understand the meaning of what he said to them.*

> ULT **the word that he spoke to them**
> UST the meaning of what he said to them
> (τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς)

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

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
did & understand	did & understand

Luke 2:51

ULT	UST
Then he went down with them and came to Nazareth and was subjected to them. But his mother kept all these things in her heart.	*Then he returned with them to Nazareth, and he always obeyed them. His mother kept thinking deeply about all the things that had happened.*

ULT **Then he went down with them**
UST Then he returned with them
(καὶ κατέβη μετ᾽ αὐτῶν)

Jerusalem was on top of a mountain, so Israelites customarily spoke of going **down** when they traveled from Jerusalem to some other place. Alternate translation: [Jesus went back home with Mary and Joseph]

Support Reference: Idiom

ULT **was subjected to them**
UST he always obeyed them
(ἦν ὑποτασσόμενος αὐτοῖς)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [he obeyed them] or [he was obedient to them]

Support Reference: Active or Passive

ULT **kept all these things in her heart**
UST kept thinking deeply about all the things that had happened
(διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς)

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

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Nazareth	Nazareth
subjected	he always obeyed

Luke 2:52

ULT	UST
And Jesus was increasing in wisdom and stature, and in favor with God and men.	*As the years passed, Jesus continued to become wiser, and he grew taller. God and people continued to approve of him more and more.*

ULT Jesus was increasing in wisdom and stature
UST Jesus continued to become wiser, and he grew taller
(Ἰησοῦς προέκοπτεν τῇ σοφίᾳ, καὶ ἡλικίᾳ)

If it would be helpful in your language, you could translate the ideas behind the abstract nouns **wisdom** and **stature** with adjectives. These two terms refer to mental and physical growth. Alternate translation: [Jesus steadily became wiser and stronger]

Support Reference: Abstract Nouns

ULT in favor with God and men
UST God and people continued to approve of him more and more
(χάριτι παρὰ Θεῷ καὶ ἀνθρώποις)

If it would be helpful in your language, you could express the idea behind the abstract noun **favor** with verbs. The phrase **in favor with God and people** refers to spiritual and social growth. Alternate translation: [God blessed him more and more, and people admired him more and more]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
in wisdom	wiser
in favor	continued to approve of him more and more
God	God

Luke 3

Luke 3 Introduction

Luke 3 Chapter Introduction

Structure and Formatting

1. John the Baptist begins preaching and baptizing (3:1–22)
2. The list of Jesus' ancestors (3:23–38)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. ULT does this with the poetry in 3:4–6, which Luke is quoting from the Old Testament about John the Baptist.

Religious and Cultural Concepts in This Chapter

Justice

John's instructions to the soldiers and tax collectors in Luke 3:12–15 are things that a person who wanted to live rightly would find reasonable and willingly do. (See: just, justice, unjust, injustice, justify, justification and Luke 3:12–15)

Genealogy

A genealogy is a list that records a person's ancestors or descendants. Such lists were very important in determining who had the right be king, because the king's authority was usually passed down or inherited from his father. It was also common for other important people to have a recorded genealogy.

Translation Issues in This Chapter

Metaphor

Prophecy often involves the use of metaphors to express its meaning. Spiritual discernment is needed for proper interpretation of the prophecy. The prophecy that Luke quotes in 3:4–6 from Isaiah 40:3–5 is an extended metaphor that describes the ministry of John the Baptist. See the individual notes to 3:4–6 for recommendations about how to translate this passage. (See: prophet, prophecy, prophesy, seer, prophetess and Metaphor)

“Herod locked up John in prison”

This statement could cause confusion because Luke says that John was imprisoned, and then he implies that John was still able to baptize Jesus. But Luke makes this statement in anticipation of Herod’s imprisonment of John. It describes something that was still in the future at the time of the other events in the narrative. See the first note to 3:19 for a further explanation.

Luke 3:1

ULT	UST
And in the fifteenth year of the reign of Tiberius Caesar—Pontius Pilate governing Judea, and Herod being tetrarch of Galilee, and his brother Philip being tetrarch of the region of Ituraea and Trachonitis, and Lysanias being tetrarch of Abilene,	*{This next part of the history happened} when Tiberius Caesar had been ruling {the Roman Empire} for about fifteen years. At that time, Pontius Pilate was the governor of the province of Judea, Herod Antipas was ruling the district of Galilee, his brother Philip was ruling the regions of Iturea and Trachonitis, and Lysanius was ruling the region of Abilene.*

ULT **And in the fifteenth year of the reign of Tiberius Caesar**
UST This next part of the history happened} when Tiberius Caesar had been ruling {the Roman Empire} for about fifteen years
(ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος)

This verse and the beginning of the next one are an extended time reference that introduces a new event. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Everything that the angels and inspired people had said about John and Jesus began to come true during the fifteenth year of the reign of Tiberius Caesar]

Support Reference: Introduction of a New Event

ULT **And in the fifteenth year**
UST This next part of the history happened} when & for about fifteen years
(ἐν ἔτει δὲ πεντεκαιδεκάτῳ)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [in year 15]

Support Reference: Ordinal Numbers

ULT **of Tiberius Caesar**
UST Tiberius Caesar
(Τιβερίου Καίσαρος)

As in 2:1, **Caesar** is the title of the emperor of the Roman Empire. If it would be helpful to your readers, you could express this explicitly. Alternate translation: [King Tiberius, who ruled the Roman Empire]

Support Reference: Introduction of New and Old Participants

> ULT **of Tiberius**
> UST Tiberius
> (Τιβερίου)

Tiberius is the name of a man.

Support Reference: How to Translate Names

> ULT **Pontius Pilate & Herod & Philip & Lysanias**
> UST Pontius Pilate & Herod Antipas & Philip & Lysanius
> (Ποντίου Πειλάτου & Ἡρῴδου, Φιλίππου & Λυσανίου)

These are the names of men. Here, the **Herod** mentioned is not the same one as in 1:5. Rather, it is his son. Luke makes further mention of him many times in this book.

Support Reference: How to Translate Names

> ULT **Judea & of Galilee & of Ituraea and Trachonitis & of Abilene**
> UST of the province of Judea & the district of Galilee & the & of Iturea and Trachonitis & the region of Abilene
> (τῆς Ἰουδαίας & τῆς Γαλιλαίας & τῆς Ἰτουραίας καὶ Τραχωνίτιδος & τῆς Ἀβειληνῆς)

These are names of territories. Like **Galilee**, the name **Judea** occurs many times in this book.

Support Reference: How to Translate Names

> ULT **being tetrarch**
> UST was ruling
> (τετραρχοῦντος)

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

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
the & year	years
of the reign	had been ruling {the Roman Empire
Caesar	Caesar
Pontius Pilate	Pontius Pilate
governing	At that time & was the governor
Judea	of the province of Judea
Herod	Herod Antipas
being tetrarch	was ruling
of Galilee	the district of Galilee
being tetrarch	was ruling
being tetrarch	was ruling

Luke 3:2

ULT	UST
during the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness.	*The high priests {at the temple in Jerusalem} were Annas and Caiaphas. During that time, God spoke to Zechariah's son John {while he was living} out in the desolate area.*

ULT **during the high priesthood of Annas and Caiaphas**
UST The high priests {at the temple in Jerusalem} were Annas and Caiaphas. During that time
(ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα)

Usually there would only have been one high priest, but at this point the Romans were appointing the high priests for Judea, and there had been some intrigue surrounding **Annas**. One Roman official had appointed him some years earlier, but ten years after that, another official deposed him and named his son-in-law **Caiaphas** high priest instead. However, the Jews still recognized Annas' claim to the position. It would probably be best to state the matter as simply as possible for your readers. Alternate translation: [while Annas and Caiaphas were both serving as the high priest]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the word of God came**
UST God spoke
(ἐγένετο ῥῆμα Θεοῦ)

Luke speaks of God's message as if it were a living thing that could come to a person at God's bidding. Alternate translation: [God gave a message]

Support Reference: Personification

ULT **the word of God came**
UST God spoke
(ἐγένετο ῥῆμα Θεοῦ)

The term **word** describes the message that God gave John to say by using words. Alternate translation: [God gave a message]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
the high priesthood	The high priests {at the temple in Jerusalem} were
of Annas	Annas
Caiaphas	Caiaphas
the word of God	God spoke
John	John
of Zechariah	Zechariah’s
wilderness	desolate area

Luke 3:3

ULT	UST
And he went into all the region around the Jordan, preaching a baptism of repentance for forgiveness of sins.	*John traveled all around the area near the Jordan River. He kept announcing {to the people who came to hear him}, "If you want God to forgive your sins, you must reject wrong ways of living. Then I will baptize you!"*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **preaching a baptism of repentance for forgiveness of sins**
UST He kept announcing {to the people who came to hear him}, "If you want God to forgive your sins, you must reject wrong ways of living. Then I will baptize you
(κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν)

If it would be helpful in your language, you could translate the ideas behind the abstract nouns **baptism**, **repentance**, and **forgiveness** with other phrases. Alternate translation: [preaching that people should let him immerse them in the river to show that they wanted to live a new life and that they wanted God to forgive their sins]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Jordan	Jordan River
preaching	He kept announcing {to the people who came to hear him
a baptism	Then I will baptize you
of repentance	you must reject wrong ways of living
forgiveness	If you want God to forgive
of sins	your sins

Luke 3:4

ULT	UST
As it is written in the book of the words of Isaiah the prophet, “A voice of one calling out in the wilderness, ‘Make ready the way of the Lord, make his paths straight.	*{When John preached like this,} the words came true that the prophet Isaiah wrote on a scroll long ago: “In the desolate place, someone will be calling out {to the people}: ‘Prepare yourselves to receive the Lord! Make yourselves ready for when he comes!’*

ULT **As it is written in the book of the words of Isaiah the prophet**
UST When John preached like this,} the words came true that the prophet Isaiah wrote on a scroll long ago
(ὡς γέγραπται ἐν βίβλῳ λόγων Ἠσαΐου τοῦ προφήτου)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [As the book says that records the sayings of the prophet Isaiah]

Support Reference: Active or Passive

ULT **of the words of Isaiah the prophet**
UST the words & the prophet Isaiah
(λόγων Ἠσαΐου τοῦ προφήτου)

Luke is using the term **words** to refer to the sayings that Isaiah used words to articulate. Alternate translation: [the sayings of the prophet Isaiah]

Support Reference: Metonymy

ULT **A voice of one calling out in the wilderness**
UST In the desolate place, someone will be calling out {to the people
(φωνὴ βοῶντος ἐν τῇ ἐρήμῳ)

From this phrase through to the end of 3:6, Luke quotes from the book of Isaiah. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **A voice of one calling out in the wilderness**
UST In the desolate place, someone will be calling out {to the people
(φωνὴ βοῶντος ἐν τῇ ἐρήμῳ)

The term **voice** refers to what this person is saying by association with the means they are using to say it. Alternate translation: [Someone is calling out in the wilderness and saying]

Support Reference: Metonymy

> ULT **Make ready the way of the Lord, make his paths straight**
> UST Prepare yourselves to receive the Lord! Make yourselves ready for when he comes
> (ἑτοιμάσατε τὴν ὁδὸν Κυρίου; εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ)

Everything from this phrase through to the end of 3:6 is a quotation within a quotation. Luke is quoting from the book of Isaiah, and Isaiah is quoting the words of the person calling out in the wilderness. It would be best to indicate that by punctuating this material as a second-level quotation, since Luke is quoting from Scripture. However, if your language does not put one direct quotation within another, you can translate this material as an indirect quotation.

Support Reference: Quotes within Quotes

> ULT **Make ready the way of the Lord, make his paths straight**
> UST Prepare yourselves to receive the Lord! Make yourselves ready for when he comes
> (ἑτοιμάσατε τὴν ὁδὸν Κυρίου; εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ)

These two phrases mean similar things. They are both telling people to make a good road for the Lord to travel on. Hebrew poetry was based on this kind of repetition, and it would be helpful to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with another phrase that would show the relationship between them. Alternate translation: [Prepare a good road for the Lord to travel on, and do this by making sure that it follows a straight path]

Support Reference: Parallelism

> ULT **Make ready the way of the Lord**
> UST Prepare yourselves to receive the Lord
> (ἑτοιμάσατε τὴν ὁδὸν Κυρίου)

This is a figurative way of telling people to get ready to listen to the Lord's message when it comes. They are to do this by giving up their sins. Alternate translation: [Give up your sins so that you will be ready to listen to the Lord's message when it comes]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
of Isaiah	Isaiah
prophet	prophet
of one calling out	someone will be calling out {to the people
wilderness	desolate place
of the Lord	the Lord

Luke 3:5

ULT	UST
Every valley will be filled, and every mountain and hill will be made low, and the crooked roads will become straight, and the rough roads {will become} smooth,	*{When an important person is going to arrive by a certain road,} people fill in all the ravines and level off all the steep places in it. They make the road straight wherever it is crooked, and they smooth out all the bumps. {In the same way, God will make sure that there will be people who are ready for the Messiah.}*

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

UST When an important person is going to arrive by a certain road,} people fill in all the ravines and level off all the steep places in it

(πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται)

This is a continuation of the figurative description of making a good road that began in the previous verse. When people prepare the road for an important person who is coming, they make sure that the road is level by taking material from high places and using it to fill in low places. However, this is also a description of the effects that the coming of the Lord will have on people. It is a statement similar to the one Mary makes in 1:52, "He has thrown down rulers from their thrones and he has raised up the lowly." Metaphors in Scripture can have more than one reference like this. So we recommend that you translate the words directly and not provide a plain explanation, even if your language does not customarily use such figures of speech. If you want to explain the meanings of the metaphor, we recommend that you do that in a footnote rather than in the Bible text.

Support Reference: Metaphor

ULT Every valley will be filled

UST When an important person is going to arrive by a certain road,} people fill in all the ravines

(πᾶσα φάραγξ πληρωθήσεται)

If it would be helpful in your language, you could express this with an active form. Since people would be doing this action in one sense of the metaphor, but God would be doing the action in another sense of the metaphor, it might be best not to be specific about who will do the action. Alternate translation: [Someone will fill in every valley]

Support Reference: Active or Passive

> ULT **and every mountain and hill will be made low**
> UST and level off all the steep places in it
> (καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται)

If it would be helpful in your language, you could express this with an active form, following the same principle as for the previous phrase. Alternate translation: [and someone will make every mountain and hill low]

Support Reference: Active or Passive

> ULT **the crooked roads will become straight, and the rough roads {will become} smooth**
> UST They make the road straight wherever it is crooked, and they smooth out all the bumps. {In the same way, God will make sure that there will be people who are ready for the Messiah
> (ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας)

This too is both a continuation of the figurative description of making a good road and a description of the effects that the coming of the Lord will have on people. Something that is **crooked** becoming **straight** and something that is **rough** becoming **smooth** can be seen as metaphors for repentance and a change in a person's way of life. And so we recommend once again that you translate the words directly and not provide a plain explanation in the text of your translation.

Support Reference: Metaphor

Luke 3:6

ULT	UST
and all flesh will see the salvation of God.’”	*Then everyone will recognize God’s way of saving people.”*

ULT **all flesh**
UST everyone
(πᾶσα σὰρξ)

Luke is describing people by reference to something associated with them, the flesh they are made of. Alternate translation: [all people]

Support Reference: Metonymy

ULT **will see**
UST will recognize
(ὄψεται)

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

Support Reference: Metaphor

ULT **will see the salvation of God**
UST will recognize God’s way of saving people
(ὄψεται & τὸ σωτήριον τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

ULT **the salvation of God**
UST God’s way of saving people
(τὸ σωτήριον τοῦ Θεοῦ)

After this phrase, Isaiah ends his quotation from the person who is calling out in the wilderness. If you decided in 3:4 to mark these words as a second-level quotation, indicate the end of that quotation here with whatever convention your language uses.

Support Reference: Quotes within Quotes

> ULT **the salvation of God**
> UST God’s way of saving people
> (τὸ σωτήριον τοῦ Θεοῦ)

After this phrase, Luke also ends his quotation from the book of Isaiah. If you decided in 3:4 to mark this as a first-level quotation, indicate that ending here with whatever punctuation or convention your language uses to indicate the end of a first-level quotation.

Support Reference: Quote Markings

TRANSLATION WORDS

ULT	UST
salvation	way of saving people
of God	God’s

Luke 3:7

ULT	UST
So he said to the crowds coming out to be baptized by him, “Offspring of vipers! Who warned you to flee from the coming wrath?	*Large groups of people were coming out {to the desolate place where John was} so that he would baptize them. So John said to them, “You people are sneaky and dangerous like poisonous snakes! You think that if I baptize you, God will spare you when he punishes sinners. {But I did not say that!}*

ULT **to be baptized by him**
UST so that he would baptize them
(βαπτισθῆναι ὑπ’ αὐτοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [for him to baptize them]

Support Reference: Active or Passive

ULT **Offspring of vipers**
UST You people are sneaky and dangerous like poisonous snakes
(γεννήματα ἐχιδνῶν)

The expression **Offspring of** is an idiom that means a person shares the qualities of something. John is using dangerous poisonous snakes to represent evil. Alternate translation: [You evil people]

Support Reference: Idiom

ULT **Offspring of vipers**
UST You people are sneaky and dangerous like poisonous snakes
(γεννήματα ἐχιδνῶν)

If your readers would not recognize the name **vipers**, which refers to dangerous poisonous snakes, you could state something more general. Alternate translation: [You are evil, like poisonous snakes] or [You are evil, like poisonous animals]

Support Reference: Translate Unknowns

> ULT **Who warned you to flee from the coming wrath**
> UST You think that if I baptize you, God will spare you when he punishes sinners. {But I did not say that
> (τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς)

John is making a statement, not asking a question. He does not expect the people in the crowds to tell him who warned them. Instead, he is using the question form to challenge the people to think about what they believe baptism will do for them. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [you could not escape from God's wrath just by being baptized!]

Support Reference: Rhetorical Question

> ULT **from the coming wrath**
> UST You think that if I baptize you, God will spare you when he punishes sinners. {But I did not say that
> (ἀπὸ τῆς μελλούσης ὀργῆς)

John is using the word **wrath** to refer to God's punishment. This is by association with the way that punishment is an expression of God's **wrath** or displeasure over sin. Alternate translation: [from the punishment that God is sending]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
to be baptized	so that he would baptize them
of vipers	poisonous snakes
wrath	You think that if I baptize you, God will spare you when he punishes sinners. {But I did not say that

Luke 3:8

ULT	UST
Therefore, produce fruits worthy of repentance, and do not begin to say within yourselves, ‘We have Abraham {as} father.’ For I say to you that God is able to raise up children for Abraham from these stones.	*You need to do the things that show that you have truly rejected your previous sinful way of living! And do not even begin to say to yourselves, ‘{Certainly God will not punish us, because} we are descendants of Abraham!’ {That does not impress God.} Let me assure you, God could turn these stones into descendants of Abraham!*

ULT **produce fruits worthy of repentance**
UST You need to do the things that show that you have truly rejected your previous sinful way of living
(ποιήσατε & καρποὺς ἀξίους τῆς μετανοίας)

John is comparing a person’s behavior to **fruits**. Just as a plant is expected to produce fruit that is appropriate for that kind of plant, a person who says that he has repented is expected to live righteously. Alternate translation: [do the good things that will show that you have stopped sinning]

Support Reference: Metaphor

ULT **worthy of repentance**
UST the things that show that you have truly rejected your previous sinful way of living
(ἀξίους τῆς μετανοίας)

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

Support Reference: Abstract Nouns

ULT **do not begin to say within yourselves, ‘We have Abraham {as} father**
UST do not even begin to say to yourselves, ‘{Certainly God will not punish us, because} we are descendants of Abraham
(μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, πατέρα ἔχομεν τὸν Ἀβραάμ)

We have Abraham {as} father is a quotation within a quotation. Luke is quoting John’s words to the crowd, and John is quoting something that the crowds might wrongly think. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [do not try to reassure yourselves with the thought that you have Abraham as father]

Support Reference: Quotes within Quotes

ULT **We have Abraham {as} father**
UST Certainly God will not punish us, because} we are descendants of Abraham
(πατέρα ἔχομεν τὸν Ἀβραάμ)

Here, **Father** means “ancestor.” Alternate translation: [Abraham is our ancestor]

Support Reference: Metaphor

ULT **We have Abraham {as} father**
UST Certainly God will not punish us, because} we are descendants of Abraham
(πατέρα ἔχομεν τὸν Ἀβραάμ)

John is suggesting something the people might say about themselves, as opposed to others, so if your language distinguishes between exclusive and inclusive “we” and “us,” use the exclusive form here.

Support Reference: Exclusive and Inclusive ‘We’

ULT **We have Abraham {as} father**
UST Certainly God will not punish us, because} we are descendants of Abraham
(πατέρα ἔχομεν τὸν Ἀβραάμ)

Here, the word **father** means “ancestor.” Alternate translation: [Abraham is our ancestor]

Support Reference: Metaphor

ULT **We have Abraham {as} father**
UST Certainly God will not punish us, because} we are descendants of Abraham
(πατέρα ἔχομεν τὸν Ἀβραάμ)

If it would be unclear to your readers why they would say this, you may also add the implied information: Alternate translation: [Abraham is our ancestor, so God would not punish us]

Support Reference: Assumed Knowledge and Implicit Information

ULT **God is able to raise up children for Abraham from these stones**
UST God could turn these stones into descendants of Abraham
(δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ)

The expression **raise up** is a spatial metaphor. It envisions that if God did turn the stones into people who were descendants of Abraham, then the people would be standing up in front of everyone, no longer lying in the riverbed as the stones were. Alternate translation: [God is able create descendants for Abraham out of these stones]

Support Reference: Metaphor

> ULT **children for Abraham**
> UST into descendants of Abraham
> (τέκνα τῷ Ἀβραάμ)

Here, the word **children** means “descendants.” Alternate translation: [descendants for Abraham]

Support Reference: Metaphor

> ULT **from these stones**
> UST these stones
> (ἐκ τῶν λίθων τούτων)

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

TRANSLATION WORDS

ULT	UST
fruits	the things that show that you have
of repentance	truly rejected your previous sinful way of living
Abraham	Certainly God will not punish us, because} we are descendants of Abraham
God	God
for Abraham	of Abraham

Luke 3:9

ULT	UST
But indeed, the ax is already set against the root of the trees. So, every tree not producing good fruit is chopped down and thrown into a fire.”	*You are like fruit trees that do not produce good fruit. God is like a man who is positioning the head of his axe at the base of those trees, ready to chop them down and throw them into the fire. God is ready to punish you like that if you continue sinning.”*

ULT **the ax is already set against the root of the trees**
UST God is like a man who is positioning the head of his axe at the base of those trees, ready & God is ready
(ἤδη & ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the person who is going to cut down the tree has already placed his ax against the roots]

Support Reference: Active or Passive

ULT **the ax is already set against the root of the trees**
UST God is like a man who is positioning the head of his axe at the base of those trees, ready & God is ready
(ἤδη & ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται)

This is a figurative way of saying that punishment is just about to begin. Alternate translation: [God is even now getting his punishment ready]

Support Reference: Metaphor

ULT **every tree not producing good fruit is chopped down and thrown into a fire**
UST You are like fruit trees that do not produce good fruit & to chop them down and throw them into the fire & to punish you like that if you continue sinning
(πᾶν & δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται)

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

Support Reference: Active or Passive

> ULT **every tree not producing good fruit is chopped down and thrown into a fire**
> UST You are like fruit trees that do not produce good fruit & to chop them down and throw them into the fire & to punish you like that if you continue sinning
> (πᾶν & δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται)

This is a figurative way of describing punishment. Alternate translation: [God will certainly punish every person who does not do what is right]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
ax	the head of his axe
good	good
fruit	fruit

Luke 3:10

ULT	UST
And the crowds kept asking him, saying, “What therefore should we do?”	*Then {several of the people in} the crowd asked him, “What kinds of things, then, does God want us to do?”*

ULT kept asking him, saying
UST asked him
(ἐπηρώτων αὐτὸν & λέγοντες)

Luke uses the word **saying** to introduce his quotation of what the crowds were asking John. Here and throughout the book, if you indicate the quotation in some other way, such as with quotation marks or with some other punctuation or convention that your language uses, you do not need to represent this word in your translation.

Support Reference: Quote Markings

Luke 3:11

ULT	UST
So answering, he said to them, “The one having two tunics must share with the one not having, and the one having food, let him do the same.”	*He answered them, “If any of you has two shirts, you should give one of them to someone who does not have a shirt. If any of you has plenty of food, you should give some to those who do not have food.”*

ULT So answering, he said to them
UST He answered them
(ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς)

Together the words **answering** and **said** mean that John responded to the question that the crowds asked. Alternate translation: [So he responded to them]

Support Reference: Hendiadys

ULT the one having food, let him do the same
UST If any of you has plenty of food, you should give some to those who do not have food
(ὁ ἔχων βρώματα, ὁμοίως ποιείτω)

The implication is that anyone who has extra food should share it, just as a person with an extra tunic should share that. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [if anyone has extra food, he should share that as well]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
tunics	shirts

Luke 3:12

ULT	UST
Then tax collectors also came to be baptized, and they said to him, “Teacher, what should we do?”	*Some tax collectors also came, wanting John to baptize them. They asked him, “Teacher, what {does God want us} to do?”*

ULT came to be baptized
UST came, wanting John to baptize them
(ἦλθον & βαπτισθῆναι)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [came because they wanted John to baptize them]

Support Reference: Active or Passive

ULT Teacher
UST Teacher
(Διδάσκαλε)

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

TRANSLATION WORDS

ULT	UST
tax collectors	Some tax collectors
to be baptized	wanting John to baptize them
Teacher	Teacher

Luke 3:13

ULT	UST
So he said to them, “Collect nothing more than {what} you have been ordered.”	*He said to them, “Do not collect more money {from the people} than the Roman government tells you to collect!”*

ULT Collect nothing more
UST Do not collect more money {from the people & to collect
(μηδὲν πλέον & πράσσετε)

The implication is that tax collectors had been demanding more money than they should have been collecting. John tells them to stop doing that. Alternate translation: [Do not demand extra money]

Support Reference: Assumed Knowledge and Implicit Information

ULT than {what} you have been ordered
UST than the Roman government tells you
(παρὰ τὸ διατεταγμένον ὑμῖν)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [beyond what the Romans have authorized you to collect]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
have been ordered	the Roman government tells

Luke 3:14

ULT	UST
Then soldiers also asked him, saying, “And us, what should we do?” And he said to them, “Take nothing by force, and do not accuse falsely, and be contented with your wages.”	*There were also some men there who were soldiers. Even they asked him, “And what about us? What does God want us to do?” He said to them, “Do not force people to give you money by threatening to harm them or by falsely accusing them {of doing something wrong}. Be content with the amount of money that you earn as a soldier.”*

ULT **And us, what should we do**
UST And what about us? What does God want us to do
(τί ποιήσωμεν καὶ ἡμεῖς)

The soldiers are speaking about themselves, as opposed to others, so if your language distinguishes between exclusive and inclusive **we** and “us,” use the exclusive form here. You could make this two sentences. Alternate translation: [How about us soldiers? What must we do?]

Support Reference: Exclusive and Inclusive ‘We’

ULT **and do not accuse falsely**
UST or by falsely accusing them {of doing something wrong
(μηδὲ συκοφαντήσητε)

The implication is that soldiers were making false charges against people in order to extort money from them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [do not accuse anyone falsely in order to get money from them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and be contented with your wages**
UST Be content with the amount of money that you earn as a soldier
(καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [instead, let the amount you are paid satisfy you]

Support Reference: Active or Passive

> ULT **and**
> UST And
> (καὶ)

The word **and** introduces draws a contrast between what the soldiers had been doing and what they should have been doing. It may be helpful to begin a new sentence here. Alternate translation: [Instead]

Support Reference: Connect — Contrast Relationship

TRANSLATION WORDS

ULT	UST
soldiers	some men there who were soldiers

Luke 3:15

ULT	UST
And the people were expecting and were all wondering in their hearts concerning John, whether he might be the Christ.	*People had been waiting {for a long time for the Messiah to come. But now they were getting very hopeful about John}. They thought that he might be the Messiah.*

ULT And the people were expecting
UST People had been waiting {for a long time for the Messiah to come. But now they were getting very hopeful
(προσδοκῶντος δὲ τοῦ λαοῦ)

Luke is providing this background information to help readers understand what happens next. You can introduce his statement with a word that will indicate this. Alternate translation: [Now the people were expecting]

Support Reference: Connect — Background Information

ULT And the people were expecting
UST People had been waiting {for a long time for the Messiah to come. But now they were getting very hopeful
(προσδοκῶντος δὲ τοῦ λαοῦ)

The implication is that the people were expecting the Messiah. If it would be helpful in your language, you could state that explicitly. Alternate translation: [Now the people were expecting the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT were all wondering in their hearts
UST They thought that
(διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν)

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

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
John	John
Christ	Messiah

Luke 3:16

ULT	UST
John answered, saying to them all, “I indeed baptize you with water, but one more powerful than I is coming, of whom I am not worthy to untie the strap of his sandals. He will baptize you with the Holy Spirit and with fire,	*But John said to all of them, “{I am not the Messiah.} He is coming, and he is far greater than I am. He is so great that I am not worthy even to be like the slave who would untie the straps of his sandals {when he comes in the house}! When I baptized you, I used only water. But {when the Messiah comes,} he will baptize you with the Holy Spirit, who will judge and purify you.*

ULT **John answered, saying to them all**
UST But John said to all of them
(ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης)

John’s statement clearly implies that John himself is not the Messiah. It may be helpful to state this explicitly for your readers. Alternate translation: [John clarified that he was not the Messiah by saying to them all]

Support Reference: Assumed Knowledge and Implicit Information

ULT **John answered, saying**
UST But John said
(ἀπεκρίνατο λέγων & ὁ Ἰωάννης)

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

Support Reference: Hendiadys

ULT **I indeed baptize you with water**
UST I am not the Messiah & When I baptized you, I used only water
(ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς)

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

ULT **I am not worthy to untie the strap of his sandals**
UST I am not worthy even to be like the slave who would untie the straps of his sandals {when he comes in the house
(οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ)

Untying the straps of **sandals** was a duty of a slave. John is saying implicitly that the one who is coming will be so great that he is not even worthy to be his slave. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [I am not even worthy to be his slave]

Support Reference: Assumed Knowledge and Implicit Information

ULT **He will baptize you with the Holy Spirit and with fire**
UST he will baptize you with the Holy Spirit, who will judge and purify you
(αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ, καὶ πυρί)

John is using literal baptism, which puts a person under water, to speak of spiritual baptism, which puts people under the influence of the **Holy Spirit**, who purifies them. Alternate translation: [He will put you under the influence of the Holy Spirit, who will purify you]

Support Reference: Metaphor

ULT **He will baptize you & with fire**
UST he will baptize you & who will judge and purify you
(αὐτὸς ὑμᾶς βαπτίσει & πυρί)

The word **fire** is intended, and it suggests a fuller metaphor. Jesus will not immerse people in actual fire. Be sure that this is clear to your readers. Alternate translation: [He will baptize you … to purify you, as precious metals are purified in fire] or [He will baptize you … clear away your sins, as fire clears away underbrush]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
John	John
baptize	When I baptized
more powerful	is far greater
of & sandals	of & sandals
will baptize	will baptize
the Holy Spirit	the Holy Spirit

Luke 3:17

ULT	UST
whose winnowing fork {is} in his hand to thoroughly clear off his threshing floor and to gather the wheat into his storehouse, but he will burn up the chaff with unquenchable fire.”	*{The Messiah is ready to do this, just like} a farmer who has his winnowing fork ready to use. A farmer separates all the good grain from the useless chaff. He stores the grain safely in his barn, but he burns the chaff until it is all gone. {That represents how the Messiah will gather up the people who are pleasing to God, and he will punish the people who are displeasing to God.}”*

ULT **whose winnowing fork {is} in his hand**
UST a farmer who has his winnowing fork ready to use
(οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ)

John is saying that the Messiah will come prepared to judge people right away. You could express this metaphor as a simile in your translation. It may be helpful to begin a new sentence here in your translation. Alternate translation: [He will already be prepared to judge people, just like a farmer who is ready to thresh grain]

Support Reference: Metaphor

ULT **whose winnowing fork {is} in his hand**
UST a farmer who has his winnowing fork ready to use
(οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ)

The phrase **in his hand** is an idiom that means he has the tool all ready to use. Alternate translation: [He has his winnowing fork ready to use]

Support Reference: Idiom

ULT **winnowing fork**
UST a farmer who has & winnowing fork
(τὸ πτύον)

This is a tool for tossing wheat into the air to separate the wheat grain from the chaff. The heavier grain falls back down, and the wind blows away the unwanted chaff. This tool is similar to a pitchfork. If you have a similar tool in your culture, you could use the word for it here. Otherwise, you could use a phrase that would express the meaning. Alternate translation: [tool for threshing grain]

Support Reference: Translate Unknowns

ULT **to thoroughly clear off his threshing floor**
UST A farmer separates all the good grain from the useless chaff
(διακαθᾶραι τὴν ἅλωνα αὐτοῦ)

The threshing floor was the place where wheat was stacked in preparation for threshing. To **clear off** the floor is to finish threshing all the grain. Alternate translation: [to completely thresh all of his grain]

Support Reference: Translate Unknowns

ULT **and to gather the wheat into his storehouse**
UST He stores the grain safely in his barn & That represents how the Messiah will gather up the people who are pleasing to God
(καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ)

John continues to speak to describe how the coming Messiah will judge people. The **wheat** is the part of the crop that is useful. It represents people who are obedient to God, who will be welcomed into his presence. You could express this metaphor as a simile in your translation. It may be helpful to begin a new sentence here. Alternate translation: [He will welcome those who are obedient to God, just as a farmer stores good grain in his barn]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **but he will burn up the chaff with unquenchable fire**
UST but he burns the chaff until it is all gone & and he will punish the people who are displeasing to God
(τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ)

John continues to speak to describe how the coming Messiah will judge people. The **chaff** is the husk that surrounds the grain. It is not useful for anything, so people burn it up. You could express this metaphor as a simile in your translation. Alternate translation: [but he will punish those who are disobedient to God, just as a farmer burns up the useless chaff]

Support Reference: Biblical Imagery — Extended Metaphors

TRANSLATION WORDS

ULT	UST
wheat	grain & people who are pleasing to God
chaff	chaff & people who are displeasing to God

Luke 3:18

ULT	UST
Therefore, also exhorting many other things, he preached good news to the people.	*In many different ways like this, John urged the people {to stop sinning and to submit themselves to God}, as he kept telling them the good news {from God}.*

ULT **also exhorting many other things**
UST In many different ways like this, John urged & to stop sinning and to submit & to God
(πολλὰ & καὶ ἕτερα παρακαλῶν)

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

TRANSLATION WORDS

ULT	UST
exhorting	John urged & to stop sinning and to submit & to God
he preached good news	as he kept telling & the good news {from God

Luke 3:19

ULT	UST
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,	*John even rebuked King Herod for all of the many evil things that Herod had done. But when John rebuked Herod for marrying his brother's wife, Herodias, while his brother was still alive,*

ULT But
UST even & But when
(δὲ)

Luke uses the term **But** to introduce some background information to the story. In this verse and the next one, he tells what later happened to John. This had not yet happened at this time. When Luke says in 3:21 that Jesus was baptized, he means that John was still there and that John baptized Jesus.

Support Reference: Background Information

ULT Herod the tetrarch
UST King Herod & Herod
(ὁ & Ἡρῴδης ὁ τετράρχης)

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

Support Reference: Translate Unknowns

ULT having been rebuked by him concerning Herodias, the wife of his brother
UST John & rebuked & for & John rebuked & marrying his brother's wife, Herodias, while his brother was still alive
(ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος, τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ)

If it would be helpful in your language, you could express this with an active form, and you could make clear who did the action. Alternate translation: [because John had rebuked him for marrying Herodias, his brother's former wife]

Support Reference: Active or Passive

> ULT **having been rebuked by him concerning Herodias, the wife of his brother**
> UST John & rebuked & for & John rebuked & marrying his brother's wife, Herodias, while his brother was still alive
> (ἐλεγχόμενος ὑπ᾽ αὐτοῦ περὶ Ἡρῳδιάδος, τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ)

The implication is that Herod's brother was still alive. That made this marriage a violation of the law of Moses. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [because John had rebuked him for marrying Herodias, his brother's former wife, while his brother was still alive. That was something which the law of Moses forbade]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Herod	Herod & Herod
Herod	Herod
tetrarch	King
having been rebuked	John & rebuked & John rebuked
Herodias	Herodias
the evil things	evil things

Luke 3:20

ULT	UST
added even this to {them} all: He locked John up in prison.	*Herod did another evil thing. He had his soldiers put John in prison.*

ULT He locked John up in prison
UST He had his soldiers put John in prison
(κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ)

Herod did not do this by himself, Rather, as a ruler, he probably ordered his soldiers to lock John up. Luke is speaking of Herod, one person who was involved in this action, to mean everyone who was involved. Alternate translation: [He had his soldiers lock John up in prison]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
John	John

Luke 3:21

ULT	UST
And it happened that when all the people were being baptized, Jesus also was baptized and, {as} he was praying, heaven was opened,	*But before Herod did that, while John was still baptizing many people, John also baptized Jesus. Afterwards, while Jesus was praying, the sky opened.*

ULT **And it happened that**
UST But before Herod did that
(ἐγένετο δὲ)

The previous verse says that Herod put John in prison. It might be helpful to make it clear that the account that starts in this verse happened before John was arrested. UST does that by starting this verse with “but before Herod did that.”

Support Reference: Order of Events

ULT **And it happened that**
UST But before Herod did that
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

ULT **all the people were being baptized**
UST while John was still baptizing many people
(τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [while John was baptizing all the people who came to him]

Support Reference: Active or Passive

ULT **all the people**
UST many people
(ἅπαντα τὸν λαὸν)

The phrase **all the people** is a generalization for emphasis. Alternate translation: [all the people who came to him]

Support Reference: Hyperbole

> ULT **Jesus also was baptized**
> UST John also baptized Jesus
> (καὶ Ἰησοῦ βαπτισθέντος)

You could express this with an active form. Alternate translation: [John also baptized Jesus]

Support Reference: Active or Passive

> ULT **heaven was opened**
> UST the sky opened
> (ἀνεῳχθῆναι τὸν οὐρανὸν)

You could express this with an active form. This was more than a simple clearing of the clouds, but it is not clear exactly what the expression means, so it may be best not to try to specify what happened too exactly. Alternate translation: [the sky opened up]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
were being baptized	while John was still baptizing
Jesus	Jesus
was baptized	John & baptized
as} he was praying	while Jesus was praying
heaven	the sky

Luke 3:22

ULT	UST
and the Holy Spirit in bodily form came down on him like a dove, and a voice came from heaven, “You are my beloved Son. With you I am well pleased.”	*Then the Holy Spirit, in the form of a dove, came down and landed on Jesus. Then God spoke {to Jesus} from heaven. He said, “You are my Son, the one whom I love dearly. I am very pleased with you!”*

ULT **a voice came from heaven**
UST God spoke {to Jesus} from heaven. He said
(φωνὴν ἐξ οὐρανοῦ γενέσθαι)

Luke speaks of this **voice** as if it were a living thing that could come from heaven to earth. Alternate translation: [God spoke from heaven and said]

Support Reference: Personification

ULT **my & Son**
UST my Son
(ὁ Υἱός μου)

Son is an important title for Jesus, the Son of God.

Support Reference: Translating Son and Father

TRANSLATION WORDS

ULT	UST
a dove	a dove
heaven	heaven
beloved	the one whom I love dearly
I am well pleased	I am very pleased
Holy Spirit	Holy Spirit
my & Son	my Son

Luke 3:23

ULT	UST
And Jesus himself was beginning about 30 years old, being the son (as it was assumed) of Joseph, of Heli,	*At that time Jesus began his work for God. He was about 30 years old. This is Jesus' lineage: People considered Jesus to be the son of Joseph. Joseph was the son of Heli.*

ULT **And**
UST At that time
(καὶ)

Luke uses the word **And** to introduce background information about Jesus' age and ancestors. Alternate translation: [Now]

Support Reference: Background Information

ULT **Jesus himself was beginning about 30 years old**
UST Jesus began his work for God. He was about 30 years old
(αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα)

This idiomatic expression could mean: (1) the word **beginning** is a reference to Jesus starting his own ministry. UST follows this interpretation. Alternate translation: [Jesus himself was about 30 years old when he began his ministry]; (2) Luke is saying that Jesus had just turned 30 was when he was baptized. Alternate translation: [Jesus himself was just 30 years old at this time]

Support Reference: Idiom

ULT **being the son (as it was assumed) of Joseph**
UST This is Jesus' lineage: People considered Jesus to be the son of Joseph. Joseph was
(ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. It may be helpful to begin a new sentence here. Alternate translation: [People assumed that he was the son of Joseph]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
years old	years old
of Joseph	of Joseph. Joseph was

Luke 3:24

ULT	UST
of Matthat, of Levi, of Melchi, of Jannai, of Joseph,	*Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph.*

ULT of Matthat, of Levi, of Melchi, of Jannai, of Joseph
UST Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph
(τοῦ Μαθθὰτ, τοῦ Λευεὶ, τοῦ Μελχεὶ, τοῦ Ἰανναὶ, τοῦ Ἰωσὴφ)

This continues the list that begins with the words “He was the son … of Joseph, the son of Heli” in verse 24. Consider how people normally list ancestors in your language. Use the same wording throughout the whole list. Possible formats are: (1) “He was the son … of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph” (2) “He was the son … of Joseph. Joseph was the son of Heli. Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph” or (3) “His father … was Joseph. Joseph’s father was Heli. Heli’s father was Matthat. Matthat’s father was Levi. Levi’s father was Melchi. Melchi’s father was Jannai. Jannai’s father was Joseph”

Support Reference: How to Translate Names

Luke 3:25

ULT	UST
of Mattathias, of Amos, of Nahum, of Esli, of Naggai,	*Joseph was the son of Mattathias. Mattathias was the son of Amos. Amos was the son of Nahum. Nahum was the son of Esli. Esli was the son of Naggai.*

ULT **of Mattathias, of Amos, of Nahum, of Esli, of Naggai**
UST Joseph was the son of Mattathias. Mattathias was the son of Amos. Amos was the son of Nahum. Nahum was the son of Esli. Esli was the son of Naggai
(τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλεὶ, τοῦ Ναγγαὶ)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

Luke 3:26

ULT	UST
of Maath, of Mattathias, of Semein, of Josech, of Joda,	*Naggai was the son of Maath. Maath was the son of Mattathias. Mattathias was the son of Semein. Semein was the son of Josech. Josech was the son of Joda.*

ULT **of Maath, of Mattathias, of Semein, of Josech, of Joda**
UST Naggai was the son of Maath. Maath was the son of Mattathias. Mattathias was the son of Semein. Semein was the son of Josech. Josech was the son of Joda
(τοῦ Μάαθ, τοῦ Ματταθίου, τοῦ Σεμεεὶν, τοῦ Ἰωσὴχ, τοῦ Ἰωδὰ)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

Luke 3:27

ULT	UST
of Joanan, of Rhesa, of Zerubbabel, of Salathiel, of Neri,	*Joda was the son of Joanan. Joanan was the son of Rhesa. Rhesa was the son of Zerubbabel. Zerubbabel was the son of Shealtiel. Shealtiel was the son of Neri.*

ULT **of Joanan, of Rhesa, of Zerubbabel, of Salathiel, of Neri**
UST Joda was the son of Joanan. Joanan was the son of Rhesa. Rhesa was the son of Zerubbabel. Zerubbabel was the son of Shealtiel. Shealtiel was the son of Neri
(τοῦ Ἰωανὰν, τοῦ Ῥησὰ, τοῦ Ζοροβαβὲλ, τοῦ Σαλαθιὴλ, τοῦ Νηρεὶ)

This is a continuation of the list of Jesus' ancestors that begins in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
of Zerubbabel	Rhesa was the son of Zerubbabel

Luke 3:28

ULT	UST
of Melchi, of Addi, of Cosam, of Elmadam, of Er,	*Neri was the son of Melchi. Melchi was the son of Addi. Addi was the son of Cosam. Cosam was the son of Elmadam. Elmadam was the son of Er.*

ULT **of Melchi, of Addi, of Cosam, of Elmadam, of Er**
UST Neri was the son of Melchi. Melchi was the son of Addi. Addi was the son of Cosam. Cosam was the son of Elmadam. Elmadam was the son of Er
(τοῦ Μελχεὶ, τοῦ Ἀδδεὶ, τοῦ Κωσὰμ, τοῦ Ἐλμαδὰμ, τοῦ Ἤρ)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

Luke 3:29

ULT	UST
of Joshua, of Eliezer, of Jorim, of Matthat, of Levi,	*Er was the son of Joshua. Joshua was the son of Eliezer. Eliezer was the son of Jorim. Jorim was the son of Matthat. Matthat was the son of Levi.*

ULT of Joshua, of Eliezer, of Jorim, of Matthat, of Levi
UST Er was the son of Joshua. Joshua was the son of Eliezer. Eliezer was the son of Jorim. Jorim was the son of Matthat. Matthat was the son of Levi
(τοῦ Ἰησοῦ, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Μαθθὰτ, τοῦ Λευεὶ)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

Luke 3:30

ULT	UST
of Simeon, of Judah, of Joseph, of Jonam, of Eliakim,	*Levi was the son of Simeon. Simeon was the son of Judah. Judah was the son of Joseph. Joseph was the son of Jonam. Jonam was the son of Eliakim.*

ULT **of Simeon, of Judah, of Joseph, of Jonam, of Eliakim**
UST Levi was the son of Simeon. Simeon was the son of Judah. Judah was the son of Joseph. Joseph was the son of Jonam. Jonam was the son of Eliakim
(τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσὴφ, τοῦ Ἰωνὰμ, τοῦ Ἐλιακεὶμ)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
of Eliakim	Jonam was the son of Eliakim

Luke 3:31

ULT	UST
of Melea, of Menna, of Mattatha, of Nathan, of David,	*Eliakim was the son of Melea. Melea was the son of Menna. Menna was the son of Mattatha. Mattatha was the son of Nathan. Nathan was the son of David.*

ULT **of Melea, of Menna, of Mattatha, of Nathan, of David**
UST Eliakim was the son of Melea. Melea was the son of Menna. Menna was the son of Mattatha. Mattatha was the son of Nathan. Nathan was the son of David
(τοῦ Μελεὰ, τοῦ Μεννὰ, τοῦ Ματταθὰ, τοῦ Ναθὰμ, τοῦ Δαυεὶδ)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
of Nathan	Mattatha was the son of Nathan
of David	Nathan was the son of David

Luke 3:32

ULT	UST
of Jesse, of Obed, of Boaz, of Salmon, of Nahshon,	*David was the son of Jesse. Jesse was the son of Obed. Obed was the son of Boaz. Boaz was the son of Salmon. Salmon was the son of Nahshon.*

ULT **of Jesse, of Obed, of Boaz, of Salmon, of Nahshon**
UST David was the son of Jesse. Jesse was the son of Obed. Obed was the son of Boaz. Boaz was the son of Salmon. Salmon was the son of Nahshon
(τοῦ Ἰεσσαὶ, τοῦ Ἰωβὴλ, τοῦ Βόος, τοῦ Σαλὰ, τοῦ Ναασσὼν)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
of Jesse	David was the son of Jesse
of Boaz	Obed was the son of Boaz

Luke 3:33

ULT	UST
of Amminadab, of Admin, of Arni, of Hezron, of Perez, of Judah,	*Nahshon was the son of Amminadab. Amminadab was the son of Admin. Admin was the son of Arni. Arni was the son of Hezron. Hezron was the son of Perez. Perez was the son of Judah.*

ULT **of Amminadab, of Admin, of Arni, of Hezron, of Perez, of Judah**
UST Nahshon was the son of Amminadab. Amminadab was the son of Admin. Admin was the son of Arni. Arni was the son of Hezron. Hezron was the son of Perez. Perez was the son of Judah
(τοῦ Ἀμιναδὰβ, τοῦ Ἀδμεὶν, τοῦ Ἀρνεὶ, τοῦ Ἑσρὼμ, τοῦ Φαρὲς, τοῦ Ἰούδα)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
of Judah	Perez was the son of Judah

Luke 3:34

ULT	UST
of Jacob, of Isaac, of Abraham, of Terah, of Nahor,	*Judah was the son of Jacob. Jacob was the son of Isaac. Isaac was the son of Abraham. Abraham was the son of Terah. Terah was the son of Nahor.*

ULT of Jacob, of Isaac, of Abraham, of Terah, of Nahor
UST Judah was the son of Jacob. Jacob was the son of Isaac. Isaac was the son of Abraham. Abraham was the son of Terah. Terah was the son of Nahor
(τοῦ Ἰακὼβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραὰμ, τοῦ Θάρα, τοῦ Ναχὼρ)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
of Jacob	Judah was the son of Jacob
of Isaac	Jacob was the son of Isaac
of Abraham	Isaac was the son of Abraham
of Terah	Abraham was the son of Terah
of Nahor	Terah was the son of Nahor

Luke 3:35

ULT	UST
of Serug, of Reu, of Peleg, of Eber, of Shelah,	*Nahor was the son of Serug. Serug was the son of Reu. Reu was the son of Peleg. Peleg was the son of Eber. Eber was the son of Shelah.*

ULT of Serug, of Reu, of Peleg, of Eber, of Shelah
UST Nahor was the son of Serug. Serug was the son of Reu. Reu was the son of Peleg. Peleg was the son of Eber. Eber was the son of Shelah
(τοῦ Σεροὺχ, τοῦ Ῥαγαὺ, τοῦ Φάλεκ, τοῦ Ἔβερ, τοῦ Σαλὰ)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

Luke 3:36

ULT	UST
of Cainan, of Arphaxad, of Shem, of Noah, of Lamech,	*Shelah was the son of Cainan. Cainan was the son of Arphaxad. Arphaxad was the son of Shem. Shem was the son of Noah. Noah was the son of Lamech.*

ULT **of Cainan, of Arphaxad, of Shem, of Noah, of Lamech**
UST Shelah was the son of Cainan. Cainan was the son of Arphaxad. Arphaxad was the son of Shem. Shem was the son of Noah. Noah was the son of Lamech
(τοῦ Καϊνὰμ, τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

ULT **of Arphaxad**
UST Cainan was the son of Arphaxad
(τοῦ Ἀρφαξὰδ)

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

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
of Shem	Arphaxad was the son of Shem
of Noah	Shem was the son of Noah
of Lamech	Noah was the son of Lamech

Luke 3:37

ULT	UST
of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan,	*Lamech was the son of Methuselah. Methuselah was the son of Enoch. Enoch was the son of Jared. Jared was the son of Mahalalel. Mahalalel was the son of Cainan.*

ULT **of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan**
UST Lamech was the son of Methuselah. Methuselah was the son of Enoch. Enoch was the son of Jared. Jared was the son of Mahalalel. Mahalalel was the son of Cainan
(τοῦ Μαθουσαλὰ, τοῦ Ἐνὼχ, τοῦ Ἰάρετ, τοῦ Μαλελεὴλ, τοῦ Καϊνὰμ)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
of Enoch	Methuselah was the son of Enoch

Luke 3:38

ULT	UST
of Enos, of Seth, of Adam, of God.	*Cainan was the son of Enos. Enos was the son of Seth. Seth was the son of Adam. Adam came from God.*

ULT of Enos, of Seth, of Adam, of God
UST Cainan was the son of Enos. Enos was the son of Seth. Seth was the son of Adam. Adam came from God
(τοῦ Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses.

Support Reference: How to Translate Names

ULT of Adam, of God
UST Seth was the son of Adam. Adam came from God
(τοῦ Ἀδὰμ, τοῦ Θεοῦ)

Alternate translation: [the son of Adam, whom God created] or [the son of Adam, who was, in a sense, the son of God]

TRANSLATION WORDS

ULT	UST
of Seth	Enos was the son of Seth
of Adam	Seth was the son of Adam
of God	Adam came from God

Luke 4

Luke 4 Introduction

Luke 4 Chapter Introduction

Structure and Formatting

1. The devil tempts Jesus in the wilderness (4:1–13)
2. Jesus teaches in the synagogue in Nazareth (4:14–30)
3. Jesus teaches, heals, and drives out demons in Capernaum (4:31–44)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. ULT does this with the poetry in 4:10–11 and 4:18–19, which is quoted from the Old Testament.

Translation Issues in This Chapter

“Jesus was tempted by the devil”

While it is true that the devil actually believed that he could persuade Jesus to disobey God and obey him instead, it is important not to imply in your translation that Jesus would ever really have wanted to obey the devil.

Luke 4:1

ULT	UST
Then Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness,	*After John baptized him, Jesus came back out of the Jordan River. The Holy Spirit was fully empowering him. Then the Holy Spirit led him into the wilderness.*

ULT Then Jesus
UST After John baptized him, Jesus
(Ἰησοῦς δὲ)

Luke uses this expression to return to the story after providing background information about Jesus' ancestors. If it would be helpful to your readers, you could include a phrase that would provide continuity with the previous episode in the story. Alternate translation: [After John had baptized Jesus, then Jesus]

Support Reference: Introduction of a New Event

ULT was led by the Spirit
UST the Holy Spirit led him
(ἤγετο ἐν τῷ Πνεύματι)

If your language does not use this passive form, you can state this in active form. Alternate translation: [the Spirit led him]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of the Holy Spirit	The Holy Spirit
Jordan	Jordan River
Spirit	the Holy Spirit
wilderness	wilderness

Luke 4:2

ULT	UST
for 40 days being tempted by the devil. And he did not eat anything during those days, and he was hungry {when} they were completed.	*Jesus was in the wilderness for 40 days. While he was there, the devil kept tempting him. During that entire time, Jesus did not eat anything. So when the 40 days were over, he was very hungry.*

ULT **for 40 days being tempted by the devil**
UST Jesus was in the wilderness for 40 days. While he was there, the devil kept tempting him
(ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου)

The Greek verb indicates that the temptation continued throughout the **40 days**. You can make this clear in your translation, as UST does: “While he was there, the devil kept tempting him for 40 days”

Support Reference: Verbs

ULT **for 40 days being tempted by the devil**
UST Jesus was in the wilderness for 40 days. While he was there, the devil kept tempting him
(ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου)

If it would be helpful in your language, you could express this with an active form. It may be helpful to begin a new sentence here. Alternate translation: [For 40 days the devil kept tempting him] or [For 40 days the devil kept trying to persuade him disobey God]

Support Reference: Active or Passive

ULT **And he did not eat anything**
UST Jesus did not eat anything
(καὶ οὐκ ἔφαγεν οὐδὲν)

Make sure that it is clear in your translation that the word **he** refers to Jesus, not to the devil. Alternate translation: [Jesus did not eat anything]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
for & days	Jesus was in the wilderness for & days. While he was there
being tempted	kept tempting him
devil	devil
days	time

Luke 4:3

ULT	UST
Then the devil said to him, “If you are the Son of God, speak to this stone so that it might become bread.”	*Then the devil said to Jesus, “If you really are the Son of God, command this stone to become a loaf of bread {for you to eat}!”*

ULT the devil said
UST the devil said
(εἶπεν & ὁ διάβολος)

The **devil** either holds a stone in his hand or points to a nearby stone. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [The devil picked up a stone and said] or [The devil pointed to a stone and said]

Support Reference: Assumed Knowledge and Implicit Information

ULT If you are the Son of God, speak to this stone so that it might become bread
UST If you really are the Son of God, command this stone to become a loaf of bread {for you to eat
(εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ, ἵνα γένηται ἄρτος)

The devil is suggesting that this is a hypothetical condition, that the **stone** will only become **bread** if Jesus is the **Son of God**. The devil is speaking as if it is uncertain who Jesus is in order to challenge him to do this miracle to prove that he really is the **Son of God**. Alternate translation: [Prove that you are the Son of God by commanding this stone to become bread]

Support Reference: Connect — Hypothetical Conditions

ULT the Son of God
UST the Son of God
(Υἱὸς & τοῦ Θεοῦ)

Son of God is an important title for Jesus. Even the devil knew its significance.

Support Reference: Translating Son and Father

TRANSLATION WORDS

ULT	UST
devil	devil
bread	a loaf of bread {for you to eat
you are the Son of God	you really are the Son of God

Luke 4:4

ULT	UST
And Jesus answered to him, “It is written, ‘Man will not live on bread alone.’”	*Jesus replied, “{No, I will not do that, because} the Scriptures say, ‘People need more than just food in order to live.’”*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

The word **And** introduces a contrast between the devil wanting Jesus to turn the stone into bread and Jesus refusing to do that. Alternate translation: [But]

Support Reference: Connect — Contrast Relationship

ULT **Jesus answered to him, “It is written**
UST Jesus replied & the Scriptures say
(ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς, γέγραπται)

Jesus clearly implies in his answer that he is rejecting the devil’s challenge. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: [Jesus replied, “No, I will not do that, because it is written]

Support Reference: Assumed Knowledge and Implicit Information

ULT **It is written, ‘Man will not live on bread alone**
UST No, I will not do that, because} the Scriptures say, ‘People need more than just food in order to live
(γέγραπται & οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [It is written that man will not live on bread alone]

Support Reference: Quotes within Quotes

ULT **It is written**
UST the Scriptures say
(γέγραπται)

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: [The Scriptures say]

Support Reference: Active or Passive

> ULT **Man will not live on bread alone**
> UST No, I will not do that, because & People need more than just food in order to live
> (οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος)

The word **bread** refers to food in general. Jesus quotes this scripture to explain why he will not turn the stone into bread. It means that food by itself, without God, is not enough to sustain a person in life. Alternate translation: [It is not just having food that makes a person truly alive] or [God says there are more important things than food]

Support Reference: Synecdoche

> ULT **Man**
> UST People
> (ὁ ἄνθρωπος)

Here, **Man** has a generic sense that refers to all people. Alternate translation: [People]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
bread	need more than just food

Luke 4:5

ULT	UST
Then he led him up {and} showed him all the kingdoms of the world in an instant of time.	*Then the devil took Jesus up {to the top of a high mountain} and showed him all the nations of the world in an instant.*

ULT he led him up
UST the devil took Jesus up {to the top of a high mountain
(ἀναγαγὼν αὐτὸν)

The implication is that the devil brought Jesus **up** to a high place with a commanding view. Alternate translation: [the devil led Jesus up a mountain]

Support Reference: Assumed Knowledge and Implicit Information

ULT in an instant of time
UST in an instant
(ἐν στιγμῇ χρόνου)

In your language, it might seem that the phrase **an instant of time** expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [in an instant] or [in a short time]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

TRANSLATION WORDS

ULT	UST
kingdoms	nations
of the world	of the world
of time	an instant

Luke 4:6

ULT	UST
And the devil said to him, “I will give to you all this authority and their glory, for it has been handed over to me, and I can give it to anyone I want.	*Then the devil said to Jesus, “I will make you the ruler over all of these nations and you will possess all of their wealth. I can do this because God has permitted me to control all of them, and so I can give them to whomever I wish.*

> ULT **it has been handed over to me**
> UST God has permitted me to control all of them
> (ἐμοὶ παραδέδοται)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God has given me authority over all these kingdoms]

Support Reference: Active or Passive

> ULT **it has been handed over to me**
> UST God has permitted me to control all of them
> (ἐμοὶ παραδέδοται)

The word **it** likely refers back to the singular antecedent **all this authority**, that is, the authority over these kingdoms. So the word you use to translate **it** should agree with **authority** in gender and number and in any other distinctions that your language marks. Alternate translation: [God has given me authority over all these kingdoms]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
devil	devil
authority	the ruler over
glory	all of & wealth

Luke 4:7

ULT	UST
So then, if you will bow in worship before me, it will all be yours.”	*All you have to do is bow down and worship me. Then I will let you rule them all!”*

ULT if you will bow in worship before me
UST All you have to do is bow down and worship me
(σὺ & ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ)

The implication is that the devil wants visible, direct worship that will be an official act of submission. Alternate translation: [If you will bow down in worship directly in front of me]

Support Reference: Assumed Knowledge and Implicit Information

ULT before
UST bow down and worship
(ἐνώπιον)

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

ULT it will all be yours
UST Then I will let you rule them all
(ἔσται σοῦ πᾶσα)

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

TRANSLATION WORDS

ULT	UST
will bow in worship	bow down and worship

Luke 4:8

ULT	UST
But answering, Jesus said to him, “It is written, ‘You will worship the Lord your God, and you will serve only him.’”	*But Jesus replied, “{No, I will not worship you, because} the Scriptures say, ‘You must only worship the Lord your God. He is the only one you may serve!’”*

ULT **answering, Jesus said to him**
UST Jesus replied
(ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ)

Together the words **answering** and **said** mean that Jesus responded to the offer that the devil made. Alternate translation: [Jesus responded to him]

Support Reference: Hendiadys

ULT **It is written, ‘You will worship the Lord your God, and you will serve only him**
UST No, I will not worship you, because} the Scriptures say, ‘You must only worship the Lord your God. He is the only one you may serve
(γέγραπται, Κύριον τὸν Θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [It is written that one must worship the Lord his God and serve only him]

Support Reference: Quotes within Quotes

ULT **It is written**
UST No, I will not worship you, because} the Scriptures say
(γέγραπται)

Jesus clearly implies in his answer that he is rejecting the devil’s challenge. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: [Jesus replied, ‘No, I will not do that, because it is written’]

Support Reference: Assumed Knowledge and Implicit Information

ULT **It is written**
UST No, I will not worship you, because} the Scriptures say
(γέγραπται)

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: [The Scriptures say]

Support Reference: Active or Passive

> ULT **You will worship the Lord your God, and you will serve only him**
> UST You must only worship the Lord your God. He is the only one you may serve
> (Κύριον τὸν Θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις)

Here, the Scriptures are using a statement to give a command. Alternate translation: [You must worship the Lord your God, and you must serve only him]

Support Reference: Statements — Other Uses

> ULT **You will worship**
> UST You must only worship
> (προσκυνήσεις)

Here, it may not be clear whether to use the singular or plural form of **You** because this is a short quotation from the Scriptures and the context is not given. The word is actually singular because, even though Moses said this to the Israelites as a group, each individual person was supposed to obey this command. So in your translation, use the singular form of **You**, if your language marks that distinction. In general these notes will not discuss whether **You** is singular or plural when this should be clear from the context. But they will address ambiguous cases such as this one.

Support Reference: Singular Pronouns that refer to Groups

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
You will worship	You must only worship
the Lord	the Lord
God	God
you will serve	you may serve

Luke 4:9

ULT	UST
Then he led him to Jerusalem and set {him} on the highest point of the temple, and said to him, "If you are the Son of God, throw yourself down from here.	*Then the devil took Jesus to Jerusalem. He set him on the highest part of the temple and said to him, "If you really are the Son of God, jump down from here.*

ULT **If you are the Son of God, throw yourself down from here**
UST If you really are the Son of God, jump down from here
(εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω)

The devil is suggesting that this is a hypothetical condition, that Jesus will be able to jump safely from this great height if he really is the **Son of God**. The devil is speaking as if it is uncertain who Jesus is in order to challenge him to do this miracle to prove that he really is the **Son of God**. Alternate translation: [Prove that you are the Son of God by jumping safely from this great height]

Support Reference: Connect — Hypothetical Conditions

ULT **the Son of God**
UST the Son of God
(Υἱὸς & τοῦ Θεοῦ)

Son of God is an important title for Jesus. Even the devil knew its significance.

Support Reference: Translating Son and Father

ULT **throw yourself down from here**
UST jump down from here
(βάλε σεαυτὸν ἐντεῦθεν κάτω)

The exact location of the part of the temple that Luke describes is uncertain. However, the implication is that it was one of the places on the temple roof from which people would fall several hundred feet into the Kidron Valley if they jumped or slipped off. Make sure it is clear in your translation that this would ordinarily have been a deadly fall. Alternate translation: [jump from this great height]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
of the temple	of the temple
you are the Son of God	you really are the Son of God

Luke 4:10

ULT	UST
For it is written, ‘He will command his angels concerning you, to protect you,’	*You will not be hurt, because the Scriptures say, ‘God will command his angels to protect you.’*

ULT **For it is written, ‘He will command his angels concerning you, to protect you**
UST You will not be hurt, because the Scriptures say, ‘God will command his angels to protect you
(γέγραπται γὰρ & τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [For it is written that he will give orders to his angels concerning you, to protect you]

Support Reference: Quotes within Quotes

ULT **For it is written**
UST You will not be hurt, because the Scriptures say
(γέγραπται γὰρ)

The devil implies that his quote from the Psalms means that if Jesus really is the Son of God, he will not be hurt if he jumps from this great height. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: [You will not be hurt, because it is written]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it is written**
UST the Scriptures say
(γέγραπται)

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: [the Scriptures say]

Support Reference: Active or Passive

ULT **He will command his angels concerning you, to protect you**
UST God will command his angels to protect you
(τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε)

He refers to God. Alternate translation: [God will order his angels to protect you]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
angels	angels

Luke 4:11

ULT	UST
and, ‘They will lift you up in their hands, lest you strike your foot against a stone.’”	*And the Scriptures also say, ‘The angels will hold you up in their hands when you are falling, so that you will not get hurt.’”*

ULT and, ‘They will lift you up in their hands, lest you strike your foot against a stone
UST And & The angels will hold you up in their hands when you are falling, so that you will not get hurt
(καὶ & ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and that they will lift you up in their hands, so that you will not strike your foot against a stone]

Support Reference: Quotes within Quotes

ULT lest you strike your foot against a stone
UST so that & will not get hurt
(μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου)

The Scriptures are using one way of being hurt to mean all ways of being hurt. Alternate translation: [so that you will not get hurt]

Support Reference: Synecdoche

Luke 4:12

ULT	UST
But answering, Jesus said to him, “It is said, ‘You will not test the Lord your God.’”	*But Jesus replied, “{No, I will not do that, because} the Scriptures also say: ‘Do not test the Lord your God’.”*

ULT **answering, Jesus said to him**
UST Jesus replied
(ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς)

Together the words **answering** and **said** mean that Jesus responded to the challenge that the devil posed. Alternate translation: [Jesus responded to him]

Support Reference: Hendiadys

ULT **It is said, ‘You will not test the Lord your God**
UST No, I will not do that, because} the Scriptures also say: ‘Do not test the Lord your God
(εἴρηται, οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου)

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

Support Reference: Quotes within Quotes

ULT **Jesus said to him, “It is said**
UST Jesus replied, “{No, I will not do that, because} the Scriptures also say
(εἶπεν αὐτῷ ὁ Ἰησοῦς & εἴρηται)

Jesus clearly implies in his answer that he is rejecting the devil’s challenge. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: [Jesus replied, “No, I will not do that, because it is said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **It is said**
UST No, I will not do that, because} the Scriptures also say
(εἴρηται)

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: [The Scriptures say]

Support Reference: Active or Passive

ULT You will not test the Lord your God
UST Do not test the Lord your God
(οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου)

The Scriptures are using a statement to give a command. Alternate translation: [You must not test the Lord your God]

Support Reference: Statements — Other Uses

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
You will & test	Do & test
the Lord	the Lord
God	God

Luke 4:13

ULT	UST
And having finished every temptation, the devil went away from him until an opportune time.	*Then, after the devil had finished trying to tempt Jesus in all of these ways, the devil left Jesus to wait until another time {when he could try to tempt Jesus again}.*

ULT having finished every temptation
UST after the devil had finished trying to tempt Jesus in all of these ways
(συντελέσας πάντα πειρασμὸν)

This does not imply that the devil was successful in his temptation. Jesus resisted every attempt. You can state this clearly. Alternate translation: [after the devil had repeatedly failed to persuade Jesus to sin]

Support Reference: Assumed Knowledge and Implicit Information

ULT until an opportune time
UST to wait until another time {when he could try to tempt Jesus again
(ἄχρι καιροῦ)

New Testament Greek had two words for time. The first referred to chronological time, that is, the passage of time. The second word referred to the right time to do something. ULT is using the phrase **an opportune time** to translate that second word. If your language makes this same distinction, use the corresponding word in your own translation. Alternate translation: [until the time was right to try again]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
temptation	trying to tempt Jesus
devil	devil
an opportune time	another time {when he could try to tempt Jesus again

Luke 4:14

ULT	UST
And Jesus returned to Galilee in the power of the Spirit, and news about him went out throughout the entire surrounding region.	*After this, Jesus {left the desolate area and} returned to the district of Galilee. The Holy Spirit was empowering him. Throughout that whole region, people heard about Jesus and told others about him.*

ULT **And**
UST After this
(καὶ)

Luke uses the word **And** to introduce a new event in the story. Alternate translation: [Then]

Support Reference: Introduction of a New Event

ULT **in the power of the Spirit**
UST The Holy Spirit was empowering him
(ἐν τῇ δυνάμει τοῦ Πνεύματος)

This phrase means that God, by the Holy **Spirit**, was empowering Jesus in a special way, enabling him to do things that ordinary humans could not. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [and the Spirit was giving him the power to do extraordinary things]

Support Reference: Assumed Knowledge and Implicit Information

ULT **news about him went out**
UST people heard about Jesus and told others about him
(φήμη ἐξῆλθεν & περὶ αὐτοῦ)

Luke speaks of this **news** as if it were something that could **go out** actively by itself. This expression means that those who heard about Jesus told other people about him, who then told even more people about him. Alternate translation: [people spread the news about Jesus]

Support Reference: Personification

ULT **throughout the entire surrounding region**
UST Throughout that whole region
(καθ’ ὅλης τῆς περιχώρου)

Alternate translation: [everywhere around Galilee]

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Galilee	the district of Galilee
of the Spirit	The Holy Spirit
news	people heard & and told others

Luke 4:15

ULT	UST
And he began to teach in their synagogues, being glorified by all.	*He taught people in their Jewish meeting places. {As a result,} all of the people praised him.*

ULT being glorified by all
UST As a result,} all of the people praised him
(δοξαζόμενος ὑπὸ πάντων)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [as everyone spoke about him in a good way]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
synagogues	Jewish meeting places
being glorified	As a result & praised him

Luke 4:16

ULT	UST
And he came to Nazareth, where he had been raised, and according to his custom, he entered into the synagogue on the Sabbath day, and he stood up to read aloud.	*Then Jesus went to Nazareth, the town where he had grown up. As he usually did on the Jewish day of rest, he went to the Jewish meeting place. {At the appropriate time,} he stood up to read {something aloud from the Scriptures}.*

ULT **And**
UST Then
(καὶ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **where he had been raised**
UST where he had grown up
(οὗ ἦν τεθραμμένος)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [where his parents had raised him]

Support Reference: Active or Passive

ULT **according to his custom**
UST As he usually did
(κατὰ τὸ εἰωθὸς αὐτῷ)

Alternate translation: [as was his usual practice]

TRANSLATION WORDS

ULT	UST
Nazareth	Nazareth, the town
synagogue	Jewish meeting place
Sabbath	Jewish & of rest
day	day

Luke 4:17

ULT	UST
And the scroll of the prophet Isaiah was handed to him and, opening the scroll, he found the place where it was written,	*{Jesus wanted to read some of the words that} the prophet Isaiah {had spoken long ago. So he asked for} the scroll that contained these words, and a synagogue attendant handed it to him. Jesus unrolled the scroll and found the place from which he wanted to read. {He read these words:}*

ULT **And**
UST Jesus wanted to read & So he asked for
(καὶ)

Luke uses the word **And** to indicate that the event he will now relate came after the event he has just described. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **the scroll of the prophet Isaiah was handed to him**
UST some of the words that} the prophet Isaiah {had spoken long ago & the scroll that contained these words, and a synagogue attendant handed it to him
(ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [someone brought him the scroll of the prophet Isaiah]

Support Reference: Active or Passive

ULT **the scroll of the prophet Isaiah was handed to him**
UST some of the words that} the prophet Isaiah {had spoken long ago & the scroll that contained these words, and a synagogue attendant handed it to him
(ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου)

Since Jesus looked for a specific passage in the scroll, and since he said that it was being fulfilled right at that time, it is likely that Jesus requested this particular scroll. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [at his request, someone brought him the scroll of the prophet Isaiah]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the scroll of the prophet Isaiah**
> UST some of the words that} the prophet Isaiah {had spoken long ago & the scroll that contained these words & it
> (βιβλίον τοῦ προφήτου Ἠσαΐου)

A **scroll** was a long, wide roll of special paper. On this scroll someone had written the words that **Isaiah** had spoken many years before. If your readers would not know what a **scroll** is, you could describe it, or you could use a general expression. Alternate translation: [the special paper roll that recorded the sayings of the prophet Isaiah] or [the book that recorded the sayings of the prophet Isaiah]

Support Reference: Translate Unknowns

> ULT **the place where it was written**
> UST the place from which he wanted to read. {He read these words
> (τὸν τόπον οὗ ἦν γεγραμμένον)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the place where the scroll recorded the words]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
the scroll	some of the words that & had spoken long ago & the scroll that contained these words & it
of the prophet	the prophet
Isaiah	Isaiah
scroll	scroll

Luke 4:18

ULT	UST
“The Spirit of the Lord {is} upon me, because he has anointed me to proclaim the gospel to the poor. He has sent me to proclaim freedom to the captives, and recovery of sight to the blind, to set free the oppressed,	*“The Spirit of the Lord is empowering me, because he has specially appointed me to declare God’s good news to people who are poor. He has sent me to declare to people who are in prison that they will go free, and to tell those who are blind that they will see again. He has sent me to release people whom others are oppressing,*

ULT **The Spirit of the Lord {is} upon me**
UST The Spirit of the Lord is empowering me
(Πνεῦμα Κυρίου ἐπ’ ἐμέ)

As in 2:25, **upon** is a spatial metaphor that means that the Spirit of God is with someone in a special way. Alternate translation: [The Spirit of the Lord is with me in a special way]

Support Reference: Metaphor

ULT **he has anointed me**
UST he has specially appointed me
(ἔχρισέν με)

In the Old Testament, ceremonial oil was poured on a person when they were given the authority to assume an office or do a special task. Isaiah uses anointing to indicate that God has appointed him to his work. Jesus applies these words to himself as well. Alternate translation: [he has appointed me]

Support Reference: Metaphor

ULT **to the poor & to the blind**
UST to people who are poor & those who are blind
(πτωχοῖς & τυφλοῖς)

Luke is using the adjectives **poor** and **blind** as nouns in order to indicate groups of people. Your language may use adjectives in the same way. If not, you could translate these expressions with noun phrases. Alternate translation: [people who are poor … people who are blind]

Support Reference: Nominal Adjectives

ULT to proclaim freedom to the captives
UST to declare to people who are in prison that they will go free & to tell
(κηρύξαι αἰχμαλώτοις ἄφεσιν)

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

ULT to proclaim & recovery of sight to the blind
UST to declare & to tell those who are blind that they will see again
(κηρύξαι & τυφλοῖς ἀνάβλεψιν)

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

ULT to set free the oppressed
UST to release people whom others are oppressing
(ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει)

If it would be helpful in your language, you could express this with an active form, and you could state who is doing the action. Alternate translation: [to rescue people whom others are treating harshly]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
The Spirit	The Spirit
of the Lord	of the Lord
he has anointed	he has specially appointed
to proclaim	to declare & to tell
to the captives	to people who are in prison

Luke 4:19

ULT	UST
to proclaim the favorable year of the Lord.”	*and to announce that now is the time when the Lord will act favorably toward people.”*

ULT **to proclaim the favorable year of the Lord**
UST and to announce that now is the time when the Lord will act favorably toward people
(κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν)

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

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
to proclaim	and to announce that
favorable	will act favorably toward people
the & year	now is the time when
of the Lord	the Lord

Luke 4:20

ULT	UST
And having rolled up the scroll {and} having given it back to the attendant, he sat down. And all the eyes in the synagogue were gazing on him.	*Then he rolled up the scroll and gave it back to the attendant, and he sat down {to teach the people}. Everyone in the Jewish meeting place was looking intently at him.*

ULT **having rolled up the scroll**
UST he rolled up the scroll
(πτύξας τὸ βιβλίον)

A **scroll** was closed by rolling it like a tube to protect the writing inside it. Alternate translation: [closing the scroll by rolling it up]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the attendant**
UST to the attendant
(τῷ ὑπηρέτῃ)

The **attendant** refers to a synagogue worker who, with proper care and reverence, would bring out and put away the scrolls that contained the Scriptures. If there is a word in your language for a person who has a similar role in your culture, you could use it here. Alternate translation: [the sexton]

Support Reference: Translate Unknowns

ULT **he sat down**
UST and & sat down {to teach the people
(ἐκάθισεν)

Since a person would stand to read the Scriptures in a synagogue but then sit down to teach, the implication is that Jesus was going to speak to the people about what he had just read. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: [he sat down to teach]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all the eyes in the synagogue**
UST Everyone in the Jewish meeting place
(πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ)

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

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
scroll	scroll
synagogue	Jewish meeting place

Luke 4:21

ULT	UST
Then he began to say to them, “Today this scripture has been fulfilled in your ears.”	*He began to teach them by saying, “I have made this Scripture passage come true right now, as you heard me read it.”*

> ULT **Today**
> UST right now
> (σήμερον)

Today refers to the present moment. Alternate translation: [Right now]

Support Reference: Idiom

> ULT **this scripture has been fulfilled**
> UST I have made this Scripture passage come true
> (πεπλήρωται ἡ Γραφὴ αὕτη)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [I am fulfilling what this scripture says]

Support Reference: Active or Passive

> ULT **in your ears**
> UST as you heard me read it
> (ἐν τοῖς ὠσὶν ὑμῶν)

In this expression, the **ears** represent people in the act of listening. Alternate translation: [even as you are listening]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
scripture	Scripture passage
has been fulfilled	I have made & come true

Luke 4:22

ULT	UST
And everyone spoke well of him and they were amazed at the gracious words that were coming out of his mouth, and they said, “Is this not the son of Joseph?”	*Everyone there approved of him and they were amazed at the wonderful things that he said. Many of them said to each other, “{It is surprising that he can speak like this!} This man is only Joseph’s son!”*

ULT the gracious words
UST the wonderful things
(τοῖς λόγοις τῆς χάριτος)

Luke uses the term **words** to describe what Jesus said by reference to something associated with it, the words he used to communicate it. Alternate translation: [the articulate things]

Support Reference: Metonymy

ULT the gracious words that were coming out of his mouth
UST the wonderful things that he said
(τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ)

In your language, this phrase might seem like an unnecessarily elaborate way of speaking. If so, you could express the same idea more compactly. Alternate translation: [the gracious things he was saying]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT Is this not the son of Joseph
UST is & This man & only Joseph’s son
(οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος)

The people were making a statement, not asking a question. They did not expect others to verify for them who Jesus’ father was. Instead, they were using the question form to say how amazed they were. Joseph was not a religious leader, so they were surprised that his son would preach as well as he did. If it would be helpful in your language, you could translate these words as a statement or exclamation. Alternate translation: [This is just Joseph’s son!]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
spoke well	approved
gracious	wonderful
of Joseph	Joseph’s

Luke 4:23

ULT	UST
And he said to them, “Surely you will say this proverb to me, ‘Doctor, heal yourself. Whatever we heard happened in Capernaum, also do here in your hometown.’”	*He said to them, “Surely some of you will quote to me the proverb that says, ‘“Doctor, heal yourself!” {What you will mean by it is, People told us that} you did miracles in the town of Capernaum. {If you want us to believe that you are a prophet, then} do the same kind of miracles here in your hometown!’”*

ULT **Surely you will say this proverb to me, ‘Doctor, heal yourself. Whatever we heard happened in Capernaum, also do here in your hometown**

UST Surely some of you will quote to me the proverb that says, ‘“Doctor, heal yourself!” {What you will mean by it is, People told us that} you did miracles in the town of Capernaum. {If you want us to believe that you are a prophet, then} do the same kind of miracles here in your hometown

(πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, ἰατρέ, θεράπευσον σεαυτόν; ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Surely you will quote the proverb to me that tells a doctor to heal himself, to ask me to do the same things here in my hometown that you heard happened in Capernaum]

Support Reference: Quotes within Quotes

ULT **Doctor, heal yourself**

UST Doctor, heal yourself

(ἰατρέ, θεράπευσον σεαυτόν)

Jesus anticipates that the people will want to see him do miracles to prove his credibility. He uses a short popular saying of the culture to express this. This saying expresses a great deal of meaning in a few words. If it would be helpful in your language, you could expand it to make clear to your readers what it means. Alternate translation: [If a doctor cannot heal himself of a certain disease, then people will not believe that he can heal them of it]

Support Reference: Proverbs

> ULT **Whatever we heard happened in Capernaum, also do here in your hometown**
> UST What you will mean by it is, People told us that} you did miracles in the town of Capernaum. {If you want us to believe that you are a prophet, then} do the same kind of miracles here in your hometown
> (ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου)

Jesus then explains how the short saying applies to this situation. If it would be helpful to your readers, you could explicitly state the implications of his explanation. Alternate translation: [We will not believe the things you say unless you could do the same kind of miracles here that we heard you did in Capernaum]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
proverb	the proverb
Capernaum	the town of Capernaum

Luke 4:24

ULT	UST
But he said, “Truly I say to you that no prophet is accepted in his hometown.	*Then he said, “It is certainly true that the people in a prophet’s own hometown do not accept that he is a prophet.*

ULT Truly I say to you
UST It is certainly true
(ἀμὴν, λέγω ὑμῖν)

Jesus uses this phrase to emphasize the truth of the statement that follows. Alternate translation: [What I am about to tell you is very true]

ULT no prophet is accepted in his hometown
UST the people in a prophet’s own hometown do not accept that he is a prophet
(οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ)

Jesus makes a short, general statement in order to rebuke the people. This saying expresses a great deal of meaning in a few words. If it would be helpful in your language, you could expand it to make clear to your readers what it means. Alternate translation: [You think you know all about me because I grew up here, and so you could not accept that I am genuinely a prophet]

Support Reference: Proverbs

TRANSLATION WORDS

ULT	UST
Truly	It is certainly true
prophet	a prophet’s & a prophet

Luke 4:25

ULT	UST
But in truth I say to you that there were many widows in Israel during the days of Elijah, when the sky was shut up for three years and six months, when a great famine came upon all the land.	*Think about this: There were many widows in Israel during the time when the prophet Elijah lived. At that time there was no rain for three and a half years. This caused a great famine throughout the whole country.*

ULT **But in truth I say to you**
UST Think about this
(ἐπ’ ἀληθείας δὲ λέγω ὑμῖν)

Jesus uses this phrase to emphasize the truth of the statement that follows. Alternate translation: [What I am about to tell you is very true]

ULT **during the days of Elijah**
UST during the time when the prophet Elijah lived
(ἐν ταῖς ἡμέραις Ἠλείου)

Jesus is using the term **days** to refer to a particular time. Alternate translation: [during the time when Elijah was prophesying]

Support Reference: Idiom

ULT **during the days of Elijah**
UST during the time when the prophet Elijah lived
(ἐν ταῖς ἡμέραις Ἠλείου)

The people to whom Jesus was speaking would have known that **Elijah** was one of God’s prophets. If your readers would not know that, you could make this implicit information explicit, as UST does. Alternate translation: [during the time when Elijah was prophesying]

Support Reference: Assumed Knowledge and Implicit Information

ULT **when the sky was shut up**
UST At that time there was no rain
(ὅτε ἐκλείσθη ὁ οὐρανὸς)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [when God shut up the sky]

Support Reference: Active or Passive

> ULT **when the sky was shut up**
> UST At that time there was no rain
> (ὅτε ἐκλείσθη ὁ οὐρανὸς)

Jesus describes the **sky** as if God had closed it so that no rain could fall from it. Alternate translation: [when no rain fell from the sky]

Support Reference: Metaphor

> ULT **a great famine**
> UST a great famine
> (λιμὸς μέγας)

A **famine** is a long period of time when the people in an area cannot produce or acquire enough food to feed themselves. Alternate translation: [a serious lack of food]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
Israel	Israel
days	time
of Elijah	when the prophet Elijah lived
sky	there was no rain
years	years
months	a half
a & famine	a & famine

Luke 4:26

ULT	UST
But Elijah was sent to none of them except to Zarephath in Sidon, to a widow woman.	*And yet God did not send Elijah to help any of the widows in Israel. Instead, God sent him to the town of Zarephath near the city of Sidon, to help a {non-Israelite} widow there.*

ULT Elijah was sent to none of them
UST God did not send Elijah to help any of the widows in Israel & God sent him
(πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλείας)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God did not send Elijah to any of them except]

Support Reference: Active or Passive

ULT Elijah was sent to none of them except
UST God did not send Elijah to help any of the widows in Israel. Instead, God sent him
(πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλείας, εἰ μὴ)

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [God only sent Elijah to]

Support Reference: Connect — Exception Clauses

ULT to Zarephath in Sidon, to a widow woman
UST to the town of Zarephath near the city of Sidon, to help a {non-Israelite} widow there
(εἰς Σάρεπτα τῆς Σιδωνίας, πρὸς γυναῖκα χήραν)

The people listening to Jesus would have understood that the people of Zarephath were Gentiles. Alternate translation: [to a Gentile widow living in Zarephath in Sidon]

Support Reference: Assumed Knowledge and Implicit Information

ULT to Zarephath in Sidon
UST to the town of Zarephath near the city of Sidon & there
(εἰς Σάρεπτα τῆς Σιδωνίας)

Zarephath is the name of a city, and **Sidon** is the name of the region where it is located.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
Elijah	Elijah & him
in Sidon	near the city of Sidon

Luke 4:27

ULT	UST
And there were many lepers in Israel during {the time of} Elisha the prophet, but none of them were cleansed except Naaman the Syrian.”	*There were also many lepers in Israel during the time when the prophet Elisha lived. But Elisha did not heal any of them. Instead, he healed only Naaman, {a non-Israelite man} from the country of Syria.”*

ULT none of them were cleansed except
UST Elisha did not heal any of them. Instead, he healed only
(οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [Elisha did not heal any of them except]

Support Reference: Active or Passive

ULT none of them were cleansed except
UST Elisha did not heal any of them. Instead, he healed only
(οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ)

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [Elisha only healed]

Support Reference: Connect — Exception Clauses

ULT Naaman the Syrian
UST Naaman, {a non-Israelite man} from the country of Syria
(Ναιμὰν ὁ Σύρος)

The people listening to Jesus would have understood that the people of Syria were Gentiles, not Jews. Alternate translation: [a Gentile, Naaman from Syria]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
lepers	lepers
Israel	Israel
the time of} Elisha	Elisha
prophet	prophet
Naaman	Naaman
Syrian	non-Israelite man} from the country of Syria

Luke 4:28

ULT	UST
And all in the synagogue were filled with rage, having heard these things.	*When all the people in the Jewish meeting place heard him say those things, they became very angry.*

ULT **And**
UST When
(καὶ)

Luke uses the word **And** to indicate that the event he will now relate, the people becoming enraged, came after the event he has just described, Jesus citing scriptures in which God helped Gentiles rather than Jews. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **all in the synagogue were filled with rage, having heard these things**
UST all the people in the Jewish meeting place heard him say those things, they became very angry
(ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα)

If it would be helpful to your readers, you could state explicitly why the people of Nazareth became so angry. Alternate translation: [When the people in the synagogue heard Jesus say these things, they all became furious, because he had cited scriptures in which God helped Gentiles rather than Jews]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all in the synagogue were filled with rage**
UST all the people in the Jewish meeting place & they became very angry
(ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [all the people in the synagogue became furious]

Support Reference: Active or Passive

ULT **all in the synagogue were filled with rage**
UST all the people in the Jewish meeting place & they became very angry
(ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ)

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

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
synagogue	Jewish meeting place

Luke 4:29

ULT	UST
And rising up, they drove him out of the town, and they led him to the edge of the hill on which their town was built, so as to throw him off.	*So they stood up, grabbed Jesus, and dragged him out of the city. They took him to the edge of the cliff outside of their city in order to throw him off of the cliff and kill him.*

ULT **of the hill on which their town was built**
UST of the cliff outside of their city
(τοῦ ὄρους ἐφ’ οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [the hill on which people had built their town]

Support Reference: Active or Passive

ULT **so as to throw him off**
UST in order to throw him off of the cliff and kill him
(ὥστε κατακρημνίσαι αὐτόν)

The implication is that the people of Nazareth wanted to do this in order to kill Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [because they wanted to throw him off to kill him]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
they drove & out	grabbed Jesus, and dragged

Luke 4:30

ULT	UST
But he, passing through the midst of them, went on his way.	*But Jesus simply walked through the crowd and went away.*

ULT passing through the midst of them
UST simply walked through the crowd
(διελθὼν διὰ μέσου αὐτῶν)

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

ULT went on his way
UST and went away
(ἐπορεύετο)

Alternate translation: [he left that place]

Luke 4:31

ULT	UST
And he went down to Capernaum, a city in Galilee, and he was teaching them on the Sabbaths.	*From there Jesus went down to Capernaum, a city in the district of Galilee. On each Jewish day of rest, he taught the people {in the Jewish meeting place there}.*

ULT **And**
UST From there
(καὶ)

Luke uses the word **And** to indicate that the event he will now relate came after the event he has just described. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **he went down to Capernaum**
UST Jesus went down to Capernaum
(κατῆλθεν εἰς Καφαρναοὺμ)

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

Support Reference: Idiom

ULT **Capernaum, a city in Galilee**
UST Capernaum, a city in the district of Galilee
(Καφαρναοὺμ, πόλιν τῆς Γαλιλαίας)

Since Nazareth was also in **Galilee**, you might state “Capernaum, another city in Galilee”

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Capernaum	Capernaum
in Galilee	in the district of Galilee
Sabbaths	each Jewish day of rest

Luke 4:32

ULT	UST
And they were astonished at his teaching, because his word was with authority.	*The things that Jesus taught the people amazed them, because he spoke as someone who knew what he was talking about.*

ULT they were astonished at his teaching
UST The things that Jesus taught the people amazed them
(ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [his teaching amazed them]

Support Reference: Active or Passive

ULT his word was with authority
UST he spoke as someone who knew what he was talking about
(ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ)

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

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
authority	as someone who knew what he was talking about

Luke 4:33

ULT	UST
And in the synagogue there was a man having a spirit of an unclean demon, and he cried out with a loud voice,	*Now in that Jewish meeting place there was a man whom an evil spirit controlled. He shouted very loudly,*

ULT **And**
UST Now
(καὶ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **there was a man**
UST there was a man
(ἦν ἄνθρωπος)

Luke uses this phrase to mark the introduction of a new character into the story. If your language has an expression of its own that serves this purpose, you could use it here.

Support Reference: Introduction of New and Old Participants

ULT **having a spirit of an unclean demon**
UST whom an evil spirit controlled
(ἔχων πνεῦμα δαιμονίου ἀκαθάρτου)

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

ULT **he cried out with a loud voice**
UST He shouted very loudly
(ἀνέκραξεν φωνῇ μεγάλῃ)

This is an idiom that means the man raised the volume of his voice. Alternate translation: [he shouted loudly]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
synagogue	Jewish meeting place
a spirit of an unclean demon	an evil spirit
he cried out	He shouted

Luke 4:34

ULT	UST
“Ha! What to us and to you, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”	*“Aah! Jesus, from Nazareth! What do you want with us? Have you come to destroy us? I know who you are! You are the Holy One from God!”*

ULT What to us and to you, Jesus of Nazareth
UST Jesus, from Nazareth! What do you want with us
(τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ)

The unclean spirit is making a statement, not asking a question. He does not expect Jesus to explain what they have in common. Instead, he is using the question form to express his antagonism. If it would be helpful in your language, you could translate this as a statement or exclamation. Alternate translation: [We have nothing in common with you, Jesus of Nazareth!] or [You have no right to bother us, Jesus of Nazareth!]

Support Reference: Rhetorical Question

ULT What to us and to you
UST What do you want with us
(τί ἡμῖν καὶ σοί)

This expression is an idiom. Alternate translation: [We have nothing in common with you] or [You have no right to bother us]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of Nazareth	from Nazareth
I know	I know
Holy One	Holy One
of God	from God

Luke 4:35

ULT	UST
And Jesus rebuked him, saying, “Be silenced, and come out of him!” And having thrown him down in their midst, the demon came out of him, not hurting him.	*But Jesus spoke sternly to the evil spirit. He said, “Be quiet and come out of him!” The evil spirit threw the man down on the ground in the middle of the people. But then he came out of the man, without harming him.*

ULT Jesus rebuked him, saying
UST Jesus spoke sternly to the evil spirit. He said
(ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων)

Alternate translation: [Jesus said sternly to the demon]

ULT Be silenced
UST Be quiet
(φιμώθητι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Keep quiet]

Support Reference: Active or Passive

ULT come out of him
UST come out of him
(ἔξελθε ἀπ’ αὐτοῦ)

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

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
rebuked	spoke sternly
demon	evil spirit

Luke 4:36

ULT	UST
And astonishment came upon everyone, and they were talking to one another, saying, “What {is} this word, that he commands the unclean spirits with authority and power, and they come out?”	*All of the people {in the Jewish meeting place} were amazed. Many of them said to each other, “We have never seen anything like this! His words are so powerful! He commands the evil spirits as if they must obey him, and {when he commands them,} they come out {of people}!”*

ULT **astonishment came upon everyone**
UST All of the people {in the Jewish meeting place} were amazed
(ἐγένετο θάμβος ἐπὶ πάντας)

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

Support Reference: Personification

ULT **What {is} this word**
UST We have never seen anything like this
(τίς ὁ λόγος οὗτος)

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

Support Reference: Metonymy

ULT **What {is} this word**
UST We have never seen anything like this
(τίς ὁ λόγος οὗτος)

The people are making a statement, not asking a question. They do not expect anyone to explain what Jesus’ teaching is. Instead, they are using the question form to express how amazed they are that Jesus has the authority to command demons to leave a person. If it would be helpful in your language, you could translate their words as a statement or exclamation. It may be helpful to make this a separate sentence. Alternate translation: [This is a powerful message!]

Support Reference: Rhetorical Question

> ULT **he commands the unclean spirits with authority and power**
> UST His words are so powerful! He commands the evil spirits as if they must obey him & he commands them
> (ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν)

The words **authority** and **power** mean similar things. The people use the two terms together to emphasize what great control Jesus has over unclean spirits. If it would be helpful in your language, you could combine these terms in a single phrase that would similarly express this emphasis. Alternate translation: [he has complete authority over the unclean spirits]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
unclean spirits	evil spirits & them
authority	as if they must obey him

Luke 4:37

ULT	UST
And a report about him went out into every place of the surrounding region.	*In every place throughout the surrounding region, people kept talking about what Jesus had done.*

ULT **And a report about him went out**
UST people kept talking about what Jesus had done
(καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ)

This is a comment about what happened after the story as a result of the events within the story itself.

Support Reference: End of Story

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **a report about him went out**
UST people kept talking about what Jesus had done
(ἐξεπορεύετο ἦχος περὶ αὐτοῦ)

Luke speaks of this **report** as if it were something that could spread around actively by itself. As in 4:14, this expression means that those who heard about Jesus told other people about him, who told even more people about him. Alternate translation: [people began to spread the report about Jesus]

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
a report	people kept talking

Luke 4:38

ULT	UST
Then arising from the synagogue, he entered into the house of Simon. And Simon's mother-in-law was suffering with a high fever, and they asked him concerning her.	*Then Jesus left the Jewish meeting place and went to the house of a man named Simon. His mother-in-law was there. She was sick and had a high fever. The people there asked Jesus to heal her.*

ULT **Then**
UST Then
(δὲ)

Luke uses the word **Then** to introduce a new event.

Support Reference: Introduction of a New Event

ULT **of Simon**
UST of a man named Simon
(Σίμωνος)

Luke is introducing a new character into the story. If it would be helpful to your readers, you could state a little bit more about him here to help them recognize him later. Alternate translation: [a man named Simon, who would become one of his disciples]

Support Reference: Introduction of New and Old Participants

ULT **Simon's mother-in-law**
UST His mother-in-law was there
(πενθερὰ & τοῦ Σίμωνος)

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

ULT **was suffering with a high fever**
UST She was sick and had a high fever
(ἦν συνεχομένη πυρετῷ μεγάλῳ)

This is an idiom. Alternate translation: [was very sick with a high fever]

Support Reference: Idiom

ULT **was suffering with a high fever**
UST She was sick and had a high fever
(ἦν συνεχομένη πυρετῷ μεγάλῳ)

You can express this in the way your language and culture would. Alternate translation: [was so sick that her skin was hot]

> ULT **they asked him concerning her**
> UST The people there asked Jesus to heal her
> (ἠρώτησαν αὐτὸν περὶ αὐτῆς)

Implicitly this means they asked Jesus to heal her from the **fever**. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [they asked Jesus to heal her] or [they asked Jesus to cure her fever]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
synagogue	Jewish meeting place
house	house
of Simon	of a man named Simon
Simon’s	His

Luke 4:39

ULT	UST
And standing over her, he rebuked the fever, and it left her, and immediately having gotten up, she began to serve them.	*So Jesus went over to where she was and stood next to her. He commanded the fever to leave her, and it did! She immediately got up and served them some food.*

ULT **And**
UST So
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. He is indicating that Jesus did this because the people had pleaded with him on behalf of Simon's mother-in-law. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **standing over her**
UST Jesus went over to where she was and stood next to her
(ἐπιστὰς ἐπάνω αὐτῆς)

Alternate translation: [going and leaning over her]

ULT **he rebuked the fever, and it left her**
UST He commanded the fever to leave her, and it did
(ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν)

You can express this in the way your language and culture would. Alternate translation: [he commanded her skin to become cool, and it did] or [he commanded the sickness to leave her, and it did]

ULT **she began to serve them**
UST and served them some food
(διηκόνει αὐτοῖς)

This is an idiom. Alternate translation: [and began to prepare food for Jesus and the other people in the house]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
he rebuked	He commanded & to leave her
she began to serve	and served & some food

Luke 4:40

ULT	UST
And {as} the sun was setting, everyone having ones being sick with various diseases brought them to him and, laying his hands on each of them, he was healing them.	*When the sun was setting{, which ended the Jewish day of rest}, many people whose friends or relatives were sick with various diseases brought them to Jesus. He put his hands on each one of them and healed them.*

ULT And {as} the sun was setting
UST When the sun was setting{, which ended the Jewish day of rest
(δύνοντος δὲ τοῦ ἡλίου)

The implication is that the people waited until sunset because that marked the end of the Sabbath, and they could then do the “work” of bringing the sick to Jesus. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: [when the sun was setting and the Sabbath day was ending]

Support Reference: Assumed Knowledge and Implicit Information

ULT laying his hands
UST put his hands on
(τὰς χεῖρας ἐπιτιθεὶς)

Alternate translation: [placing his hands]

Luke 4:41

ULT	UST
And demons also were coming out from many, crying out, and saying, “You are the Son of God!” But he was rebuking them, not permitting them to speak, because they knew he was the Christ.	*{As Jesus put his hands on the sick people,} evil spirits also came out from many of them. {As the evil spirits came out,} they shouted {to Jesus}, “You are the Son of God!” But he commanded those evil spirits not to tell people about him, because they knew that he was the Messiah.*

ULT **demons also were coming out**
UST evil spirits also came out
(ἐξήρχετο & καὶ δαιμόνια)

The implication is that Jesus made the **demons** leave the people they were controlling. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Jesus also forced demons to come out]

Support Reference: Assumed Knowledge and Implicit Information

ULT **crying out, and saying**
UST As the evil spirits came out,} they shouted {to Jesus
(κραυγάζοντα καὶ λέγοντα)

Luke is expressing a single idea by using two words connected with **and**. The verb **crying out** tells how they were **saying** what follows. If it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: [screaming]

Support Reference: Hendiadys

ULT **the Son of God**
UST the Son of God
(ὁ Υἱὸς τοῦ Θεοῦ)

Son of God is an important title for Jesus.

Support Reference: Translating Son and Father

TRANSLATION WORDS

ULT	UST
demons	evil spirits
crying out	As the evil spirits came out,} they shouted {to Jesus
Son of God	Son of God
he was rebuking them	he commanded
they knew	they knew that
Christ	Messiah

Luke 4:42

ULT	UST
And day having come, having gone out, he went to a desolate place, but the crowds were looking for him and came to him, and they restrained him not to go away from them.	*Early the next morning, Jesus went out to an uninhabited place. Crowds of people went looking for him. When they came to where he was, they tried to keep him from leaving them.*

ULT day having come
UST Early the next morning
(γενομένης & ἡμέρας)

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

ULT a desolate place
UST an uninhabited place
(ἔρημον τόπον)

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

ULT they restrained him not to go away from them
UST they tried to keep him from leaving them
(κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ’ αὐτῶν)

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

TRANSLATION WORDS

ULT	UST
day	Early the next morning
desolate	uninhabited
were looking for	went looking for

Luke 4:43

ULT	UST
But he said to them, “It is necessary for me to proclaim the gospel about the kingdom of God also to other cities, because for this I was sent.”	*But Jesus said to them, “I must also tell people in other cities the good news that they can have God rule their lives, because that is what God sent me here to do.”*

ULT **to proclaim the gospel about the kingdom of God**
UST tell & the good news that they can have God rule their lives
(εὐαγγελίσασθαί & τὴν Βασιλείαν τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

ULT **to other cities**
UST people in other cities
(ταῖς ἑτέραις πόλεσιν)

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

Support Reference: Metonymy

ULT **for this I was sent**
UST that is what God sent me here to do
(ἐπὶ τοῦτο ἀπεστάλην)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [this is the reason why God sent me]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
kingdom of God	that they can have God rule their lives

Luke 4:44

ULT	UST
And he was preaching in the synagogues in Judea.	*So he went on preaching in the Jewish meeting places throughout the province of Judea.*

> **ULT in Judea**
> **UST** throughout the province of Judea
> (τῆς Ἰουδαίας)

Since Jesus is in Galilee in this part of the Gospel of Luke, the term **Judea** here probably refers to the entire region where the Jews lived at that time. Alternate translation: [where the Jews lived]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
preaching	preaching
synagogues	Jewish meeting places
in Judea	throughout the province of Judea

Luke 5

Luke 5 Introduction

Luke 5 Chapter Introduction

Structure and Formatting

1. Jesus calls Peter and his fellow fishermen to be his disciples (5:1–11)
2. Jesus travels to various towns teaching and healing (5:12–26)
3. Jesus calls Levi to be his disciple (5:27–32)
4. Jesus teaches about fasting (5:33–39)

Religious and Cultural Concepts in This Chapter

“You will catch men”

Peter, James, and John were fishermen. When Jesus told them that they would catch men, he was using a metaphor to tell them he wanted them to help people believe the good news about him. See the last note to 5:10. (See: disciple and Metaphor)

Sinners

When the people of Jesus’ time spoke of “sinners,” they were talking about people who did not obey the law of Moses. But when Jesus said that he came to call “sinners,” he meant that only people who understand that they are sinners who have disobeyed God can be his followers. This is true even if they are not what most people think of as “sinners.” (See: sin, sinful, sinner, sinning)

Fasting and feasting

People would fast, or not eat food for a long time, when they were sad or in order to show God that they were sorry for their sins. When they were happy, such as during weddings, they would have feasts, or meals where they would eat much food. (See: fast, fasting)

Translation Issues in This Chapter

Healthy and sick people

To correct the Pharisees, Jesus speaks of healthy people who do not need a doctor. This does not mean that there are people who do not need Jesus. Rather, Jesus was explaining why he spent time with people whom the Pharisees considered to be “sinners.” See the notes to 5:31–32. (See: Metaphor)

Implicit information

In several parts of this chapter, as in other places in the book, Luke does not explain information that his original readers would already have understood. Modern readers might not know some of those things, so they might have trouble understanding all that Luke is communicating. The alternate translations in these notes and the readings in UST often illustrate how that information can be presented so that modern readers will be able to understand these passages. (See: Translate Unknowns and Assumed Knowledge and Implicit Information)

Past events

Parts of this chapter are sequences of events that have already happened. In a given passage, Luke sometimes writes as if the events have already happened while other events are still in progress (even though they are complete at the time he writes). This can cause difficulty in translation by creating an illogical order of events. It may be necessary to make these consistent by writing as if all the events have already happened.

Luke 5:1

ULT	UST
And it happened that the crowd was pressing in on him and listening to the word of God, and he was standing by the lake of Gennesaret.	*One day while many people were crowding around Jesus and listening to him teach God's message, he was standing next to Lake Gennesaret.*

ULT **And it happened that**
UST One day
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

ULT **listening to the word of God**
UST listening to him teach God's message
(ἀκούειν τὸν λόγον τοῦ Θεοῦ)

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

Support Reference: Metonymy

ULT **the lake of Gennesaret**
UST Lake Gennesaret
(τὴν λίμνην Γεννησαρέτ)

Lake of Gennesaret is another name for the body of water also known as the Sea of Galilee. Galilee was on the west side of this lake, and the land of Gennesaret was on the east side, so it was called by both names. Some English versions translate this as the proper name of the body of water. Alternate translation: [Lake Gennesaret] or [the Sea of Galilee]

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
to the word of God	God's message
lake of Gennesaret	Lake Gennesaret

Luke 5:2

ULT	UST
And he saw two boats standing by the lake, but the fishermen had gotten out of them {and} were washing their nets.	*He saw two fishing boats there at the edge of the lake. The fishermen had left the boats and were washing their fishing nets.*

ULT and} were washing their nets
UST and were washing their fishing nets
(ἔπλυνον τὰ δίκτυα)

The implication is that they were cleaning their fishing **nets** to maintain them so that they could keep using them to catch fish. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [and were washing their nets to keep them clean and in good working order]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
lake	of & lake
fishermen	fishermen

Luke 5:3

ULT	UST
Then he got into one of the boats, which was Simon’s, {and} asked him to put out a little from the land. Then he sat down {and} was teaching the crowds from the boat.	*Jesus stepped into one of the two boats, the one that belonged to Simon. Jesus asked him to move the boat out a short distance away from the shore. Then Jesus sat down in the boat and continued to teach the crowds from there.*

ULT which was Simon’s
UST the one that belonged to Simon
(ὃ ἦν Σίμωνος)

Alternate translation: [the one that belonged to Simon]

ULT and} asked him to put out a little from the land
UST Jesus asked him to move the boat out a short distance away from the shore
(ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον)

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

ULT he sat down
UST Jesus sat down in the boat
(καθίσας)

As in 4:20, sitting was the customary position for teaching in this culture. Alternate translation: [he sat down, as teachers did]

Support Reference: Assumed Knowledge and Implicit Information

ULT and} was teaching the crowds from the boat
UST and continued to teach the crowds from there
(ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους)

Jesus was in the boat a short distance from the shore and he was speaking to the people who were on the shore. Alternate translation: [and was teaching the people while he sat in the boat]

TRANSLATION WORDS

ULT	UST
Simon’s	to Simon

Luke 5:4

ULT	UST
Then when he stopped speaking, he said to Simon, “Put out into the deep water and let down your nets for a catch.”	*After he finished teaching them, he said to Simon, “Take the boat out to deeper water and let your nets down into the water to catch some fish.”*

ULT Then when he stopped speaking
UST After he finished teaching them
(ὡς δὲ ἐπαύσατο λαλῶν)

The implication is that Jesus had been **speaking** in order to teach the people. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [When Jesus had finished teaching the people]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Simon	Simon

Luke 5:5

ULT	UST
But answering, Simon said, “Master, we worked through the entire night {and} caught nothing, but at your word, I will let down the nets.”	*Simon replied, “Master, we worked hard through the whole night and yet we did not catch any fish. But I will let down the nets again because you told me to.”*

ULT **answering, Simon said**
UST Simon replied
(ἀποκριθεὶς Σίμων εἶπεν)

Together the words **answering** and **said** mean that Simon responded to Jesus’ instructions to take the boat out and let down the nets. Alternate translation: [Simon responded]

Support Reference: Hendiadys

ULT **but at your word**
UST But & because you told me to
(ἐπὶ δὲ τῷ ῥήματί σου)

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

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Simon	Simon
Master	Master
we worked	we worked hard & and yet

Luke 5:7

ULT	UST
And they signaled to their partners in the other boat that they should come to help them, and they came and filled both the boats, so that they began to sink.	*They motioned to their fishing partners in the other boat to come and help them. So they came and filled both boats so full with fish that the boats began to sink.*

ULT they signaled to their partners
UST They motioned to their fishing partners
(κατένευσαν τοῖς μετόχοις)

The Greek text does not specify how they **signaled**, but since they were some distance from the shore, it may have been by waving their arms rather than by calling out. You can use a general expression here. Alternate translation: [they summoned their partners]

ULT they began to sink
UST the boats began to sink
(βυθίζεσθαι αὐτά)

If it would be helpful to your readers, you could state the reason for this explicitly. Alternate translation: [they began to sink because the fish were so heavy]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
to their partners	to their fishing partners

Luke 5:8

ULT	UST
But Simon Peter, having seen {it}, he fell down at the knees of Jesus, saying, “Depart from me, for I am a sinful man, Lord.”	*Seeing this, Simon Peter bowed down before Jesus and said, “Please leave me, because I am a sinful man, Lord.”*

ULT he fell down at the knees of Jesus
UST bowed down before Jesus
(προσέπεσεν τοῖς γόνασιν Ἰησοῦ)

Be sure that it is clear in your translation that Peter did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of humility and respect. Alternate translation: [he bowed down in front of Jesus]

Support Reference: Symbolic Action

ULT a sinful man
UST a sinful man
(ἀνὴρ ἁμαρτωλός)

Here, **man** means “adult male,” not the more general “human being.” So Peter is not saying generally, “I am a sinful person.” He really does mean, “I personally am a sinful man.” Be sure that this is clear in your translation.

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter
he fell down	bowed down
of Jesus	Jesus
sinful	sinful
Lord	Lord

Luke 5:9

ULT	UST
For amazement had seized him and all the ones with him at the catch of fish that they had taken,	*{He said this} because he marveled at the huge number of fish that they had caught. All the men who were with him also marveled.*

ULT amazement had seized him and all the ones with him
UST he marveled & All the men who were with him also
(θάμβος & περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ)

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

Support Reference: Personification

ULT the catch of fish
UST the huge number of fish
(τῇ ἄγρᾳ τῶν ἰχθύων)

The implication is that this was a very large **catch**. Alternate translation: [the great number of fish]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
had seized	marveled

Luke 5:10

ULT	UST
and likewise also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; from now on you will be catching men.”	*James and John, the two sons of Zebedee, who were Simon’s partners, were just as amazed. But Jesus said to Simon, “Do not be afraid! {Until now you gathered in fish, but} from now on you will gather in people to become my disciples.”*

ULT partners with Simon
UST Simon’s partners
(κοινωνοὶ τῷ Σίμωνι)

Luke provides this information to introduce these new participants in the story. Alternate translation: [who were Simon’s partners in the fishing business]

Support Reference: Introduction of New and Old Participants

ULT you will be catching men
UST you will gather in people to become my disciples
(ἀνθρώπους ἔσῃ ζωγρῶν)

Jesus is using the image of **catching** fish to describe gathering people to follow him. Alternate translation: [you will gather people for me] or [you will persuade people to become my disciples]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
James	James
John	John
of Zebedee	of Zebedee
with Simon	Simon’s
Jesus	Jesus
Simon	Simon
Do & be afraid	Do & be afraid

Luke 5:11

ULT	UST
And having brought the boats to the land, they left everything {and} followed him.	*So after the men brought the boats to the shore, they left their fishing business and everything else and went with Jesus.*

ULT the land
UST the shore
(τὴν γῆν)

Alternate translation: [the shore]

Luke 5:12

ULT	UST
And it happened that he was in one of the cities, and behold, a man full of leprosy. And seeing Jesus, he fell on his face {and} begged him, saying, “Lord, if you are willing, you are able to make me clean.”	*Jesus went to one of the towns nearby. There was a man there who was covered with a skin disease. When he saw Jesus, he bowed down to the ground in front of him. He pleaded with him, “Lord, {please heal me!} I know that you are able to heal me if you are willing!”*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT **behold**
UST There was & there
(ἰδοὺ)

Luke uses **behold** to call the reader’s attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **a man full of leprosy**
UST a man & who was covered with a skin disease
(ἀνὴρ πλήρης λέπρας)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a man there who was covered with leprosy]

Support Reference: Introduction of New and Old Participants

ULT **he fell on his face**
UST he bowed down to the ground in front of him
(πεσὼν ἐπὶ πρόσωπον)

This phrase is an idiom that means that he bowed down. Make sure that it is clear in your translation that the man did not fall down accidentally. Alternate translation: [he knelt down and touched the ground with his face] or [he bowed down to the ground]

Support Reference: Idiom

ULT **if you are willing**
UST if you are willing
(ἐὰν θέλῃς)

Alternate translation: [if you want to]

ULT **you are able to make me clean**
UST please heal me!} I know that you are able to heal me
(δύνασαί με καθαρίσαι)

The man is actually using this statement to make a request. Alternate translation: [please make me clean]

Support Reference: Statements — Other Uses

ULT **to make me clean**
UST heal me & to heal me
(με καθαρίσαι)

The man talks about becoming **clean** ceremonially, but it is implicit that he has become unclean because of his leprosy, so he is really asking Jesus to heal him of this disease. Alternate translation: [heal me from leprosy]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
of leprosy	a skin disease
Jesus	Jesus
he fell	he bowed down to the ground in front of him
and} begged	He pleaded
Lord	Lord

Luke 5:13

ULT	UST
And having reached out his hand, he touched him, saying, “I am willing. Be clean.” And immediately the leprosy departed from him.	*Then Jesus reached out his hand and touched the man. He said, “I am willing to heal you, and I heal you now!” Immediately the man was healed. He no longer had leprosy!*

ULT **Be clean**
UST and I heal you now
(καθαρίσθητι)

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. Alternate translation: [I heal you from your leprosy]

Support Reference: Imperatives — Other Uses

ULT **the leprosy departed from him**
UST the man was healed. He no longer had leprosy
(ἡ λέπρα ἀπῆλθεν ἀπ᾽ αὐτοῦ)

Luke speaks of the man’s **leprosy** as if it were something that could actively depart **from him**. Alternate translation: [the man no longer had leprosy]

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
leprosy	the man was healed. He no longer had leprosy

Luke 5:14

ULT	UST
And he commanded him to tell no one, but, “Go, show yourself to the priest and offer for your cleansing as Moses commanded, for a testimony to them.”	*Then Jesus told him, “Do not tell anyone that I healed you. First, go and show yourself to a priest so that he can examine you and see that you no longer have leprosy. Bring the sacrifice that Moses commanded you to offer to become ceremonially clean again.”*

ULT he commanded him to tell no one, but, “Go
UST Jesus told him, “Do not tell anyone that I healed you. First, go
(αὐτὸς παρήγγειλεν αὐτῷ, μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν)

If it would be helpful in your language, you could translate all of Jesus’ instructions as a direct quotation. Alternate translation: [he instructed him, “Do not tell anyone, but go]

Support Reference: Direct and Indirect Quotations

ULT to tell no one
UST Do not tell anyone that I healed you
(μηδενὶ εἰπεῖν)

The implication is that the man is not to tell anyone that Jesus healed him. If it would be helpful to your readers, you could state that explicitly. Alternate translation, as a direct quotation: [Do not tell anyone that you have been healed]

Support Reference: Assumed Knowledge and Implicit Information

ULT offer for your cleansing as Moses commanded
UST Bring the sacrifice that Moses commanded you to offer to become ceremonially clean again
(προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς)

Jesus assumes that the man will know that the law required a person who had been healed from a skin disease to make a specific sacrifice. This made the person ceremonially clean and they could participate once again in community religious activities. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [offer the sacrifice that Moses commanded so that you could become ceremonially clean once again]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT for a testimony to them**
> **UST** and see that you no longer have leprosy
> (εἰς μαρτύριον αὐτοῖς)

A priest would have to examine the man and certify that he had been healed before he would be allowed to offer this sacrifice. Alternate translation: [to certify for everyone that you have been healed]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT to them**
> **UST** and see that you no longer have leprosy
> (αὐτοῖς)

The word **them** could mean either “the priests,” which is the interpretation that UST follows, or “all the people.” You could express either as an alternate translation.

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
to the priest	to a priest
Moses	Moses
a testimony	and see that you no longer have leprosy

Luke 5:15

ULT	UST
But the word about him spread even more, and large crowds came together to hear him and to be healed from their sicknesses.	*But instead even more people heard {about how Jesus had healed the man}. As a result, large crowds came to hear {Jesus teach} and to have him heal them from their sicknesses.*

ULT **the word about him spread even more**
UST instead even more people heard {about how Jesus had healed the man
(διήρχετο & μᾶλλον ὁ λόγος περὶ αὐτοῦ)

Luke speaks of this **word** as if it were something that could spread around actively by itself. This expression means that more and more people told others about what Jesus was doing. Alternate translation: [people spread the news about Jesus]

Support Reference: Personification

ULT **the word about him**
UST people heard {about how Jesus had healed the man
(ὁ λόγος περὶ αὐτοῦ)

Luke uses the term **word** to describe the news about Jesus that people spread by using words. Alternate translation: [the news about Jesus]

Support Reference: Metonymy

ULT **to be healed**
UST to have him heal them
(θεραπεύεσθαι)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [for Jesus to heal them]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
word	people heard
came together	came

Luke 5:16

ULT	UST
But he was withdrawing into the deserted places and praying.	*But he would often go away from them to isolated areas and pray.*

ULT **he was withdrawing into the deserted places and praying**
UST he would often go away from them to isolated areas and pray
(αὐτὸς & ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος)

This expression **was withdrawing** indicates habitual action. Alternate translation: [he often withdrew to places where there were no other people so that he could pray]

ULT **the deserted places**
UST isolated areas
(ταῖς ἐρήμοις)

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

TRANSLATION WORDS

ULT	UST
deserted places	isolated areas
praying	pray

Luke 5:17

ULT	UST
And it happened on one of those days that he was teaching, and there were Pharisees and law teachers sitting there who had come from every village of Galilee and Judea and from Jerusalem, and power of the Lord was upon him to heal.	*One day when Jesus was teaching, some men from the Pharisee sect and some expert teachers of the Jewish law were sitting nearby. They had come from many villages in the district of Galilee and also from Jerusalem and other cities in the province of Judea. At that same time, the Lord was giving Jesus the power to heal people.*

ULT **And it happened**
UST One
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT **from every village of Galilee and Judea**
UST from many villages in the district of Galilee & from & and other cities in the province of Judea
(ἐκ πάσης κώμης τῆς Γαλιλαίας, καὶ Ἰουδαίας)

Luke generalizes by saying **every** in order to emphasize from how many different villages these religious leaders came. Alternate translation: [from villages throughout Galilee and Judea]

Support Reference: Hyperbole

ULT **power of the Lord was upon him to heal**
UST the Lord was giving Jesus & power to heal people
(δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν)

As often in this book, **upon** is a spatial metaphor. In this case, it means that the power of the Lord was with Jesus in a special way, specifically, to enable him to heal people. Alternate translation: [the Lord was giving Jesus special power to heal people]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
of & days	day
Pharisees	some men from the Pharisee sect
law teachers	some expert teachers of the Jewish law
of Galilee	in the district of Galilee
Judea	other cities in the province of Judea
from Jerusalem	Jerusalem
of the Lord	the Lord

Luke 5:18

ULT	UST
And behold, men carrying on a mat a man who was paralyzed, and they were seeking to bring him inside and to set him before him.	*While Jesus was there, several men brought him a man who was paralyzed{. They were carrying the man} on a sleeping pad and trying to bring him into the house to lay him down in front of Jesus.*

ULT **behold**
UST While Jesus was there
(ἰδοὺ)

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **men carrying on a mat a man who was paralyzed**
UST several men brought him a man who was paralyzed{. They were carrying the man} on a sleeping pad
(ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος)

Luke uses this phrase to introduce these new characters into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there were some men who were carrying a paralyzed man on a mat]

Support Reference: Introduction of New and Old Participants

ULT **a mat**
UST a sleeping pad
(κλίνης)

A **mat** was a portable bed that could also be used to transport a person. Alternate translation: [a stretcher]

Support Reference: Translate Unknowns

ULT **was paralyzed**
UST was paralyzed
(ἦν παραλελυμένος)

Alternate translation: [was unable to move by himself]

> ULT **before him**
> UST in front of Jesus
> (ἐνώπιον αὐτοῦ)

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

TRANSLATION WORDS

ULT	UST
they were seeking	trying

Luke 5:19

ULT	UST
And not finding a way to bring him in because of the crowd, having gone up to the housetop, they let him down through the tiles on his mat into the midst before Jesus.	*But because there was such a large crowd of people in the house, they were not able to bring him in. So they went up {the outside steps} onto the flat roof. {They removed some of the tiles from the roof to make an opening.} Then they lowered the man on his sleeping pad through the opening into the middle {of the crowd}. He came down right in front of Jesus.*

ULT **And not finding a way to bring him in because of the crowd**
UST But because there was such a large crowd of people in the house, they were not able to bring him in
(καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [But because the crowd of people had filled the house, they could not find a way to bring the man inside]

Support Reference: Connect — Reason-and-Result Relationship

ULT **because of the crowd**
UST because there was such a large crowd of people in the house
(διὰ τὸν ὄχλον)

The implication is that they could not enter because the **crowd** was so large that there was no room for them. Alternate translation: [because the crowd of people had filled the house]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having gone up to the housetop**
UST So they went up {the outside steps} onto the flat roof
(ἀναβάντες ἐπὶ τὸ δῶμα)

In this culture, houses had flat roofs, and many houses had a staircase outside that provided access to **the housetop**. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [they went up the outside staircase onto the flat roof of the house]

Support Reference: Assumed Knowledge and Implicit Information

ULT they let him down
UST Then they lowered the man & through the opening
(καθῆκαν αὐτὸν)

Alternate translation: [and lowered the man down]

ULT into the midst
UST into the middle {of the crowd
(εἰς τὸ μέσον)

Luke is leaving out some of the words that in many languages a sentence would need to be complete. Alternate translation: [into the midst of the people]

Support Reference: Ellipsis

ULT before Jesus
UST He came down right in front of Jesus
(ἔμπροσθεν τοῦ Ἰησοῦ)

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

TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Luke 5:20

ULT	UST
And having seen their faith, he said, “Man, your sins are forgiven you.”	*When Jesus perceived that they believed that he could heal the man, he said to him, “Friend, I forgive your sins!”*

ULT And having seen their faith
UST When Jesus perceived that they believed that he could heal the man
(καὶ ἰδὼν τὴν πίστιν αὐτῶν)

The implication is that Jesus recognized that the friends of this paralyzed man strongly believed that he could heal him. Their actions proved that. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [When Jesus recognized that the man’s friends were convinced that he could heal him]

Support Reference: Assumed Knowledge and Implicit Information

ULT Man
UST Friend
(ἄνθρωπε)

Man was a general word that people used in this culture when speaking to a man whose name they did not know. If your language has a term that it uses for this same purpose, you could use it in your translation here. Alternate translation: [Friend]

ULT your sins are forgiven you
UST I forgive your sins
(ἀφέωνταί σοι αἱ ἁμαρτίαι σου)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [I forgive your sins]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
faith	believed that he could heal the man
sins	sins
are forgiven	I forgive

Luke 5:21

ULT	UST
And the scribes and the Pharisees began to debate, saying, “Who is this who speaks blasphemies? Who is able to forgive sins except God alone?”	*The teachers of the law and the Pharisees began to think to themselves, “This man insults God by saying that! Nobody except God can forgive sins!”*

ULT **the scribes**
UST The teachers of the law
(οἱ γραμματεῖς)

Here and elsewhere in the book, the term **the scribes** does not refer to people who make copies of documents. Rather, it refers to people who were teachers of the Jewish law, which they had studied extensively. Alternate translation: [the teachers of the Jewish law]

Support Reference: Translate Unknowns

ULT **to debate**
UST to think to themselves
(διαλογίζεσθαι)

These men were not debating or arguing out loud, since the next verse shows that this was rather something they were thinking. So this implicitly means that they were wondering. Alternate translation: [to wonder]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
UST QUOTE_NOT_FOUND: λέγοντες
(λέγοντες)

Luke uses the word **saying** to introduce his quotation of what the religious leaders were thinking. If you indicate the quotation in some other way, such as with quotation marks or with some other punctuation or convention that your language uses, you do not need to represent this word in your translation.

Support Reference: Quote Markings

> ULT **Who is this who speaks blasphemies**
> UST This man insults God by saying that
> (τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας)

These religious leaders do not expect someone to tell them who Jesus is. Instead, they are using the question form to emphasize how inappropriate they think it is for Jesus to tell someone that he forgives their sins. As the next sentence explains, they think this means Jesus was claiming to be God, and so in their view, he would be speaking **blasphemies**. If it would be helpful in your language, you could translate their words as a statement or exclamation. Alternate translation: [This man is speaking blasphemies!]

Support Reference: Rhetorical Question

> ULT **Who is able to forgive sins except God alone**
> UST Nobody except God can forgive sins
> (τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ μόνος ὁ Θεός)

Once again the religious leaders are using a question form for emphasis, and you can translate their words as a statement or exclamation. Alternate translation: [No one can forgive sins but God alone!]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
scribes	teachers of the law
Pharisees	Pharisees
blasphemies	insults God
to forgive	forgive
sins	sins
God	God

Luke 5:22

ULT	UST
But Jesus, knowing their thoughts, answering said to them, “Why are you debating in your hearts?	*Jesus knew what they were thinking. So he said to them, “You should not question what I said within yourselves!*

ULT **knowing their thoughts**
UST knew what they were thinking
(ἐπιγνοὺς & τοὺς διαλογισμοὺς αὐτῶν)

This phrase indicates that they were reasoning silently, so the implication is that Jesus sensed what they were thinking. Alternate translation: [sensing what they were thinking]

Support Reference: Assumed Knowledge and Implicit Information

ULT **answering said to them**
UST So he said to them
(ἀποκριθεὶς εἶπεν πρὸς αὐτούς)

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

Support Reference: Hendiadys

ULT **Why are you debating in your hearts**
UST You should not question what I said within yourselves
(τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν)

Jesus does not expect the religious leaders to explain why they are thinking these things. Instead, he is using the question form to emphasize that they should not be thinking them. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [You should not be thinking these things!]

Support Reference: Rhetorical Question

ULT **are you debating in your hearts**
UST You should not question what I said within yourselves
(διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν)

The term **hearts** represents the thoughts of these people. Alternate translation: [are you thinking these things]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
knowing	knew

Luke 5:23

ULT	UST
Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Get up and walk?’	*Here is something I want you to think carefully about. Which is easier to say, ‘I forgive your sins,’ or, ‘Get up and walk’? {You might think that saying ‘I forgive your sins’ is easier because it does not require any visible proof.}*

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

UST Here is something I want you to think carefully about. Which is easier to say, ‘I forgive your sins,’ or, ‘Get up and walk’? {You might think that saying ‘I forgive your sins’ is easier because it does not require any visible proof

(τί ἐστιν εὐκοπώτερον, εἰπεῖν, ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, ἔγειρε καὶ περιπάτει)

Jesus is using the form of a question in order to teach. He wants to make the scribes and Pharisees reflect on the situation and realize something. There are many implications. For example, these religious leaders may take the question in the sense, “Which is easier to get away with saying?” The answer would be, “Your sins are forgiven,” because people do not expect visual proof of that, whereas if someone says, “Get up and walk,” and nothing happens, that proves the speaker does not have the power to heal. Jesus likely intends the question in a different sense: “Which is the easier way to deal with a situation like this?” It appears that the man’s sickness has something to do with his sins, because Jesus forgives them. In such a situation, it would not be sufficient to say, “Get up and walk,” since that would address the effect but not the cause. To say, “Your sins are forgiven,” would deal with both the cause and the effect, so that would be the easier way to deal with the situation. There are many other implications that could also be drawn out as well—too many to include in the text of a translation. Since the question form is intrinsic to Jesus’ teaching method, you may wish simply to retain it in your translation. However, to show that he is teaching, not asking for information, you could introduce his question with a phrase that indicates its purpose. Alternate translation: [Think about this. Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Get up and walk’?]

Support Reference: Rhetorical Question

> ULT **Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Get up and walk**
> UST Here is something I want you to think carefully about. Which is easier to say, ‘I forgive your sins,’ or, ‘Get up and walk’? {You might think that saying ‘I forgive your sins’ is easier because it does not require any visible proof
> (τί ἐστιν εὐκοπώτερον, εἰπεῖν, ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, ἔγειρε καὶ περιπάτει)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Is it easier to tell someone that his sins are forgiven, or to tell him to get up and walk?]

Support Reference: Quotes within Quotes

TRANSLATION WORDS

ULT	UST
sins	sins
are forgiven	I forgive

Luke 5:24

ULT	UST
But in order that you may know that the Son of Man has authority on the earth to forgive sins,”—he said to the one that had been paralyzed—“I say to you, get up, and picking up your mat, go to your house.”	*But I want you to know that God has given me, the Son of Man, authority to forgive people on earth their sins. {To demonstrate that, I will also tell this man to get up.}” Then he said to the man who was paralyzed, “To you I say, get up, pick up your sleeping pad, and go home!”*

ULT that the Son of Man has authority
UST that God has given me, the Son of Man, authority
(ὅτι ὁ Υἱὸς τοῦ Ἀνθρώπου ἐξουσίαν ἔχει)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [that I, the Son of Man, have authority]

Support Reference: First, Second or Third Person

ULT that the Son of Man
UST that & me, the Son of Man
(ὅτι ὁ Υἱὸς τοῦ Ἀνθρώπου)

The title **Son of Man** is equivalent to “Messiah.” Jesus uses it to claim that role subtly and implicitly. You may want to translate this title directly into your language. On the other hand, if you think it would be helpful to your readers, you could state what it means. Alternate translation: [that the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT get up
UST get up
(ἔγειρε)

As in 5:13, this was not a command that the man was able to obey. Instead, this was a command that directly caused the man to be healed. Alternate translation: [I heal you, so you can get up]

Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
you may know	I want you to know
Son of Man	me & Son of Man
authority	authority
earth	earth
to forgive	to forgive people
sins	their sins
house	home

Luke 5:25

ULT	UST
And immediately he got up before them, picked up that on which he had been lying, and went away to his house glorifying God.	*Immediately {the man was healed!} He got up in front of them all. He picked up the sleeping pad on which he had been lying, and he went home, praising God.*

ULT **And immediately he got up**
UST Immediately {the man was healed!} He got up
(καὶ παραχρῆμα ἀναστὰς)

The implication is that the man was able to get up because Jesus had healed him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [And all at once the man was healed, so he got up]

Support Reference: Assumed Knowledge and Implicit Information

ULT **before them**
UST in front of them all
(ἐνώπιον αὐτῶν)

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

TRANSLATION WORDS

ULT	UST
house	home
glorifying	praising
God	God

Luke 5:26

ULT	UST
And amazement seized them all, and they glorified God, and they were filled with fear, saying, “We have seen astonishing things today.”	*All the people there were astonished! They praised God and were completely amazed {at what they had seen Jesus do}. They kept saying, “We have seen wonderful things today!”*

ULT amazement seized them all
UST All the people there were astonished
(ἔκστασις ἔλαβεν ἅπαντας)

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

Support Reference: Personification

ULT they were filled with fear, saying
UST were completely amazed {at what they had seen Jesus do}. They kept saying
(ἐπλήσθησαν φόβου λέγοντες)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [fear filled them and they said]

Support Reference: Active or Passive

ULT they were filled with fear
UST were completely amazed {at what they had seen Jesus do
(ἐπλήσθησαν φόβου)

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

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
they glorified	They praised
God	God
with fear	were & amazed {at what they had seen Jesus do

Luke 5:27

ULT	UST
And after these things, he went out and saw a tax collector named Levi sitting at the tax collector's office, and he said to him, "Follow me."	*Then Jesus left that place and saw a man named Levi who collected taxes {for the Roman government}. He was sitting in the booth {where the people came to pay him the taxes that the government required}. Jesus said to him, "Come with me and be my disciple!"*

ULT **And after these things**
UST Then
(καὶ μετὰ ταῦτα)

Luke uses this phrase to introduce a new event. The expression **these things** refers to what the previous verses describe. Alternate translation: [After that]

Support Reference: Introduction of a New Event

ULT **he went out**
UST Jesus left that place
(ἐξῆλθεν)

The pronoun **he** refers to Jesus. Alternate translation: [Jesus left that house]

Support Reference: Pronouns — When to Use Them

ULT **saw a tax collector**
UST saw a man & who collected taxes {for the Roman government
(ἐθεάσατο τελώνην)

The Greek word that Luke uses for **saw** indicates that Jesus gave careful attention to this man when he saw him. Alternate translation: [observed a tax collector] or [looked carefully at a tax collector]

ULT **Follow me**
UST Come with me and be my disciple
(ἀκολούθει μοι)

In this context, to **Follow** someone means to become that person's disciple. Alternate translation: [Become my disciple] or [Come, follow me as your teacher]

Support Reference: Idiom

ULT **Follow me**
UST Come with me and be my disciple
(ἀκολούθει μοι)

Follow me is not a command, but an invitation. Jesus is encouraging Levi to do this if he wants. Alternate translation: [I want you to become my disciple] or [I invite you to come and follow me as your teacher]

Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
a tax collector	a man & who collected taxes {for the Roman government
Levi	Levi
tax collector’s office	booth {where the people came to pay him the taxes that the government required

Luke 5:28

ULT	UST
And having left everything behind, having gotten up, he began to follow him.	*So Levi left his work and went with Jesus.*

ULT **having left everything behind**
UST Levi left his work
(καταλιπὼν πάντα)

Here, **everything** is a generalization that refers to Levi's position as a tax collector and the advantages that came with it. Alternate translation: [leaving his work as a tax collector]

Support Reference: Hyperbole

ULT **having left everything behind, having gotten up**
UST Levi left his work and went
(καταλιπὼν πάντα, ἀναστὰς)

If it would be helpful in your language, you could reverse the order of these phrases. Alternate translation: [having gotten up and having left everything behind]

Support Reference: Order of Events

Luke 5:29

ULT	UST
And Levi made a great banquet in his house for him, and there was a large crowd of tax collectors and others, who were reclining to eat with them.	*Later on Levi prepared a big feast in his own house for Jesus {and his disciples}. There was a large group of tax collectors and others eating together with them.*

ULT **And**
UST Later on
(καὶ)

Luke uses the word **And** to indicate that the event he will now relate came after the event he has just described. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **in his house**
UST in his own house
(ἐν τῇ οἰκίᾳ αὐτοῦ)

The pronoun **his** refers to Levi, not to Jesus. Alternate translation: [in his own house]

Support Reference: Pronouns — When to Use Them

ULT **reclining to eat**
UST eating
(κατακείμενοι)

In this culture, the manner of eating at a feast was to lie on a couch and prop oneself up with the left arm on some pillows. Alternate translation: [lying on banqueting couches]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
Levi	Levi
a & banquet	a & feast
house	house
of tax collectors	of tax collectors

Luke 5:30

ULT	UST
But the Pharisees and their scribes were murmuring to his disciples, saying, “Why do you eat and drink with tax collectors and sinners?”	*Then some men who belonged to the Pharisee sect, including some of them who taught Jewish laws, complained to Jesus’ disciples. They said, “You should not be having a banquet with tax collectors and {other} sinners.”*

ULT **to his disciples**
UST to Jesus’ disciples
(πρὸς τοὺς μαθητὰς αὐτοῦ)

In this case, the pronoun **his** refers to Jesus, not to Levi. Alternate translation: [to Jesus’ disciples]

Support Reference: Pronouns — When to Use Them

ULT **Why do you eat and drink with tax collectors and sinners**
UST You should not be having a banquet with tax collectors and {other} sinners
(διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε)

The Pharisees and scribes are using the question form to express their disapproval. They believed that religious people should separate themselves from people whom they considered to be sinners. If it would be helpful in your language, you could translate their words as a statement or exclamation. Alternate translation: [You should not eat and drink with sinful tax collectors!]

Support Reference: Rhetorical Question

ULT **do you eat and drink**
UST having a banquet
(ἐσθίετε καὶ πίνετε)

The word **you** is plural, since the Pharisees are speaking to the disciples as a group, not to one particular disciple.

Support Reference: Forms of You

ULT **do you eat and drink**
UST having a banquet
(ἐσθίετε καὶ πίνετε)

The Pharisees are using the two components of a meal to mean an entire meal. Alternate translation: [share meals]

Support Reference: Merism

> ULT **with tax collectors and sinners**
> UST with tax collectors and {other} sinners
> (μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν)

The Pharisees may be expressing a single idea by using two words connected with **and**. The previous verse says that there were many **tax collectors** at this banquet. So the term **sinners** may tell what the Pharisees thought these **tax collectors** were. Alternate translation: [with sinful tax collectors]

Support Reference: Hendiadys

TRANSLATION WORDS

ULT	UST
Pharisees	who belonged to the Pharisee sect
scribes	some & who taught Jewish laws
disciples	disciples
tax collectors	tax collectors
sinners	other} sinners

Luke 5:31

ULT	UST
And answering, Jesus said to them, “The ones being well do not have need of a physician, but the ones having sickness.	*Then Jesus said to them, “People who are well do not need a doctor. People who are sick need a doctor.*

ULT answering, Jesus said
UST Jesus said
(ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν)

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

Support Reference: Hendiadys

ULT The ones being well do not have need of a physician, but the ones having sickness
UST People who are well do not need a doctor. People who are sick need a doctor
(οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλὰ οἱ κακῶς ἔχοντες)

Jesus begins his response by quoting or creating a proverb, a short saying about something that is generally true in life. This proverb draws a figurative comparison. Just as sick people need to see a doctor to be healed, so sinners need to see Jesus in order to be forgiven and restored. But since Jesus explains the comparison in the next verse, you do not need to explain it here. Rather, you could translate the proverb itself in a way that will be meaningful in your language and culture. Alternate translation: [People who are well do not need to see a doctor; people who are sick do]

Support Reference: Proverbs

ULT but the ones having sickness
UST People who are sick
(ἀλλὰ οἱ κακῶς ἔχοντες)

The proverb expresses the idea compactly, and so it leaves out some words. If it would be helpful to your readers, you could supply those words. Alternate translation: [rather, it is people who are sick who need a doctor]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Luke 5:32

ULT	UST
I did not come to call the righteous, but sinners to repentance.”	*Similarly, I did not come from heaven to invite those who think they are righteous to come to me. On the contrary, I came to invite those who know that they are sinners to turn from their sinful behavior and come to me.”*

ULT the righteous
UST those who think they are righteous
(δικαίους)

Luke is using the adjective **righteous** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [righteous people]

Support Reference: Nominal Adjectives

ULT but sinners to repentance
UST On the contrary, I came to invite those who know that they are sinners to turn from their sinful behavior and come to me
(ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν)

Once again Jesus expresses the idea compactly and leaves out some words. If it would be helpful to your readers, you could supply those words. Alternate translation: [rather, I came to call sinners to repentance]

Support Reference: Ellipsis

ULT to repentance
UST to turn from their sinful behavior and come to me
(εἰς μετάνοιαν)

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
to call	to invite & to come to me
the righteous	those who think they are righteous
sinners	those who know that they are sinners
repentance	turn from their sinful behavior and come to me

Luke 5:33

ULT	UST
Then they said to him, “The disciples of John often fast and make prayers, and likewise the ones of the Pharisees. But the ones of yours eat and drink.”	*Those Jewish leaders responded to Jesus, “The disciples of John the Baptizer often abstain from food and pray. The disciples of the Pharisees do that too. But your disciples keep on eating and drinking! Why do they not fast like the others?”*

ULT **Then they said**
UST Those Jewish leaders responded
(οἱ δὲ εἶπαν)

The pronoun **they** refers to the Pharisees and scribes. Alternate translation: [Then the religious leaders said]

Support Reference: Pronouns — When to Use Them

ULT **of John**
UST of John the Baptizer
(Ἰωάννου)

The Pharisees and scribes assume that Jesus will know that they are referring to **John** the Baptist. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [John the Baptist]

Support Reference: Assumed Knowledge and Implicit Information

ULT **But the ones of yours eat and drink**
UST But your disciples keep on eating and drinking! Why do they not fast like the others
(οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν)

There is an implied challenge and question in this observation. If it would be helpful to your readers, you could state it explicitly. Alternate translation: [But your disciples do not fast, and we want you to tell us why]

Support Reference: Assumed Knowledge and Implicit Information

ULT **eat and drink**
UST keep on eating and drinking! Why do they not fast like the others
(ἐσθίουσιν καὶ πίνουσιν)

The Pharisees are using the two components of a meal to mean an entire meal. Alternate translation: [continue to have meals]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
disciples	disciples
of John	of John the Baptizer
fast	abstain from food
prayers	pray
of the Pharisees	of the Pharisees

Luke 5:34

ULT	UST
Then he said to them, “You are not able to make the sons of the bridal chamber fast while the bridegroom is still with them, are you?	*Jesus answered, “No one tells the friends of the bridegroom to fast while the wedding celebration is still going on!*

> ULT **You are not able to make the sons of the bridal chamber fast while the bridegroom is still with them, are you**
> UST No one tells the friends of the bridegroom to fast while the wedding celebration is still going on
> (μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστιν ποιῆσαι νηστεύειν)

The first word of this sentence in Greek is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding **are you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: [Can you actually make the groom’s party at a wedding fast while the groom is still with them]

Support Reference: Double Negatives

> ULT **You are not able to make the sons of the bridal chamber fast while the bridegroom is still with them, are you**
> UST No one tells the friends of the bridegroom to fast while the wedding celebration is still going on
> (μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστιν ποιῆσαι νηστεύειν)

Jesus is using the question form to teach. He wants the scribes and Pharisees to reflect on the actions of his disciples in light of a situation they are already familiar with. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [No one tells the groom’s party at a wedding to fast while the groom is still with them!]

Support Reference: Rhetorical Question

> ULT **the sons of the bridal chamber**
> UST the friends of the bridegroom
> (τοὺς υἱοὺς τοῦ νυμφῶνος)

The expression **sons of** is a Hebrew idiom that means a person shares the qualities of something. In this case, Jesus is describing people who share the quality of being an integral part of a wedding. These are the male friends who attend the groom during the ceremony and the festivities. Alternate translation: [the groom's party]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
fast	to fast
bridegroom	the wedding celebration is still going on

Luke 5:35

ULT	UST
But days will indeed come when the bridegroom will be taken away from them. Then, in those days, they will fast.”	*But some day the bridegroom will no longer be with his friends. Then, at that time, they will abstain from food.”*

ULT **But days will indeed come**
UST But some day
(ἐλεύσονται δὲ ἡμέραι καὶ)

Here Jesus is using **days** to refer to a particular time. Alternate translation: [But there will certainly be a time]

Support Reference: Idiom

ULT **the bridegroom will be taken away from them**
UST the bridegroom will no longer be with his friends
(ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος)

Jesus is speaking of himself as the **bridegroom**, and of his disciples as the groom’s party. He does not explain the metaphor, so you do not need to explain it in your translation unless you think your readers will not understand it.

Support Reference: Metaphor

ULT **the bridegroom will be taken away from them**
UST the bridegroom will no longer be with his friends
(ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [someone will take the bridegroom away from them]

Support Reference: Active or Passive

ULT **in those days**
UST at that time
(ἐν ἐκείναις ταῖς ἡμέραις)

Jesus is again using the term **days** to refer to a particular time. Alternate translation: [at that time]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
days	some day
bridegroom	bridegroom
days	time
they will fast	they will abstain from food

Luke 5:36

ULT	UST
Then he also spoke a parable to them. “No one, having torn a piece of cloth from a new garment, puts it onto an old garment. But if not, the new will tear, and the old will not match the piece that is from the new.	*Then Jesus gave other examples to explain what he meant. He said, “People never tear a piece of cloth from a new garment and attach it to an old garment to mend it. If they did that, they would ruin the new garment by tearing it, and the piece of cloth from the new garment would not match the old garment.*

ULT **Then he also spoke a parable to them**
UST Then Jesus gave other examples to explain what he meant
(ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς)

Jesus gives a brief illustration that teaches something true in a way that is easy to understand and remember. Alternate translation: [Then he gave them this illustration to help them understand better]

Support Reference: Parables

ULT **puts it onto an old garment**
UST and attach it to an old garment to mend it
(ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν)

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

ULT **But if not**
UST If they did that
(εἰ δὲ μή γε)

Jesus uses this expression to introduce a hypothetical situation that explains the reason why a person would not actually mend a garment in that way. It may be helpful to make this a separate sentence. Alternate translation: [Suppose someone did do that]

Support Reference: Hypothetical Situations

TRANSLATION WORDS

ULT	UST
a parable	examples

Luke 5:37

ULT	UST
And no one puts new wine into old wineskins. But if not, the new wine will burst the wineskins, and it will be spilled out, and the wineskins will be destroyed.	*And no one puts newly squeezed wine into old skin bags {to store it}. If anyone did that, the skin bags would tear open {because they would not stretch when the new wine fermented and expanded}. Then the skin bags would become useless, and the wine {would also become useless because it} would spill out.*

ULT **wineskins**
UST skin bags {to store it
(ἀσκοὺς)

These were bags made out of animal skins. They were used for holding wine. If your readers would not be familiar with **wineskins**, you could use a general expression. Alternate translation: [leather bags]

Support Reference: Translate Unknowns

ULT **But if not**
UST If anyone did that
(εἰ δὲ μή γε)

Jesus uses this expression once again to introduce a hypothetical situation that explains the reason why a person would not put new wine in an old wineskin. Alternate translation: [Suppose someone did do that]

Support Reference: Hypothetical Situations

ULT **the new wine will burst the wineskins**
UST the skin bags would tear open {because they would not stretch when the new wine fermented and expanded
(ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς)

When **the new wine** fermented and expanded, it would break the old skins because they could no longer stretch. Jesus' audience would have understood this information about wine fermenting and expanding and about old leather losing its suppleness. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the new wine would burst the old wineskins because they would no longer be able to expand when the wine fermented]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it will be spilled out**
UST the wine {would also become useless because it} would spill out
(αὐτὸς ἐκχυθήσεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the wine would spill out of the bags]

Support Reference: Active or Passive

ULT **the wineskins will be destroyed**
UST the skin bags would become useless
(οἱ ἀσκοὶ ἀπολοῦνται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the leather bags would tear and become useless]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
wine	wine
wineskins	skin bags {to store it
wine	wine
wineskins	skin bags
wineskins	skin bags
will be destroyed	would become useless

Luke 5:38

ULT	UST
But one must put new wine into new wineskins.	*On the contrary, new wine must be put into new skin bags.*

ULT **new wineskins**
UST new skin bags
(ἀσκοὺς καινοὺς)

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

TRANSLATION WORDS

ULT	UST
wine	wine
wineskins	skin bags

Luke 5:39

ULT	UST
No one, having drunk the old, wants the new, for he says, ‘The old is better.’”	*Those who have only drunk old wine do not want to try new wine, because they think, ‘The old wine is good enough!’”*

ULT **No one, having drunk the old, wants the new**
UST Those who have only drunk old wine do not want to try new wine
(οὐδεὶς πιὼν παλαιὸν θέλει νέον)

Jesus is leaving out some of the words. You may want to supply these words in your translation if not having them would be confusing in your language. Alternate translation: [No one who is used to drinking old wine wants to try new wine]

Support Reference: Ellipsis

ULT **No one, having drunk the old, wants the new**
UST Those who have only drunk old wine do not want to try new wine
(οὐδεὶς πιὼν παλαιὸν θέλει νέον)

Jesus is contrasting the old teaching of the religious leaders with his own new teaching. The point is that people who are used to the **old** teaching are not receptive to the **new** things that he is bringing. Jesus does not explain the metaphor, so you do not need to explain it in your translation unless you think your readers will not understand it.

Support Reference: Metaphor

Luke 6

Luke 6 Introduction

Luke 6 Chapter Introduction

Structure and Formatting

1. Jesus teaches about the Sabbath (6:1–11)
2. Jesus chooses twelve apostles (6:12–16)
3. Jesus teaches about being his disciple (6:17–49)

The long teaching in Luke 6:20–49 begins with blessings and woes that are similar to the beginning of the long teaching in Matthew 5–7. That part of Matthew has traditionally been called the “Sermon on the Mount.” The teaching here in Luke has many other similarities with the one in Matthew’s Gospel. (See: kingdom of God, kingdom of heaven)

Religious and Cultural Concepts in This Chapter

“Eating the grain”

When the disciples plucked and ate the grain in a field they were walking through on the Sabbath (Luke 6:1), the Pharisees said that they were breaking the law of Moses. The Pharisees said this because they thought that the disciples were doing work by picking the grain, and so they were disobeying God’s command to rest and not work on the Sabbath. The Pharisees did not think the disciples were stealing. That is because the law of Moses told farmers to allow travelers to pluck and eat small amounts of grain from plants in fields that they traveled through or near. (See: law, law of Moses, law of Yahweh, law of God and Sabbath)

Translation Issues in This Chapter

The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the Zealot), Judas the son of James, and Judas Iscariot.

The man whom Luke calls Judas the son of James is probably the same man whom Matthew and Mark call Thaddaeus. However, you do not need to explain that in your translation or give both names. You can translate Luke’s list as he wrote it, and allow Bible teachers to explain the reason for the difference.

Luke 6:1

ULT	UST
And it happened that, on a Sabbath he was going through grainfields, and his disciples were picking and eating the heads of grain, rubbing them in their hands.	*One Sabbath day, as Jesus and his disciples were walking through some grain fields, the disciples picked some heads of grain. They rubbed them in their hands to separate the grain from the husks. Then they ate the grain.*

ULT **And it happened that**
UST One Sabbath day
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

ULT **grainfields**
UST some grain fields
(σπορίμων)

These were large sections of land where people had scattered wheat seed in order to grow more wheat. Wheat is a kind of **grain** plant, and **grain** is a type of large grass that has edible seeds. If your readers would not be familiar with this type of plant, you could use a general expression in your translation. Alternate translation: [the areas where people were growing plants with edible seeds]

Support Reference: Translate Unknowns

ULT **heads of grain**
UST some heads of grain & the grain
(στάχυας)

The **heads** are the topmost part of the **grain** plant. They hold the mature, edible seeds. Alternate translation: [parts that held the seeds]

Support Reference: Translate Unknowns

> **ULT rubbing them in their hands**
> **UST** They rubbed them in their hands to separate the grain from the husks (ψώχοντες ταῖς χερσίν)

The implication is that they did this to separate out the grain seeds. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [rubbing them in their hands to separate the seeds from the other parts of the plant]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
a Sabbath	One Sabbath day
disciples	the disciples
heads of grain	some heads of grain & the grain

Luke 6:2

ULT	UST
But some of the Pharisees said, “Why are you doing what is not lawful on the Sabbaths?”	*Some Pharisees {were watching this. They} said {to them}, “You should not be doing work like that! Our law forbids us to do work on the Sabbath day!”*

ULT **Why are you doing what is not lawful on the Sabbaths**
UST You should not be doing work like that! Our law forbids us to do work on the Sabbath day
(τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς Σάββασιν)

The Pharisees are using the question form to make an accusation. If it would be helpful in your language, you could translate their words as a statement or exclamation. Alternate translation: [You are doing something that the law does not permit you to do on the Sabbath!]

Support Reference: Rhetorical Question

ULT **Why are you doing what is not lawful on the Sabbaths**
UST You should not be doing work like that! Our law forbids us to do work on the Sabbath day
(τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς Σάββασιν)

The Pharisees considered even the small action of plucking and rubbing heads of grain to be harvesting, and therefore work. You could state this explicitly. Alternate translation: [You are harvesting grain, and that is work that the law does not permit you to do on the Sabbath!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Why are you doing**
UST You should not be doing work like that
(τί ποιεῖτε)

Here, **you** is plural. It refers to the disciples.

Support Reference: Forms of You

TRANSLATION WORDS

ULT	UST
of the Pharisees	Pharisees {were watching this. They
is & lawful	Our law forbids us to do work
on the Sabbaths	on the Sabbath day

Luke 6:3

ULT	UST
And answering them, Jesus said, “Have you not read this, what David did when he was hungry, he and the ones being with him:	*Jesus replied to the Pharisees, “Consider what the Scriptures say about what David did when he and the men who were with him were hungry.*

ULT **answering them, Jesus said**
UST Jesus replied to the Pharisees
(ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς)

Together the words **answering** and **said** mean that Jesus responded to the objection that the Pharisees raised. Alternate translation: [Jesus responded to them]

Support Reference: Hendiadys

ULT **Have you not read this, what David did when he was hungry, he and the ones being with him**
UST Consider what the Scriptures say about what David did when he and the men who were with him were hungry
(οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν αὐτὸς, καὶ οἱ μετ’ αὐτοῦ ὄντες)

Jesus does not expect the Pharisees to tell him whether they have read this passage in the Scriptures. Instead, he is using the question form to emphasize that the Pharisees should have learned a principle from that passage that indicates that they are wrong to criticize the disciples. If it would be helpful in your language, you could translate his words as a statement. It may be helpful to make this a separate sentence. Alternate translation: [The Scriptures suggest otherwise, in the passage that tells what David did when he and those who were with him were hungry.]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
David	David

Luke 6:4

ULT	UST
how he went into the house of God and took the loaves of the presence, ate it, and gave it to the ones with him, which is not lawful to eat except only for the priests?”	*As you know, David entered the tabernacle {and asked for some food}. The priest gave him the bread that had been on display before God. David ate some, and he also gave some to the men who were with him, even though the law said they could not do that. Only priests could eat that bread.”*

ULT **how he went into the house of God**
UST As you know, David entered the tabernacle {and asked for some food
(ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ)

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

ULT **the house of God**
UST the tabernacle
(τὸν οἶκον τοῦ Θεοῦ)

Jesus is describing the tabernacle as the **house of God**. He is speaking as if it were the place where God lived, since God’s presence was there. Alternate translation: [the tabernacle]

Support Reference: Metaphor

ULT **the loaves of the presence**
UST the bread that had been on display before God & some & some
(τοὺς ἄρτους τῆς Προθέσεως)

The phrase **the loaves of the presence** refers to loaves of bread that were placed on a table in the temple as an offering to God. They represented how the people of Israel lived in the **presence** of God. Alternate translation: [the loaves that were offered to God] or [the bread that showed God lived among the people]

Support Reference: Translate Unknowns

ULT **which is not lawful to eat except only for the priests**
UST even though the law said they could not do that. Only priests could eat that bread
(οὓς οὐκ ἔξεστιν φαγεῖν, εἰ μὴ μόνους τοὺς ἱερεῖς)

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

TRANSLATION WORDS

ULT	UST
house	tabernacle
house of God	tabernacle
of God	tabernacle
loaves	bread & some & some
is & lawful	even though the law said they could & do that
for the priests	priests

Luke 6:5

ULT	UST
And he said to them, “The Son of Man is Lord of the Sabbath.”	*Jesus also said to them, “I, the Son of Man, have the authority {to determine what is right for people to do} on the Sabbath!”*

ULT The Son of Man is
UST I, the Son of Man, have the authority {to determine what is right for people to do
(ἐστιν & ὁ Υἱὸς τοῦ Ἀνθρώπου)

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Messiah, am]

Support Reference: First, Second or Third Person

ULT The Son of Man is
UST I, the Son of Man, have the authority {to determine what is right for people to do
(ἐστιν & ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated this title in 5:24. Alternate translation: [I, the Messiah, am]

Support Reference: Assumed Knowledge and Implicit Information

ULT is Lord of the Sabbath
UST have the authority {to determine what is right for people to do} on the Sabbath
(Κύριός ἐστιν τοῦ Σαββάτου)

The title **Lord** describes Jesus’ authority over the Sabbath. Alternate translation: [has authority over the Sabbath] or, if you translated in the first person, [have authority over the Sabbath]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Son of Man	I & Son of Man
Lord	have the authority {to determine what is right for people to do
of the Sabbath	on the Sabbath

Luke 6:6

ULT	UST
And it happened that, on another Sabbath, he entered into the synagogue and taught, and there was a man there, and his right hand was withered.	*On another Sabbath day Jesus went to the synagogue and taught {the people}. A man was there who could not move his right hand.*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: ἐγένετο δὲ
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

ULT **there was a man there**
UST A man was there
(ἦν ἄνθρωπος ἐκεῖ)

This expression introduces a new character into the story. If your language has an expression of its own that serves this purpose, you could use it here.

Support Reference: Introduction of New and Old Participants

ULT **his right hand was withered**
UST who could not move his right hand
(ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά)

This means that the man's **hand** was damaged in such a way that he could not stretch it out. It was probably bent almost into a fist, making it look smaller. Alternate translation: [his right hand was shriveled] or [his right hand was atrophied]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
Sabbath	Sabbath day
synagogue	synagogue

Luke 6:7

ULT	UST
But the scribes and the Pharisees were watching him closely, if he will heal on the Sabbath, so that they might find to accuse him.	*Some teachers of the Jewish laws and some Pharisees {were there. They} were watching Jesus closely. They wanted to see whether he would heal the man. If he did, then they would accuse him {of disobeying their laws about not working on the Sabbath}.*

ULT were watching him closely
UST were there. They} were watching Jesus closely
(παρετηροῦντο & αὐτὸν)

The pronoun **him** refers to Jesus, not to the man with the withered hand. Alternate translation: [were watching Jesus carefully]

Support Reference: Pronouns — When to Use Them

ULT so that they might find to accuse him
UST If he did, then they would accuse him {of disobeying their laws about not working
(ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ)

Luke is leaving out some of the words that a sentence would need in many languages to be complete. Alternate translation: [because they wanted to find something that they could accuse him of]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
scribes	teachers of the Jewish laws
Pharisees	Pharisees
were watching & closely	were there. They} were watching & closely
Sabbath	Sabbath

Luke 6:8

ULT	UST
But he knew their thinking and he said to the man having the withered hand, “Get up, and stand in the midst.” So he got up {and} stood.	*But Jesus knew what they were thinking. So he said to the man with the withered hand, “Come and stand here in front of everyone!” So the man got up and stood there.*

ULT stand in the midst
UST stand here in front of everyone
(στῆθι εἰς τὸ μέσον)

The implication is that Jesus wanted this man to stand where everyone could see him. Alternate translation: [stand here where everyone can see you]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
knew	knew

Luke 6:9

ULT	UST
Then Jesus said to them, “I ask you if {it is} lawful on the Sabbath to do good or to do harm, to save a life or to destroy?”	*Then Jesus said to them, “I want to ask you a question. Do the laws that God gave Moses command people to do good on the Sabbath, or to do harm? Do they command people to save a life on the Sabbath, or to destroy it?”*

ULT to them
UST to them
(πρὸς αὐτούς)

The pronoun **them** refers to the scribes and Pharisees. Alternate translation: [to the scribes and Pharisees]

Support Reference: Pronouns — When to Use Them

ULT I ask you if {it is} lawful on the Sabbath to do good or to do harm, to save a life or to destroy
UST I want to ask you a question. Do the laws that God gave Moses command people to do good on the Sabbath, or to do harm? Do they command people to save a life on the Sabbath, or to destroy it
(ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ Σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι)

Jesus asks this question to get the Pharisees to admit that it is legitimate to heal on the Sabbath. The intent of the question is therefore rhetorical. Jesus is not trying to obtain information; he wants someone to admit that something is true. However, Jesus says, “I ask you,” so this question is not like other rhetorical questions that might appropriately be translated as statements. This one should be translated as a question.

Support Reference: Rhetorical Question

ULT to do good or to do harm
UST to do good & or to do harm
(ἀγαθοποιῆσαι ἢ κακοποιῆσαι)

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

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
lawful	Do the laws that God gave Moses command people & Do they command people
on the Sabbath	on the Sabbath & on the Sabbath
to do good	to do good
to save	to save

Luke 6:10

ULT	UST
And having looked around at them all, he said to him, “Stretch out your hand.” And he did, and his hand was restored.	*{No one answered him, so} he looked around at them all and then said to the man, “Stretch out your withered hand!” The man did that, and his hand became completely well again!*

ULT having looked around at them all, he said to him
UST he looked around at them all and then said to the man
(περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ)

The pronoun **he** refers to Jesus, and **him** refers to the man with the withered hand. Alternate translation: [Jesus looked around at them all and said to the man]

Support Reference: Pronouns — When to Use Them

ULT Stretch out your hand
UST Stretch out your withered hand
(ἔκτεινον τὴν χεῖρά σου)

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. Alternate translation: [I heal you, so you can stretch out your hand]

Support Reference: Imperatives — Other Uses

ULT his hand was restored
UST his hand became completely well again
(ἀποκατεστάθη ἡ χεὶρ αὐτοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [his hand became healthy again]

Support Reference: Active or Passive

Luke 6:11

ULT	UST
But they were filled with rage and they were talking to each other about what they might do to Jesus.	*But the religious leaders were very angry, and they discussed with one another about what they could do to {get rid of} Jesus.*

ULT **they were filled with rage**
UST the religious leaders were very angry
(αὐτοὶ & ἐπλήσθησαν ἀνοίας)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [they became furious]

Support Reference: Active or Passive

ULT **they were filled with rage**
UST the religious leaders were very angry
(αὐτοὶ & ἐπλήσθησαν ἀνοίας)

Luke speaks of the **rage** of the scribes and Pharisees as if it were something that could actively fill them. Alternate translation: [they became furious]

Support Reference: Personification

ULT **what they might do to Jesus**
UST about what they could do to {get rid of} Jesus
(τί ἂν ποιήσαιεν τῷ Ἰησοῦ)

The implication is that these religious leaders perceived Jesus as a threat and they wanted to get rid of him. If it would be helpful to your readers, you could state that explicitly, as UST does.

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
to Jesus	Jesus

Luke 6:12

ULT	UST
And it happened that, in those days, he went out to the mountain to pray, and he was spending the whole night in prayer to God.	*Around that time, Jesus went up into the hills to pray. He prayed to God all night there.*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: ἐγένετο δὲ
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

ULT **in those days**
UST Around that time
(ἐν ταῖς ἡμέραις ταύταις)

Here Luke uses the term **days** to refer to a particular time. Alternate translation: [at that time]

Support Reference: Idiom

ULT **he went out to the mountain**
UST Jesus went up into the hills & there
(ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος)

While the term **the mountain** is definite here, it does not seem to refer to a specific, identifiable mountain. Rather, as many languages do, here the Greek is using a definite expression in a general sense. Alternate translation: [Jesus went up a mountain] or [Jesus climbed a high hill]

ULT **he went out to the mountain**
UST Jesus went up into the hills & there
(ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος)

The implication is that Jesus did this so that he could be alone and pray about whom to choose as his disciples. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Jesus went up a mountain where he could be alone]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
days	Around that time
to pray	to pray
prayer	He prayed
to God	to God

Luke 6:13

ULT	UST
And when day came, he called his disciples, and he chose 12 from them, whom he also named apostles:	*The next day he called all his disciples to come to him. From among them he chose 12 men and made them his representatives.*

ULT when day came
UST The next day
(ὅτε ἐγένετο ἡμέρα)

Alternate translation: [the next morning]

ULT he chose 12 from them
UST From among them he chose 12 men
(ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα)

The pronoun **them** refers to the disciples. Alternate translation: [he chose 12 of those disciples]

Support Reference: Pronouns — When to Use Them

ULT whom he also named apostles
UST and made them his representatives
(οὓς καὶ ἀποστόλους ὠνόμασεν)

The term **apostles** comes from a Greek word that originally meant “messengers” or “delegates.” It took on a specialized meaning within the community of Jesus’ followers to mean the 12 men whom Jesus chose to be his authoritative representatives. Many languages have borrowed the Greek word to use in this sense. But if your language has developed its own special term for this role, use it in your translation. Alternate translation: [and he appointed them to be apostles]

TRANSLATION WORDS

ULT	UST
day	day
he called	he called & to come to him
disciples	all & disciples
he chose	he chose
12	12 men
apostles	his representatives

Luke 6:14

ULT	UST
Simon (whom he also named Peter) and his brother Andrew; and James and John; and Philip and Bartholomew;	*{These are their names:} Simon, to whom Jesus gave the new name Peter; Andrew, Peter's brother; James and his brother, John; Philip; Bartholomew;*

ULT Simon & Peter & Andrew & James & John & Philip & Bartholomew
UST These are their names:} Simon & Peter; Andrew & James & his brother, John; Philip; Bartholomew
(Σίμωνα & Πέτρον & Ἀνδρέαν & Ἰάκωβον & Ἰωάννην & Φίλιππον & Βαρθολομαῖον)

These are seven men's names. (The second name is a nickname for the first man.)

Support Reference: How to Translate Names

ULT his brother Andrew
UST Andrew, Peter's brother
(Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ)

The pronoun **his** refers to Simon. Alternate translation: [Simon's brother, Andrew]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
Simon	These are their names:} Simon
Peter	Peter
Andrew	Andrew
James	James
John	his brother, John
Philip	Philip
Bartholomew	Bartholomew

Luke 6:15

ULT	UST
and Matthew and Thomas; and James son of Alphaeus; and Simon, the one called the Zealot;	*Matthew{, whose other name was Levi}; Thomas; another man named James whose father was named Alphaeus; Simon the Zealot;*

ULT Matthew & Thomas & James son of Alphaeus & Simon
UST Matthew{, whose other name was Levi}; Thomas; another man named James whose father was named Alphaeus; Simon
(Μαθθαῖον & Θωμᾶν & Ἰάκωβον Ἀλφαίου & Σίμωνα)

These are the names of five men.

Support Reference: How to Translate Names

ULT Matthew
UST Matthew{, whose other name was Levi
(Μαθθαῖον)

Matthew is often identified with the man named Levi whom Jesus calls to follow him in 5:27. If it would be helpful to your readers, you could explain that, as UST does.

Support Reference: Assumed Knowledge and Implicit Information

ULT the Zealot
UST Zealot
(Ζηλωτὴν)

The term **Zealot** could be: (1) a title that indicates that this man was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: [the Patriot]; (2) a description that indicates that this man was zealous for God to be honored. Alternate translation: [the Passionate One]

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
Matthew	Matthew{, whose other name was Levi
Thomas	Thomas
James son of Alphaeus	another man named James whose father was named Alphaeus
Simon, the one called the Zealot	Simon the Zealot
called	Zealot
the Zealot	Zealot

Luke 6:16

ULT	UST
and Judas son of James; and Judas Iscariot, who became a traitor.	*Judas, the son of a different man named James; and Judas Iscariot, who later betrayed Jesus.*

ULT Judas son of James & Judas Iscariot
UST Judas, the son of a different man named James & Judas Iscariot
(Ἰούδαν Ἰακώβου & Ἰούδαν Ἰσκαριὼθ)

Judas and **James** are the names of men. As the UST indicates, the man named **James** who is mentioned in this verse is not the same man as the James mentioned in verse 14, and he is not the same man as James the son of Alphaeus, who is mentioned in verse 15. **Iscariot** is a surname that helped identify the second man named Judas. This man may have come from the village of Kerioth, and so **Iscariot** may mean “the man of Kerioth.”

Support Reference: How to Translate Names

ULT who became a traitor
UST who later betrayed Jesus
(ὃς ἐγένετο προδότης)

It may be helpful to explain what **traitor** means in the context of this story. Alternate translation: [who later betrayed Jesus to his enemies]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Judas son of James	Judas, the son of a different man named James
Judas Iscariot	Judas Iscariot
a traitor	betrayed Jesus

Luke 6:17

ULT	UST
And having come down with them, he stood on a level place with a large crowd of his disciples and a great multitude of the people from all Judea and Jerusalem and the seacoast of Tyre and Sidon.	*Jesus came down from the hills with his disciples and stood on a level area. There was a great crowd of his disciples there. There was also a large group of people who had come from Jerusalem and from many other places in the region of Judea, and from the coastal areas near the cities of Tyre and Sidon.*

ULT **with them**
UST with his disciples
(μετ᾽ αὐτῶν)

In this context, **them** refers to all of the disciples whom Jesus called to himself in 6:13. Alternate translation: [with his disciples]

Support Reference: Pronouns — When to Use Them

ULT **from all**
UST who had come from & from many other places
(ἀπὸ πάσης)

This is a generalization for emphasis. Alternate translation: [from throughout]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
of & disciples	of & disciples
Judea	in the region of Judea
Jerusalem	Jerusalem
of Tyre	of Tyre
Sidon	Sidon

Luke 6:18

ULT	UST
They had come to listen to him and to be healed from their diseases. And the ones being troubled by unclean spirits were being healed.	*They came to hear Jesus {teach them} and heal them from their diseases. He also healed those whom evil spirits had troubled.*

ULT to be healed
UST heal them
(ἰαθῆναι)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [for Jesus to heal them]

Support Reference: Active or Passive

ULT And the ones being troubled by unclean spirits were being healed
UST He also healed those whom evil spirits had troubled
(καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [Jesus also drove evil spirits out of the people they were controlling]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
being troubled	whom & had troubled
unclean spirits	evil spirits

Luke 6:19

ULT	UST
And the whole crowd was seeking to touch him because power was coming out from him and healing everyone.	*Everyone in the crowd tried to touch him, because he was healing everyone by his power.*

ULT the whole crowd & everyone
UST Everyone in the crowd & everyone
(πᾶς ὁ ὄχλος & πάντας)

In this case these terms are not generalizations, and so you can translate them directly, rather than with explanatory words such as “most” or “many.”

Support Reference: Hyperbole

ULT power was coming out from him and healing everyone
UST he was healing everyone by his power
(δύναμις παρ᾽ αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας)

Luke speaks of this **power** as if it were something that could actively come out of Jesus and heal people. Alternate translation: [Jesus was using the power that God gave him to heal everyone]

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
was seeking	tried

Luke 6:20

ULT	UST
And he, having lifted up his eyes upon his disciples, said, “Blessed {are} the poor, for yours is the kingdom of God.	*Then he looked at his disciples and said, “It is very good for you who are poor, because God is ruling you.*

ULT he, having lifted up his eyes
UST he looked
(αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ)

This is an idiom that means “he looked,” but it means that he looked carefully and considerately. Alternate translation: [he gazed]

Support Reference: Idiom

ULT Blessed {are
UST It is very good for
(μακάριοι)

This expression indicates that God is giving favor to people and that their situation is positive or good. Alternate translation: [God will bless] or [How good it is for]

Support Reference: Idiom

ULT the poor
UST you who are poor
(οἱ πτωχοί)

Jesus is using the adjective **poor** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are poor] or [you who are poor]

Support Reference: Nominal Adjectives

ULT for yours is the kingdom of God
UST because God is ruling you
(ὅτι ὑμετέρα ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

> ULT **yours is the kingdom of God**
> UST God is ruling you
> (ὑμετέρα ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ)

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

TRANSLATION WORDS

ULT	UST
disciples	disciples
Blessed {are	It is very good for
kingdom of God	God & ruling

Luke 6:21

ULT	UST
Blessed {are} the ones being hungry now, for you will be fed. Blessed {are} the ones weeping now, for you will laugh.	*It is very good for you who are hungry now, because God will give you everything you need. It is very good for you who are grieving now, because God will someday make you laugh with joy.*

ULT **Blessed {are} the ones being hungry now**
UST It is very good for you who are hungry now
(μακάριοι οἱ πεινῶντες νῦν)

As in 6:20, the expression **Blessed** indicates that God is giving favor to people or that their situation is positive or good. Alternate translation: [You who are hungry now receive God's favor] or [You who are hungry now are in a positive situation]

Support Reference: Idiom

ULT **you will be fed**
UST God will give you everything you need
(χορτασθήσεσθε)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [you will get enough to eat]

Support Reference: Active or Passive

ULT **Blessed {are} the ones weeping now**
UST It is very good for you who are grieving now
(μακάριοι οἱ κλαίοντες νῦν)

Alternate translation: [You who are weeping now receive God's favor] or [You who are weeping now are in a positive situation]

Support Reference: Idiom

ULT **you will laugh**
UST God will someday make you laugh with joy
(γελάσετε)

Jesus is describing people being happy by association with one thing that people do when they are happy. Alternate translation: [you will laugh with joy] or [you will become joyful again]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Blessed {are	It is very good for
Blessed {are	It is very good for

Luke 6:22

ULT	UST
Blessed are you when men hate you, and when they exclude you and insult you and reject your name as evil because of the Son of Man.	*It is very good when other people hate you, when they reject you and insult you and say that you are bad because you follow me, the Son of Man.*

ULT Blessed are you
UST It is very good
(μακάριοί ἐστε)

As in 6:20, the expression **Blessed** indicates that God is giving favor to people or that their situation is positive or good. Alternate translation: [You receive God's favor] or [How good it is for you]

Support Reference: Idiom

ULT they exclude you
UST they reject you
(ἀφορίσωσιν ὑμᾶς)

Alternate translation: [they reject you]

ULT reject your name as evil
UST say that you are bad
(ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν)

The term **name** is a figurative way of referring to the reputation of a person. Alternate translation: [consider you to have a bad reputation]

Support Reference: Metonymy

ULT because of the Son of Man
UST because you follow me, the Son of Man
(ἕνεκα τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

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

> ULT **because of the Son of Man**
> UST because you follow me, the Son of Man
> (ἕνεκα τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

Jesus is speaking about himself in the third person, using this title to emphasize the special role that God has given him. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [because you associate with me, the Son of Man] or [because they reject me, the Son of Man]

Support Reference: First, Second or Third Person

> ULT **because of the Son of Man**
> UST because you follow me, the Son of Man
> (ἕνεκα τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

See how you translated this title in 5:24. Alternate translation: [because you associate with me, the Messiah] or [because they reject me, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Blessed	It is very good
reject	say that & are
evil	bad
Son of Man	me & Son of Man

Luke 6:23

ULT	UST
Rejoice in that day and leap for joy, for behold, your reward {is} great in heaven. For their fathers did according to the same things to the prophets.	*When that happens, rejoice! Jump up and down because you are so happy! Keep in mind that God is going to give you a great reward in heaven! Do not forget that the ancestors of the people who are treating you this way did similar things to God's prophets {long ago}.*

ULT **in that day**
UST When that happens
(ἐν ἐκείνῃ τῇ ἡμέρᾳ)

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

Support Reference: Idiom

ULT **leap for joy**
UST Jump up and down because you are so happy
(σκιρτήσατε)

This is an idiom that means to be extremely joyful. Jesus is not telling the disciples literally to jump into the air. Alternate translation: [be very happy] or [celebrate]

Support Reference: Idiom

ULT **for behold**
UST Keep in mind that
(ἰδοὺ γὰρ)

Jesus uses the term **behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: [because, listen carefully now]

Support Reference: Metaphor

ULT **your reward {is} great**
UST God is going to give you a great reward
(ὁ μισθὸς ὑμῶν πολὺς)

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

> ULT **their fathers**
> UST the ancestors of the people who are treating you this way
> (οἱ πατέρες αὐτῶν)

Here, **fathers** means “ancestors.” Alternate translation: [their ancestors]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Rejoice	rejoice
day	When that happens
reward	a & reward
heaven	heaven
the & to & prophets	to God’s prophets {long ago

Luke 6:24

ULT	UST
But woe to you, the rich, for you have received your comfort.	*But how sad it is for you who are rich. You have {already} received all the comfort you are going to get {from your riches}.*

ULT **woe to you**
UST how sad it is for you
(οὐαὶ ὑμῖν)

The phrase **woe to you** is the opposite of “blessed are you.” It indicates that bad things are going to happen to the people being addressed, because they have displeased God. Alternate translation: [how terrible it is for you] or [trouble will come to you]

Support Reference: Idiom

ULT **the rich**
UST who are rich
(τοῖς πλουσίοις)

Jesus is using the adjective **rich** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are rich]

Support Reference: Nominal Adjectives

ULT **you have received your comfort**
UST You have {already} received all the comfort you are going to get
(ἀπέχετε τὴν παράκλησιν ὑμῶν)

Jesus is drawing a series of contrasts between what the poor and the rich have now and what they will have later. So the implication is that while the rich have enjoyed ease and prosperity in this life, if they become complacent in those things, they will not enjoy it afterwards. Alternate translation: [you have already received in this life anything that will make you comfortable]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
woe	how sad it is
you have received	You have {already} received

Luke 6:25

ULT	UST
Woe to you, the ones being filled now, for you will be hungry. Woe to the ones laughing now, for you will mourn and weep.	*How sad it is for you who can stuff yourselves with food now. Later you will go hungry. Woe to the ones who are laughing now. Later you will be very unhappy.*

ULT **Woe to you**
UST How sad it is for you
(οὐαὶ ὑμῖν)

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

Support Reference: Idiom

ULT **the ones being filled**
UST who can stuff yourselves with food
(οἱ ἐμπεπλησμένοι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [who have more than enough to eat]

Support Reference: Active or Passive

ULT **to the ones laughing**
UST to the ones who are laughing
(οἱ γελῶντες)

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

Support Reference: Metonymy

ULT **you will mourn and weep**
UST Later you will be very
(πενθήσετε καὶ κλαύσετε)

The phrase **mourn and weep** expresses a single idea by using two words connected with **and**. The word **mourn** tells why these people are weeping. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [you will weep mournfully] or [you will weep because you are so sad]

Support Reference: Hendiadys

TRANSLATION WORDS

ULT	UST
Woe	How sad it is
Woe	Woe
you will mourn	Later you will be very

Luke 6:26

ULT	UST
Woe to you when all men speak well of you, for their fathers did according to the same things to the false prophets.	*How sad it is for you when everyone says good things about you. In the same way, their ancestors used to say good things about people who falsely claimed to be God's prophets.*

ULT **Woe to you**
UST How sad it is for you
(οὐαὶ)

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

Support Reference: Idiom

ULT **when all men speak well of you**
UST when everyone says good things about you
(ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι)

Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [when all people speak well of you]

Support Reference: When Masculine Words Include Women

ULT **when all men speak well of you**
UST when everyone says good things about you
(ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι)

The term **all** is a generalization for emphasis. Alternate translation: [when most people speak well of you]

Support Reference: Hyperbole

ULT **their fathers did according to the same things to the false prophets**
UST In the same way, their ancestors used to say good things about people who falsely claimed to be God's prophets
(κατὰ τὰ αὐτὰ & ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν)

Here, **fathers** means "ancestors." Alternate translation: [their ancestors also spoke well of the false prophets]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Woe to you	How sad it is for you
well	good things
the & to & false prophets	people who falsely claimed to be God’s prophets

Luke 6:27

ULT	UST
But I say to you, the ones listening, love your enemies {and} do good to the ones hating you.	*But I say this to each of you who are listening to what I say: Love your enemies{, not only your friends}! Do good things for those who hate you!*

ULT But I say to you, the ones listening
UST But I say this to each of you who are listening to what I say
(ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν)

Jesus uses this phrase to broaden his audience to the entire crowd, beyond his disciples. At the same time, the phrase also calls everyone to focus their attention on what Jesus is about to say. It may be helpful to make this a separate sentence. Alternate translation: [Now I want all of you to listen carefully to this]

Support Reference: Introduction of New and Old Participants

ULT love your enemies {and} do good to the ones hating you
UST Love your enemies{, not only your friends}! Do good things for those who hate you
(ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς)

These two phrases mean similar things. Jesus is using repetition to emphasize the importance of what he is saying. You do not need to repeat both phrases in your translation if that would be confusing for your readers. However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase specifies in what way followers of Jesus are to **love** their enemies. They are to do this in a practical way by helping them. Alternate translation: [do good things for people even if they are hostile to you] or [show love to your enemies who hate you by doing things to help them]

Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
love	Love
enemies	enemies{, not only & friends
good	good things

Luke 6:28

ULT	UST
Bless the ones cursing you {and} pray for the ones mistreating you.	*Ask God to bless those who curse you! Pray for those who treat you badly!*

ULT **Bless the ones cursing you {and} pray for the ones mistreating you**
UST Ask God to bless those who curse you! Pray for those who treat you badly
(εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς)

These two phrases mean similar things. Jesus is using repetition to emphasize the importance of what he is saying. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Instead, you could combine them into a single phrase. However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase specifies one way in which followers of Jesus can **Bless** people who mistreat them. They can pray for them. Alternate translation: [Ask God to bless people who say and do bad things to you] or [Say good things to people who say bad things to you, and even if someone treats you badly, pray that God will help them]

Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
Bless	Ask God to bless
cursing	who curse
and} pray	Pray
mistreating	who treat & badly

Luke 6:29

ULT	UST
To the one striking you on the cheek, offer also the other, and from the one taking away your cloak, also do not withhold your tunic.	*If someone {insults you by} striking you on one of your cheeks, turn your face so that he can strike the other cheek also. If someone wants to take away your coat, let him also have your shirt.*

ULT **To the one striking you on the cheek, offer also the other**
UST If someone {insults you by} striking you on one of your cheeks, turn your face so that he can strike the other cheek also
(τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην)

Jesus is using a hypothetical situation to teach. Alternate translation: [Suppose someone hits you on one side of your face. Then turn your face so that he could also strike the other side]

Support Reference: Hypothetical Situations

ULT **you & your**
UST you & you & your & your
(σε & σου)

Even though Jesus is still speaking to his disciples and the crowd, he is now addressing an individual situation, so **you** and **your** are singular in this verse. But if the singular forms of these pronouns would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **on the cheek**
UST on one of your cheeks
(ἐπὶ τὴν σιαγόνα)

Alternate translation: [on one side of your face]

ULT **offer also the other**
UST turn your face so that he can strike the other cheek also
(πάρεχε καὶ τὴν ἄλλην)

It may be helpful to state the implicit purpose of this action. Alternate translation: [turn your face so that he could also strike the other side, to show that you do not want to fight and you are not resisting]

Support Reference: Assumed Knowledge and Implicit Information

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

UST If someone wants to take away your coat, let him also have your shirt
(ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς)

Jesus is using another hypothetical situation to teach. Alternate translation: [suppose someone takes away your cloak. Then give him your tunic as well]

Support Reference: Hypothetical Situations

ULT also do not withhold your tunic

UST let him also have & shirt
(καὶ τὸν χιτῶνα μὴ κωλύσῃς)

Here Jesus uses a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [give him your tunic as well]

Support Reference: Litotes

TRANSLATION WORDS

ULT	UST
tunic	shirt

Luke 6:30

ULT	UST
Give to everyone asking you, and from the one taking away what {is} yours, do not ask for it back.	*Give something to everyone who asks you. If someone takes things that belong to you, do not make him return them.*

ULT Give to everyone asking you
UST Give something to everyone who asks you
(παντὶ αἰτοῦντί σε, δίδου)

Jesus is using another hypothetical situation to teach. Alternate translation: [Suppose someone asks you for something. Then give it to him]

Support Reference: Hypothetical Situations

ULT you & yours
UST you & things that belong to you
(σε & σὰ)

Even though Jesus is speaking to his disciples and the crowd, he is addressing another individual situation here, so **you** and **yours** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT from the one taking away what {is} yours, do not ask for it back
UST If someone takes things that belong to you, do not make him return them
(ἀπὸ τοῦ αἴροντος τὰ σὰ, μὴ ἀπαίτει)

Jesus is using another hypothetical situation to teach. Alternate translation: [suppose someone takes away something that is yours. Then do not demand that he give it back]

Support Reference: Hypothetical Situations

Luke 6:31

ULT	UST
And as you desire that men would do to you, do the same to them.	*In whatever way you want others to act toward you, that is the way that you should act toward them.*

ULT **as you desire that men would do to you, do the same to them**
UST In whatever way you want others to act toward you, that is the way that you should act toward them
(καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως)

In some languages it might be more natural to reverse the order of these phrases. Alternate translation: [You should treat people in the way that you would want them to treat you]

ULT **as you desire that men would do to you**
UST In whatever way you want others to act toward you
(καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι)

Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [what you wish people would do for you]

Support Reference: When Masculine Words Include Women

ULT **to you**
UST toward you
(ὑμῖν)

Jesus now returns to speaking to his disciples and the crowd about general situations, so **you** is plural here and in the following verses.

Support Reference: Forms of You

Luke 6:32

ULT	UST
And if you love the ones loving you, what credit is that to you? For even the sinners love the ones loving them.	*If you love {only} those who love you, do not expect God to reward you for doing that. Even sinners love those who love them.*

ULT what credit is that to you
UST do not expect God to reward you for doing that
(ποία ὑμῖν χάρις ἐστίν)

Here Jesus is using the question form as a teaching tool. He wants to make a point and get his listeners to reflect on it. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [God will not reward you for doing that!]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
you love	you love {only
loving	who love
sinners	sinners
love	love
loving	who love

Luke 6:33

ULT	UST
For if indeed you do good to the ones doing good to you, what credit is that to you? Even the sinners do the same.	*Do not expect God to reward you because you do good things for people who do good things for you. After all, even sinners do that.*

> ULT **what credit is that to you**
> UST Do not expect God to reward you
> (ποία ὑμῖν χάρις ἐστίν)

Once again Jesus is using the question form as a teaching tool. You could translate his words as a statement here as well. Alternate translation: [God will not reward you for doing that]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
you do good	you do good things
doing good	for people who do good things
sinners	sinners

Luke 6:34

ULT	UST
And if you lend to {the ones} from whom you expect to receive back, what credit is that to you? Even sinners lend to sinners, so that they may receive back the same things.	*If you lend {money or property} only to those who will give it back to you, do not expect God to reward you for doing that. Even sinners lend to other sinners who will give everything back to them.*

ULT **what credit is that to you**
UST do not expect God & reward you for doing that
(ποία ὑμῖν χάρις ἐστίν)

Jesus is using the question form once again as a teaching tool. You could also translate his words as a statement here. Alternate translation: [God will not reward you for doing that!]

Support Reference: Rhetorical Question

ULT **so that they may receive back the same things**
UST everything back to them
(ἵνα ἀπολάβωσιν τὰ ἴσα)

Here the adjective **same** functions as a noun. It is plural, and ULT supplies the noun **things** to show that. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. The adjective is also neuter, and this is a use of the neuter plural in Greek to refer to a single thing in order to describe it in its entirety. Alternate translation: [expecting that everything they lend will be repaid]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
to receive back	who will give it back to you
sinners	sinners
to sinners	to other sinners
they may receive back	back to them

Luke 6:35

ULT	UST
But love your enemies and do good to {them}, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind toward the ungrateful and evil.	*Instead, love your enemies! Do good things for them! Lend to them, and do not expect them to pay anything back! Then God will give you a great reward. And you will be children of God the Most High, since God is kind even to people who are unthankful and wicked.*

ULT **expecting nothing in return**
UST and do not expect them to pay anything back
(μηδὲν ἀπελπίζοντες)

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

ULT **and**
UST Then
(καὶ)

The word **and** introduces the results of what has been said so far in this verse. It may be helpful to begin a new sentence here. Alternate translation: [Then]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your reward will be great**
UST God will give you a great reward
(ἔσται ὁ μισθὸς ὑμῶν πολύς)

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

ULT **sons of the Most High**
UST children of God the Most High
(υἱοὶ Ὑψίστου)

This is a figurative expression. Even so, it would probably be best to translate **sons** with the same word that your language would naturally use to refer to a human son or child.

Support Reference: Metaphor

> ULT **sons of the Most High**
> UST children of God the Most High
> (υἱοὶ Ὑψίστου)

Jesus is using the word **sons** in a generic sense that includes all people. Alternate translation: [children of the Most High]

Support Reference: When Masculine Words Include Women

> ULT **sons of the Most High**
> UST children of God the Most High
> (υἱοὶ Ὑψίστου)

Make sure that the word **sons** or “children” in your translation is plural and not capitalized, if your language uses that convention for titles, so that readers do not confuse this expression with the title for Jesus, “the Son of the Most High,” which occurs in 1:32 and 8:28.

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

See how you translated the expression **the Most High** in 1:32. Review the note there if that would be helpful. Alternate translation: [of the Most High God]

Support Reference: Idiom

> ULT **the ungrateful and evil**
> UST people who are unthankful and wicked
> (τοὺς ἀχαρίστους καὶ πονηρούς)

Here Jesus is using the adjectives **ungrateful** and **evil** as nouns in order to indicate groups of people. Your language may use adjectives in the same way. If not, you could translate this pair of words with an equivalent phrase. Alternate translation: [people who are ungrateful and evil] or [people who do not thank God and who do wrong things]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
love	love
enemies	enemies
do good to {them	Do good things for them
reward	a & reward
of the Most High	of God the Most High
evil	wicked

Luke 6:36

ULT	UST
Be merciful, just as your Father is merciful.	*So you should act mercifully toward other people, just as God, your Father, acts mercifully toward people.*

ULT **your Father**
UST God, your Father
(ὁ Πατὴρ ὑμῶν)

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the **Father** of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [God your Father]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
merciful	mercifully toward other people
Father	God & Father
merciful	mercifully toward people

Luke 6:37

ULT	UST
And do not judge, and you will certainly not be judged. And do not condemn, and you will certainly not be condemned. Release, and you will be released.	*Do not harshly criticize {other people}. Then God will not harshly criticize you. Do not condemn {other people}. Then God will not condemn you. Forgive {others for the wrong things they have done to you}. Then God will forgive you.*

ULT **do not judge**
UST Do not harshly criticize {other people
(μὴ κρίνετε)

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

ULT **you will certainly not be judged**
UST God will not harshly criticize you
(οὐ μὴ κριθῆτε)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who would not judge. This could mean: (1) “God will not judge you.” (2) “other people will not judge you.”

Support Reference: Active or Passive

ULT **And do not condemn**
UST Do not condemn {other people
(καὶ μὴ καταδικάζετε)

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

ULT **you will certainly not be condemned**
UST God will not condemn you
(οὐ μὴ καταδικασθῆτε)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who would not condemn. This could mean: (1) “God will not condemn you.” (2) “other people will not condemn you.”

Support Reference: Active or Passive

ULT **Release**
UST Forgive {others for the wrong things they have done to you
(ἀπολύετε)

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

ULT **Release**
UST Forgive {others for the wrong things they have done to you
(ἀπολύετε)

Jesus is using the word **Release** to mean “forgive.” Alternate translation: [Forgive]

Support Reference: Metaphor

ULT **you will be released**
UST God will forgive you
(ἀπολυθήσεσθε)

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

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
do & judge	Do & harshly criticize {other people
you will & be judged	God will & harshly criticize you
do & condemn	Do & condemn {other people
you will & be condemned	God will & condemn you

Luke 6:38

ULT	UST
Give, and it will be given to you: a good measure—pressed down, shaken together, spilling over—they will pour into your lap. For with the measure by which you measure, it will be measured back to you.”	*Give {to others}. Then God will give to you. It will be as if he is trying to give you as much grain as possible in a container you have. He will press the grain down. He will shake it together. He will keep filling the container until it overflows. So when you give to others, it should be as if you are using a big scoop, because God will use the same size scoop to give to you.”*

ULT **it will be given to you**
UST God will give to you
(δοθήσεται ὑμῖν)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who will give. This could mean: (1) “God will give to you.” (2) “other people will give to you.”

Support Reference: Active or Passive

ULT **a good measure—pressed down, shaken together, spilling over—they will pour into your lap**
UST It will be as if he is trying to give you as much grain as possible in a container you have. He will press the grain down. He will shake it together. He will keep filling the container until it overflows
(μέτρον καλὸν, πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον, δώσουσιν εἰς τὸν κόλπον ὑμῶν)

Jesus is comparing someone to a grain merchant who measures out very generously. He could mean either God or other people. The word **they** is indefinite, so it does not necessarily refer to people rather than to God. You could represent this metaphor as a simile in your translation. It may be helpful to begin a new sentence here. Alternate translation: [Like a generous grain merchant who presses down the grain and shakes it together and pours in so much that it fills a container and spills over, God will give you a generous amount] or [Like a generous grain merchant who presses down the grain and shakes it together and pours in so much that it fills a container and spills over, people will give you a generous amount]

Support Reference: Metaphor

ULT **pressed down, shaken together, spilling over—they will pour into your lap**
UST It will be as if he is trying to give you & in a container you have. He will press the grain down. He will shake it together. He will keep filling the container until it overflows
(πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον, δώσουσιν εἰς τὸν κόλπον ὑμῶν)

These are all passive verb forms in Greek. If it would be helpful in your language, you could translate them with active verbal phrases. See the alternate translation in the previous note.

Support Reference: Active or Passive

ULT **your lap**
UST a container you have
(τὸν κόλπον ὑμῶν)

This is a reference to the way people in this culture would form a pocket or carrying pouch from the folds of the front of their robes. If you readers would not be familiar with this practice, you could use a general expression. Alternate translation: [the folds of your robe] or [a container]

Support Reference: Translate Unknowns

ULT **with the measure by which you measure, it will be measured back to you**
UST So when you give to others, it should be as if you are using a big scoop & God will use the same size scoop to give to you
(ᾧ & μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who will measure. This could mean: (1) “God will give to you in just as generous or stingy a way as you give to others.” (2) “people will give to you in just as generous or stingy a way as you give to others.”

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
good	as much grain as possible

Luke 6:39

ULT	UST
Then he also told them a parable. “A blind one is not able to guide a blind one, is he? Would not both fall into a pit?	*He also gave his disciples this example: “A blind person should not try to lead another blind person {down the road}. If he did, they both would fall into the ditch {on the side of the road}!*

ULT **Then he also told them a parable**
UST He also gave his disciples this example
(εἶπεν δὲ καὶ παραβολὴν αὐτοῖς)

Jesus is giving a brief illustration that teaches something true in a way that is easy to understand and remember. Alternate translation: [Then he gave them this illustration to help them understand better]

Support Reference: Parables

ULT **A blind one is not able to guide a blind one, is he**
UST A blind person should not try to lead another blind person {down the road
(μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν)

Here the word translated **blind one** is masculine, but Jesus is using it in a generic sense that includes all people. Alternate translation: [Can one person who is blind guide another person who is blind?]

Support Reference: When Masculine Words Include Women

ULT **A blind one is not able to guide a blind one, is he**
UST A blind person should not try to lead another blind person {down the road
(μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν)

The first word of this sentence in Greek is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding **is he?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: [Can one person who is blind really guide another person who is blind?]

Support Reference: Double Negatives

ULT **A blind one is not able to guide a blind one, is he**
UST A blind person should not try to lead another blind person {down the road
(μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν)

Jesus is not expecting the people in the crowd to tell him whether one **blind** person can guide another. He is using the question form as a teaching tool to make a point and get his listeners to reflect on it. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [We all know that one blind person cannot guide another blind person.]

Support Reference: Rhetorical Question

ULT **A blind one**
UST A blind person
(τυφλὸς)

The **blind** person represents someone who has not yet been fully trained and taught as a disciple. But since Jesus explains this figure in the next three verses, you do not need to explain it explicitly here in your own translation.

Support Reference: Metaphor

ULT **Would not both fall into a pit**
UST If he did, they both would fall into the ditch {on the side of the road
(οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται)

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

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
a parable	this example
a pit	the ditch {on the side of the road

Luke 6:40

ULT	UST
A disciple is not above his teacher, but everyone having been fully trained will be like his teacher.	*A disciple is not greater than his teacher. But once the teacher has finished training him, he will become like his teacher.*

ULT **A disciple is not above his teacher**
UST A disciple is not greater than his teacher
(οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον)

The word **above** creates a spatial metaphor. Alternate translation: [A disciple is not better than his teacher] or [A disciple is not greater than his teacher]

Support Reference: Metaphor

ULT **A disciple is not above his teacher**
UST A disciple is not greater than his teacher
(οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον)

If it would be helpful to your readers, you could state what this implicitly means. Alternate translation: [A disciple does not know more than his teacher] or [A disciple is not wiser than his teacher]

Support Reference: Assumed Knowledge and Implicit Information

ULT **everyone having been fully trained**
UST once the teacher has finished training him, he
(κατηρτισμένος & πᾶς)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [every disciple whose teacher has fully taught him]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
A disciple	A disciple
teacher	teacher
teacher	teacher

Luke 6:41

ULT	UST
And why do you look at the speck of wood that {is} in the eye of your brother, but you do not notice the log that {is} in your own eye?	*{None of you should be concerned about the small faults of another person. You should be concerned about your own serious faults.} Otherwise, that would be like noticing a speck in the eye of that person while not noticing a huge wooden plank in your own eye.*

ULT **why do you look at the speck of wood that {is} in the eye of your brother, but you do not notice the log that {is} in your own eye**
UST None of you should be concerned about the small faults of another person. You should be concerned about your own serious faults.} Otherwise, that would be like noticing a speck in the eye of that person while not noticing a huge wooden plank in your own eye
(τί & βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς)

Jesus is using this question as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [do not look at the speck in your brother's eye while ignoring the log in your own eye!]

Support Reference: Rhetorical Question

ULT **why do you look at the speck of wood that {is} in the eye of your brother**
UST None of you should be concerned about the small faults of another person & Otherwise, that would be like noticing a speck in the eye of that person
(τί & βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου)

This is a metaphor. Alternate translation: [you should not criticize the less important faults of a fellow believer]

Support Reference: Metaphor

> ULT **do you look at & your & you do not notice & your own**
> UST None of you should be concerned about & another person. You should be concerned about your own & Otherwise, that would be like noticing & that person while not noticing & your own eye
> (βλέπεις & σου & τῷ ἰδίῳ & οὐ κατανοεῖς)

Even though Jesus is still speaking to his disciples and the crowd, he is addressing an individual situation here, so **you** and **your** are singular in this verse. But if the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

> ULT **the speck of wood**
> UST the small faults & a speck
> (τὸ κάρφος)

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

Support Reference: Translate Unknowns

> ULT **of your brother**
> UST another person & that person
> (τοῦ ἀδελφοῦ σου)

The term **brother** refers to a fellow believer in Jesus. Alternate translation: [of a fellow believer]

Support Reference: Metaphor

> ULT **of & brother**
> UST another person & that person
> (τοῦ ἀδελφοῦ)

This fellow believer could be either a man or a woman, so be sure that this is clear in your translation, for example, by using both the masculine and feminine forms of the word for "believer."

Support Reference: When Masculine Words Include Women

ULT **but you do not notice the log that {is} in your own eye**
UST You should be concerned about your own serious faults & while not noticing a huge wooden plank in your own eye
(τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς)

This phrase is a metaphor. Alternate translation: [while ignoring your own serious faults]

Support Reference: Metaphor

ULT **the log that {is} in your own eye**
UST your own serious faults & a huge wooden plank in your own eye
(τὴν & δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ)

A **log** could not literally go into a person's eye. Jesus is exaggerating to emphasize his point and make it memorable. Alternate translation: [your own serious faults]

Support Reference: Hyperbole

ULT **log**
UST serious faults & a huge wooden plank
(δοκὸν)

You could translate this with the term for the kind of long, large piece of **wood** that people in your culture would encounter. Or if your readers would not be familiar with **wood**, you could use a general expression. Alternate translation: [beam] or [plank] or [large object]

Support Reference: Translate Unknowns

Luke 6:42

ULT	UST
How can you say to your brother, ‘Brother, let me take out the speck of wood that {is} in your eye,’ you yourself not seeing the log in your eye? You hypocrite! First take out the log from your eye, and then you will see clearly to take out the speck of wood {that is} in the eye of your brother.	*You should not tell another believer, ‘Friend, let me help you correct your faults,’ when you have not dealt with your own faults yet. If you do that, you are a hypocrite! You should first {stop committing your own sins. That will be like} removing a large plank from your own eye. Then, as a result, you will have the spiritual insight you need to help others get rid of the {smaller faults that are like} little specks in their eyes.*

ULT **How can you say to your brother**
UST You should not tell another believer
(πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου)

Jesus is speaking to his disciples and the crowd, but he is addressing an individual situation, so **you** and **your** are singular here. (The terms **you**, **your**, and **yourself** are also singular throughout the rest of this verse, because either Jesus is addressing an individual situation, or one person is addressing another in fictional dialogue.) If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **How can you say**
UST You should not tell
(πῶς δύνασαι λέγειν)

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

Support Reference: Rhetorical Question

ULT **to your brother, ‘Brother, let**
UST another believer, ‘Friend, let me
(τῷ ἀδελφῷ σου, ἀδελφέ, ἄφες)

The term **Brother** means a fellow believer in Jesus. So in its first instance here, you could translate the term the way you did in 6:41. But since it is realistic that in dialogue one believer might address another believer as **Brother** or “Sister,” you could retain the figurative term in its second instance. Alternate translation: [to a fellow believer, ‘Brother,’ or ‘Sister, let]

Support Reference: Metaphor

ULT **let me take out the speck of wood that {is} in your eye**
UST let me help you correct your faults
(ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου)

This is a metaphor. Alternate translation: [let me help you correct some of your faults]

Support Reference: Metaphor

ULT **you yourself not seeing the log in your eye**
UST when you have not dealt with your own faults yet
(αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων)

This phrase is a metaphor. Alternate translation: [you yourself are not correcting your own serious faults]

Support Reference: Metaphor

ULT **the log in your eye**
UST your & faults
(τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν)

A **log** could not literally go into a person's eye. Jesus is continuing to exaggerate to emphasize his point and make it memorable. Alternate translation: [your own serious faults]

Support Reference: Hyperbole

ULT **First take out the log from your eye**
UST You should first {stop committing your own sins. That will be like} removing a large plank from your own eye
(ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ)

This phrase is a metaphor. Alternate translation: [First recognize and correct your own serious faults]

Support Reference: Metaphor

ULT **to take out the speck of wood {that is} in the eye of your brother**
UST to help others get rid of the {smaller faults that are like} little specks in their eyes
(τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν)

This phrase is a metaphor. Alternate translation: [to help a fellow believer correct his or her faults]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
me take out	help you correct
You hypocrite	If you do that, you are a hypocrite
take out	stop committing & removing
to take out	to help & get rid of

Luke 6:43

ULT	UST
For there is no good tree that produces rotten fruit, nor, on the other hand, any rotten tree that produces good fruit.	*Everyone knows that healthy trees do not produce bad fruit and unhealthy trees do not produce good fruit.*

ULT **For**
UST Everyone knows that
(γάρ)

Jesus uses the word **For** to introduce the reason for what he said in the previous sentence. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For there is no good tree that produces rotten fruit, nor, on the other hand, any rotten tree that produces good fruit**
UST Everyone knows that healthy trees do not produce bad fruit and unhealthy trees do not produce good fruit
(οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν; οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν)

Jesus is twice using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [For a healthy tree naturally produces good fruit and, on the other hand, an unhealthy tree naturally produces bad fruit]

Support Reference: Litotes

ULT **For there is no good tree that produces rotten fruit, nor, on the other hand, any rotten tree that produces good fruit**
UST Everyone knows that healthy trees do not produce bad fruit and unhealthy trees do not produce good fruit
(οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν; οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν)

This is a metaphor. Alternate translation: [For a person of good character naturally says and does helpful things but, on the other hand, a person of bad character naturally says and does harmful things]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
good	healthy
fruit	fruit
good	good
fruit	fruit

Luke 6:44

ULT	UST
For each tree is known by {its} own fruit. For they do not gather figs from a thornbush, nor do they gather grapes from a briar bush.	*You can tell what a person is like inside by the things that they do. {Then you know what to expect from them. You would not look for kindness or good advice from someone who does bad things.} That would be like looking for figs on a thornbush or looking for grapes on a bramble vine.*

ULT each tree is known by {its} own fruit
UST You can tell what a person is like inside by the things that they do & you know what to expect from them
(ἕκαστον & δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται)

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: [people recognize a tree by the fruit that it bears]

Support Reference: Active or Passive

ULT each tree is known by {its} own fruit
UST You can tell what a person is like inside by the things that they do & you know what to expect from them
(ἕκαστον & δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται)

This phrase is a metaphor. Alternate translation: [each person's words and actions reveal his or her character]

Support Reference: Metaphor

ULT For they do not gather figs from a thornbush, nor do they gather grapes from a briar bush
UST You would not look for kindness or good advice from someone who does bad things.} That would be like looking for figs on a thornbush or looking for grapes on a bramble vine
(οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν)

These two phrases mean the same thing. Jesus is using repetition for emphasis and to capture the interest of his listeners. You do not need to put both phrases in your translation if that might be confusing for your readers. Instead, you could combine them into a single general expression. Alternate translation: [people do not collect the kind of fruit that grows on a tree or a vine from a small, thorny bush]

Support Reference: Parallelism

> ULT **a thornbush**
> UST someone who does bad things & a thornbush
> (ἀκανθῶν)

The word **thornbush** refers to a kind of plant that has sharp protective spines on its stem. If your readers would not know what a **thornbush** is, in your translation you could use the name of another plant that does not produce edible fruit.

Support Reference: Translate Unknowns

> ULT **a briar bush**
> UST a bramble vine
> (βάτου)

The term **briar bush** refers to a kind of plant that has thorny stems growing in dense clusters. If your readers would not know what a **briar bush** is, in your translation you could use the name of another plant that does not produce edible fruit.

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
is known	You can tell what & is like inside & you know what to expect from them
fruit	by the things that they do
figs	kindness & figs
a thornbush	someone who does bad things & a thornbush
grapes	good advice & grapes

Luke 6:45

ULT	UST
The good man from the good treasure of his heart produces {what is} good, and the evil man from evil produces {what is} evil. For out of the abundance of the heart his mouth speaks.	*Good people do good things because they think good things. Evil people do evil things because they think evil things. This is because people speak and act based on what they are thinking about."*

ULT **The good man**
UST Good people
(ὁ ἀγαθὸς ἄνθρωπος)

Here, the word **man** refers to any person, male or female. Alternate translation: [A righteous person] or [A moral person]

Support Reference: When Masculine Words Include Women

ULT **from the good treasure of his heart**
UST because they think good things
(ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας)

Jesus is speaking of the good thoughts of a righteous person as if they were treasures stored deep inside that person. Alternate translation: [from the good things that he keeps deep inside himself] or [from the good things that he values deeply]

Support Reference: Metaphor

ULT **of his heart**
UST because they think good things
(τῆς καρδίας)

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

Support Reference: Metaphor

ULT **produces {what is} good**
UST do good things
(προφέρει τὸ ἀγαθόν)

Producing what is **good**, the way a tree would produce fruit, is a metaphor for doing what is good. Alternate translation: [does what is good]

Support Reference: Metaphor

> ULT **from evil**
> UST because they think evil things
> (ἐκ τοῦ πονηροῦ)

For rhetorical purposes, Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. The meaning can be inferred from earlier in the sentence. Alternate translation: [from the evil treasure of his heart]

Support Reference: Ellipsis

> ULT **from evil**
> UST because they think evil things
> (ἐκ τοῦ πονηροῦ)

Once the meaning is inferred, it is clear that Jesus is speaking of the **evil** thoughts of a wicked person as if they were treasures stored deep inside that person, and of the **heart** to represent the thoughts and emotions. Alternate translation: [from the evil things that he keeps deep inside himself] or [from the evil things that he values deeply]

Support Reference: Metaphor

> ULT **For out of the abundance of the heart his mouth speaks**
> UST This is because people speak and act based on what they are thinking about
> (ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ)

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

Support Reference: Metaphor

> ULT **For out of the abundance of the heart his mouth speaks**
> UST This is because people speak and act based on what they are thinking about
> (ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ)

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

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
good	Good
good	because they think good things
good	good things
evil man	Evil people
evil	because they think evil things
evil	evil things

Luke 6:46

ULT	UST
And why do you call me, ‘Lord, Lord,’ but not do what I say?	*{Jesus said to the people,} “Why do you call me ‘Lord’ when you do not obey what I tell you to do?*

ULT **And why do you call me, ‘Lord, Lord,’ but not do what I say**
UST Jesus said to the people,} “Why do you call me ‘Lord’ when you do not obey what I tell you to do
(τί δέ με καλεῖτε Κύριε, Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω)

The repetition of these words indicates that these people regularly called Jesus **Lord**. Alternate translation: [And why are you always calling me ‘Lord’ when you do not do what I tell you?’]

TRANSLATION WORDS

ULT	UST
do you call	you call
Lord	Lord
Lord	Lord

Luke 6:47

ULT	UST
Everyone coming to me and hearing my words, and doing them, I will show you what he is like.	*Let me tell you what people are like who come to me, hear my teachings, and obey them.*

ULT **Everyone coming to me and hearing my words, and doing them, I will show you what he is like**
UST Let me tell you what people are like who come to me, hear my teachings, and obey them
(πᾶς ὁ ἐρχόμενος πρός με, καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος)

If it would be helpful in your language, you could move the last phrase to the beginning of the verse. Alternate translation: [I will tell you what every person is like who comes to me and hears my words and puts them into practice]

ULT **my words**
UST my teachings
(μου τῶν λόγων)

Jesus uses the term **words** to refer to the teachings he is giving by using words. Alternate translation: [my teachings]

Support Reference: Metonymy

ULT **I will show you what he is like**
UST Let me tell you what & are like
(ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος)

Jesus says this to introduce the simile in the next verse.

Support Reference: Simile

Luke 6:48

ULT	UST
He is like a man building a house, who dug down and dug deep and laid a foundation on the rock. Then a flood having come, the torrent of water flowed against that house, but it could not shake it, because it had been built well.	*Such people are like a person who dug deep into the ground to prepare to build his house. He made sure to build the foundation {for the house} on solid rock. Then there was a flood. A torrent of water was beating against that house. But it could not destroy it, because the person had built the house on a solid foundation.*

ULT **a man building a house**
UST a person & to prepare to build his house
(ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν)

Here Jesus is using **man** in the generic sense. Alternate translation: [a person building a house]

Support Reference: When Masculine Words Include Women

ULT **dug down and dug deep and laid a foundation on the rock**
UST dug deep into the ground & He made sure to build the foundation {for the house} on solid rock
(ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν)

The **foundation** is the part of a **house** that connects it to the ground. People in Jesus' time dug down into the ground until they reached a layer of solid **rock**, and then they began to build **on the rock**. You could describe this more fully in your translation. Alternatively, if the people of your culture would not be familiar with laying the **foundation** of a **house** on bedrock, you could instead describe how they would ensure that a dwelling was safe and stable. Alternate translation: [dug down deep enough to reach a layer of solid rock and set the foundation of the house on it]

Support Reference: Translate Unknowns

ULT **dug down and dug deep**
UST dug deep into the ground
(ἔσκαψεν καὶ ἐβάθυνεν)

This phrase expresses a single idea by using two words connected with **and**. The expression **dug deep** tells what goal the person had when he or she **dug down**. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [dug down deep enough]

Support Reference: Hendiadys

ULT **the rock**
UST solid rock
(τὴν πέτραν)

This means the layer of hard **rock** that lies deep under the soil. Alternate translation: [bedrock]

Support Reference: Translate Unknowns

ULT **torrent of water**
UST torrent of water
(ποταμὸς)

Alternate translation: [floodwaters]

ULT **flowed against**
UST was beating
(προσέρηξεν)

Alternate translation: [crashed against]

ULT **it could not shake it**
UST it could not destroy it
(οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν)

Jesus is describing what the waters would do at first to represent what they would ultimately do if they could. This meaning is clear from what he says in the next verse. Alternate translation: [it could not destroy it]

Support Reference: Metonymy

ULT **because it had been built well**
UST because the person had built the house on a solid foundation
(διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [because the person had built it well]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
a house	his house
a foundation	the foundation {for the house
a flood	a flood
house	against & house
well	the person had built & on a solid foundation

Luke 6:49

ULT	UST
But the one having heard and not having done, he is like a man having built a house on the ground without a foundation, against which the torrent of water flowed, and immediately it collapsed, and the ruin of that house was great.”	*But some people who hear my teachings do not obey them. They are like a person who built a house on top of the ground without digging a foundation first. When the floodwaters came, it collapsed immediately. The waters destroyed that house completely.”*

ULT **But**
UST But
(δὲ)

Jesus uses the word **But** to draw a strong contrast to the previous person who built with a foundation. Alternate translation: [However]

Support Reference: Connect — Contrast Relationship

ULT **the one having heard and not having done**
UST some people who hear my teachings do not obey them
(ὁ & ἀκούσας καὶ μὴ ποιήσας)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from 6:47. Alternate translation: [anyone who hears my teachings but does not put them into practice]

Support Reference: Ellipsis

ULT **he is like**
UST They are like
(ὅμοιός ἐστιν)

Jesus says this to introduce the simile that follows in the rest of the verse.

Support Reference: Simile

ULT **a man having built a house**
UST a person who built a house
(ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν)

Here Jesus is using **man** in the generic sense. Alternate translation: [a person who built a house]

Support Reference: When Masculine Words Include Women

ULT **on the ground without a foundation**
UST on top of the ground without digging a foundation first
(ἐπὶ τὴν γῆν χωρὶς θεμελίου)

The phrase **on the ground without a foundation** refers to the same method of building as in 6:48. You could describe this more fully in your translation. Alternatively, if the people of your culture would not be familiar with that building method, you could use the same image for creating a stable building that you used there in your translation. Alternate translation: [without digging down first to create a foundation]

Support Reference: Translate Unknowns

ULT **against which the torrent of water flowed**
UST When the floodwaters came
(ᾗ προσέρρηξεν ὁ ποταμός)

In this context, the word **flowed** indicates violent impact. It may be helpful to begin a new sentence here. Alternate translation: [The floodwaters crashed against it]

ULT **it collapsed**
UST it collapsed
(συνέπεσεν)

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

ULT **the ruin of that house was great**
UST The waters destroyed that house completely
(ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα)

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

TRANSLATION WORDS

ULT	UST
a house	a house
a foundation	digging a foundation
ruin	The waters destroyed & completely
of & house	house

Luke 7

Luke 7 Introduction

Luke 7 Chapter Introduction

Structure and Formatting

1. Jesus does miracles in Capernaum and Nain (7:1–17)
2. Jesus responds to messengers from John the Baptist and then teaches about John (7:18–35)
3. A woman anoints Jesus with perfume (7:36–50)

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. ULT does this with the quoted material in 7:27.

Religious and Cultural Concepts in This Chapter

Centurion

A centurion was a Roman military commander. The centurion who asked Jesus to heal his slave (Luke 7:2) was doing some unusual things. A Roman soldier, especially an officer, would almost never go to a Jew for help, and most wealthy people did not love or care for their slaves. (See: centurion and faith)

John’s Baptism

This chapter refers again to the baptism of John (7:29). John baptized people who wanted to show that they knew they were sinners and that they were sorry for their sin. (See: repent, repentance and sin, sinful, sinner, sinning)

“Sinners”

In 7:34, Jesus describes how the Pharisees said he was a friend of “sinners.” That was the name that the Pharisees used for people whom they thought were disobeying the law of Moses. In reality, it was the Pharisees who were sinful, since they rejected Jesus, the Savior whom God had sent. This situation can be understood as irony. (See: Irony)

Washing feet

The feet of the people in the ancient Near East were very dirty because they wore sandals and the roads and trails were dusty in the dry season and muddy in the wet season. Only slaves washed other people’s feet. The woman who washed Jesus’ feet was showing him great honor.

Luke 7:1

ULT	UST
When he had finished all his words in the hearing of the people, he entered into Capernaum.	*After Jesus finished saying all these things to the people who were listening, he went to the town of Capernaum.*

ULT his words
UST saying & these things
(τὰ ῥήματα αὐτοῦ)

Luke is using the term **words** to describe the things that Jesus taught by using words. Alternate translation: [his teaching]

Support Reference: Metonymy

ULT in the hearing of the people
UST to the people who were listening
(εἰς τὰς ἀκοὰς τοῦ λαοῦ)

This phrase is an idiom. Alternate translation: [as the people were listening]

Support Reference: Idiom

ULT he entered into Capernaum
UST he went to the town of Capernaum
(εἰσῆλθεν εἰς Καφαρναούμ)

This reference to a location, **Capernaum**, introduces a new event in the story. Alternate translation: [he went into the city of Capernaum]

Support Reference: Introduction of a New Event

TRANSLATION WORDS

ULT	UST
Capernaum	the town of Capernaum

Luke 7:2

ULT	UST
And a certain servant of a centurion, who was highly regarded by him, being sick, was about to die.	*In that town there was a centurion in the Roman army who had a slave who was dear to him. This slave was so sick that he was about to die.*

ULT **And**
UST In that town there was
(δέ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **who was highly regarded by him**
UST who had a slave who was dear to him
(ὃς ἦν αὐτῷ ἔντιμος)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [whom the centurion greatly valued]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
a & servant	slave
of a centurion	a centurion in the Roman army
highly regarded	dear

Luke 7:3

ULT	UST
And having heard about Jesus, he sent elders of the Jews to him, asking him to come so that he might save his servant.	*When the centurion heard about Jesus, he sent some Jewish elders to Jesus to ask him to come and heal his slave.*

> ULT **asking him to come so that he might save**
> UST to ask him to come and heal
> (ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ)

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

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
elders	some & elders
of the Jews	Jewish
asking	to ask
servant	slave

Luke 7:4

ULT	UST
And the ones having come to Jesus asked him earnestly, saying, “He is worthy that you will grant this to him,	*When they came to Jesus, they earnestly asked him {to help the centurion’s slave}. They said, “He deserves to have you do this for him,*

ULT asked him earnestly
UST they earnestly asked him {to help the centurion’s slave
(παρεκάλουν αὐτὸν σπουδαίως)

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

ULT He is worthy
UST He deserves
(ἄξιός ἐστιν)

Here the pronoun **He** refers to the centurion, not the servant. Alternate translation: [This centurion is worthy] or [This centurion deserves]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
asked	they & asked & to help the centurion’s slave

Luke 7:5

ULT	UST
because he loves our nation, and he built the synagogue for us.”	*because he loves our people and he built our synagogue for us.”*

ULT **our nation**
UST our people & our
(τὸ ἔθνος ἡμῶν)

Here, **our nation** refers to the Jewish people. Since the elders are speaking to Jesus as a fellow Jew, the word **our** would be inclusive, if your language marks that distinction. Alternate translation: [our people]

Support Reference: Exclusive and Inclusive ‘We’

TRANSLATION WORDS

ULT	UST
he loves	he loves
nation	people
synagogue	synagogue

Luke 7:6

ULT	UST
And Jesus went with them. But he already not being far away from the house, the centurion sent friends, saying to him, “Lord, do not trouble yourself, because I am not worthy that you might enter under my roof.	*So Jesus went with them {to the officer’s house}. When he was almost there, the officer sent some friends to give this message to Jesus: “Lord, do not go to the trouble {of coming here}, since I am not worthy to have you come into my house.*

ULT **And**
UST So
(δὲ)

Here, **And** could mean: (1) Jesus went with the elders because they pleaded with him. Alternate translation, as in UST: [So]; (2) Jesus went with the elders after they pleaded with him. Alternate translation: [Then]

Support Reference: Connect — Reason-and-Result Relationship

ULT **went**
UST went & to the officer’s house
(ἐπορεύετο)

Alternate translation: [went along]

ULT **he already not being far away from the house**
UST he was almost there
(ἤδη & αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας)

Luke is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [when he was already near the house]

Support Reference: Litotes

ULT **do not trouble yourself**
UST do not go to the trouble {of coming here
(μὴ σκύλλου)

The centurion is speaking politely to Jesus through these friends. Alternate translation: [I do not want to make you go out of your way]

> ULT **you might enter under my roof**
> UST to have you come into my house
> (ὑπὸ τὴν στέγην μου εἰσέλθῃς)

The phrase **come under my roof** is an idiom that means “come into my house.” If your language has an idiom that means “come into my dwelling,” consider using it here in your translation.

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
house	was almost there
centurion	officer
Lord	Lord
do & trouble yourself	do & go to the trouble {of coming here

Luke 7:7

ULT	UST
Therefore I did not even consider myself worthy to come to you. But speak with a word and let my servant be healed.	*That is why I did not feel that I was worthy to come to you in person. I knew that you could heal my dear slave just by speaking {a command}.*

> ULT **speak with a word**
> UST by speaking {a command
> (εἰπὲ λόγῳ)

The centurion recognized that Jesus could heal the servant just by speaking. He understood Jesus did not need to travel all the way to his home. The term **word** expresses the means by which Jesus would speak. Alternate translation: [just give a command]

Support Reference: Metonymy

> ULT **my servant**
> UST my dear slave
> (ὁ παῖς μου)

This is not the same word for **servant** that Luke and the centurion use in the rest of this passage. This word ordinarily means “boy.” This may indicate that the servant was young, or it may show the centurion’s affection for him. Alternate translation: [my young servant] or [my dear servant]

TRANSLATION WORDS

ULT	UST
servant	slave

Luke 7:8

ULT	UST
For I also am a man placed under authority, having soldiers under me, and I say to this one, ‘Go,’ and he goes; and to another one, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does {it}.”	*{I know that you can do this} because I myself am a man who must obey the orders of my superiors. I also have soldiers who must obey my orders. When I say to one of them, ‘Go!’ he goes. When I say to another one, ‘Come!’ he comes. When I say to my slave, ‘Do this!’ he does it.”*

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

UST I myself am a man who must obey the orders of my superiors. I also have soldiers who must obey my orders

(καὶ & ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [I also have someone in authority over me, and I have soldiers under me]

Support Reference: Active or Passive

ULT **under me**

UST who must obey my orders

(ὑπ’ ἐμαυτὸν)

This is a spatial metaphor that describes the authority relationship. Alternate translation: [under my authority]

Support Reference: Metaphor

ULT **to my servant**

UST to my slave

(τῷ δούλῳ μου)

Here the word that ULT translates as **servant** is the typical word for a servant, as in 7:2 and 7:3. It is not the word that usually means “boy,” as in 7:7.

TRANSLATION WORDS

ULT	UST
authority	who must obey the orders of my superiors
soldiers	soldiers
to & servant	to & slave

Luke 7:9

ULT	UST
And Jesus, having heard this, marveled at him, and turning to the crowd following him, he said, “I say to you, not even in Israel have I found such faith.”	*When Jesus heard what the officer had said, he was amazed at him. Then he turned to the crowd that was with him and said, “Let me tell you, I have not met any Israelite who trusts me as much as this Gentile does!”*

ULT **marveled at him**
UST he was amazed at him
(ἐθαύμασεν αὐτόν)

The pronoun **him** refers to the centurion. Alternate translation: [he was amazed at the centurion]

Support Reference: Pronouns — When to Use Them

ULT **I say to you**
UST Let me tell you
(λέγω ὑμῖν)

Jesus says this to emphasize what he is about to tell the people in the crowd. Alternate translation: [Now listen to this carefully]

ULT **not even in Israel have I found such faith**
UST I have not met any Israelite who trusts me as much as this Gentile does
(οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον)

The implication is that Jesus expected Jewish people to have this kind of **faith**, but they did not. He did not expect Gentiles to have this kind of **faith**, yet this man did. It may be helpful to say this explicitly in your translation. Alternate translation: [I have not found anyone among the Israelites who trusts me as much as this Gentile does]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not even in Israel**
UST not & any Israelite
(οὐδὲ ἐν τῷ Ἰσραὴλ)

Jesus used the name of the nation, **Israel**, to represent the people who belong to that nation. Alternate translation: [not even in any Israelite]

Support Reference: Metonymy

> ULT **have I found such faith**
> UST I have & met & who trusts me as much as this Gentile does
> (τοσαύτην πίστιν εὗρον)

Here, **found** is an idiom. The word does not suggest that Jesus was searching for something he had lost. Alternate translation: [have I encountered such faith]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Israel	any Israelite
faith	who trusts me

Luke 7:10

ULT	UST
And having returned to the house, the ones having been sent found the servant was well.	*When the friends who had come from the centurion returned to his house, they found that the slave was in good health again.*

ULT the ones having been sent
UST the friends who had come from the centurion
(οἱ πεμφθέντες)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [the friends whom the Roman officer had sent to Jesus]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
house	house
servant	slave

Luke 7:11

ULT	UST
And it happened on the next day that he went into a city called Nain, and his disciples and a great crowd were going with him.	*Soon after that Jesus traveled to the town of Nain. His disciples and a large crowd went with him.*

ULT **And it happened & that**
UST Soon after that
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT **on the next day**
UST Soon after that
(ἐν τῷ ἑξῆς)

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

Support Reference: Idiom

ULT **Nain**
UST Nain
(Ναΐν)

Nain is the name of a city.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
called	of
disciples	disciples

Luke 7:12

ULT	UST
And as he approached the gate of the city, and behold, one that had died was being carried out, the one and only son of his mother (and she was a widow), and a rather large crowd from the city was with her.	*As Jesus came near to the town gate, he saw a large crowd coming out of the town. A man had just died, and they were carrying him out to bury him. His mother was in the crowd. She was a widow, and he had been her only son. {He had taken care of her while he was alive.}*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Background Information

ULT **behold**
UST he saw & coming out
(ἰδοὺ)

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **one that had died was being carried out**
UST A man had just died, and they were carrying him out to bury him
(ἐξεκομίζετο τεθνηκὼς)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a man who had died, and he was being carried out of the city]

Support Reference: Introduction of New and Old Participants

> ULT **one that had died was being carried out, the one and only son of his mother**
> UST A man had just died, and they were carrying him out to bury him. His mother & and he had been her only son
> (ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ)

If it would be helpful in your language, you could express this with an active form, and you could state who was doing the action. It may be helpful to break the sentence here. Alternate translation: [people were carrying a man who had died out of the city. He was his mother's only son]

Support Reference: Active or Passive

> ULT **one that had died was being carried out, the one and only son of his mother**
> UST A man had just died, and they were carrying him out to bury him. His mother & and he had been her only son
> (ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ)

Luke assumes that his readers will know that the people were carrying the man out of the city in order to bury him. If it would be helpful to your readers, you could state that explicitly. It may be helpful to break the sentence here. Alternate translation: [people were carrying a man who had died out of the city so that they could bury his body. He was his mother's only son]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the one and only son of his mother (and she was a widow**
> UST His mother & She was a widow, and he had been her only son. {He had taken care of her while he was alive
> (μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ; καὶ αὐτὴ ἦν χήρα)

This is background information about the dead man and his mother. It may be helpful to begin a new sentence here and to introduce it in a way that shows it is background information. Alternate translation: [Now he was his mother's only son, and she was a widow]

Support Reference: Background Information

> ULT **the one and only son of his mother (and she was a widow**
> UST His mother & She was a widow, and he had been her only son. {He had taken care of her while he was alive
> (μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ; καὶ αὐτὴ ἦν χήρα)

The implication is that in this culture, when her son died, the woman lost her only means of support, since her husband had also died. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [who was his mother's only son, and she was a widow, so he had been her only means of support]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
gate	to & gate

Luke 7:13

ULT	UST
And having seen her, the Lord felt compassion for her, and said to her, “Do not weep.”	*When Jesus saw her, he had compassion for her and said to her, “Do not cry!”*

ULT the Lord
UST Jesus
(ὁ Κύριος)

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

ULT felt compassion for her
UST he had compassion for her
(ἐσπλαγχνίσθη ἐπ’ αὐτῇ)

The implication is that feeling compassion led Jesus to want to do something for this woman. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [felt very sorry for her and wanted to help her]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Lord	Jesus
felt compassion	he had compassion

Luke 7:14

ULT	UST
And having approached, he touched the bier, and the ones carrying it stood still. Then he said, “Young man, I say to you, arise.”	*Then he came close {to them} and touched the stretcher {on which the body was lying}. The men carrying it stood still. He said, “Young man, I say to you, get up!”*

ULT the bier
UST the stretcher {on which the body was lying
(τῆς σοροῦ)

The **bier** was a stretcher or bed used to move the body to the burial place. It was not necessarily something in which the body was buried. Alternate translation: [the wooden frame that was holding the body]

Support Reference: Translate Unknowns

ULT arise
UST get up
(ἐγέρθητι)

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be raised from the dead. Alternate translation: [your life is restored, so get up]

Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
carrying it	carrying it

Luke 7:15

ULT	UST
And the dead man sat up and began to speak, and he gave him to his mother.	*Then the man who had died sat up and began to talk! And Jesus led him back to his mother.*

ULT the dead man
UST the man who had died
(ὁ νεκρὸς)

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

ULT he gave him to his mother
UST Jesus led him back to his mother
(ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ)

The pronoun **he** refers to Jesus, and **him** and **his** refer to the young man. Alternate translation: [Jesus returned the young man to his mother]

Support Reference: Pronouns — When to Use Them

Luke 7:16

ULT	UST
Then fear seized all {of them}, and they were glorifying God, saying, “A great prophet has been raised among us” and “God has visited his people.”	*Everyone there was awestruck. They praised God and said {to each other}, “A great prophet has come among us!” and “God has come to care for his people!”*

ULT **fear seized all {of them**
UST Everyone there was awestruck
(ἔλαβεν & φόβος πάντας)

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

Support Reference: Personification

ULT **A great prophet has been raised among us**
UST A great prophet has come among us
(προφήτης μέγας ἠγέρθη ἐν ἡμῖν)

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

Support Reference: Idiom

ULT **A great prophet has been raised among us**
UST A great prophet has come among us
(προφήτης μέγας ἠγέρθη ἐν ἡμῖν)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [God has caused one of us to become a great prophet]

Support Reference: Active or Passive

ULT **has visited**
UST has come to care for
(ἐπεσκέψατο)

Here, **visited** is an idiom, as in 1:68 and 1:78. Alternate translation: [has come to help]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
fear	was awestruck
seized	was awestruck
they were glorifying	They praised
God	God
A & prophet	A & prophet
God	God
his people	his people

Luke 7:17

ULT	UST
And this word about him went out throughout the whole of Judea and all the surrounding region.	*Then this news about {what} Jesus {had done} spread throughout the region of Judea and all the other areas nearby.*

ULT this word about him went out
UST this news about {what} Jesus {had done} spread
(ἐξῆλθεν ὁ λόγος οὗτος & περὶ αὐτοῦ)

Luke speaks of this **word** (that is, those sayings) as if it were something that could spread around actively by itself. His expression means that people said these things about Jesus to other people, and those people then repeated them to still more people. Alternate translation: [people spread these sayings about Jesus]

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
word	news
of Judea	the region of Judea

Luke 7:18

ULT	UST
And his disciples reported to John concerning all these things. And calling two of his disciples, John	

ULT **his disciples reported to John concerning all these things**
UST QUOTE_NOT_FOUND: ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων
(ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων)

This sentence introduces a new event in the story. Alternate translation: [the disciples of John told him about all these things]

Support Reference: Introduction of a New Event

ULT **his disciples**
UST QUOTE_NOT_FOUND: οἱ μαθηταὶ αὐτοῦ
(οἱ μαθηταὶ αὐτοῦ)

The term **his** refers to John the Baptist, not to Jesus. Alternate translation: [the disciples of John]

Support Reference: Introduction of a New Event

ULT **to John**
UST QUOTE_NOT_FOUND: Ἰωάννῃ
(Ἰωάννῃ)

Luke assumes that his readers will know he is referring to **John** the Baptist. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [John the Baptist]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all these things**
UST QUOTE_NOT_FOUND: πάντων τούτων
(πάντων τούτων)

The implication is that **all these things** refers to Jesus healing the centurion's servant and restoring the life of the widow's son. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [all the things that Jesus had just done]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
disciples	QUOTE_NOT_FOUND: οἱ μαθηταὶ
reported	QUOTE_NOT_FOUND: ἀπήγγειλαν
to John	QUOTE_NOT_FOUND: Ἰωάννῃ
calling	QUOTE_NOT_FOUND: προσκαλεσάμενος
of & disciples	QUOTE_NOT_FOUND: τῶν μαθητῶν
John	QUOTE_NOT_FOUND: ὁ Ἰωάννης

Luke 7:19

ULT	UST
sent to the Lord to say, “Are you the one coming, or should we expect another?”	

ULT **the Lord**
UST QUOTE_NOT_FOUND: τὸν Κύριον
(τὸν Κύριον)

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

ULT **to say**
UST QUOTE_NOT_FOUND: λέγων
(λέγων)

Alternate translation: [to ask]

ULT **you**
UST QUOTE_NOT_FOUND: σὺ
(σὺ)

Since this question would be for Jesus alone, **you** is singular.

Support Reference: Forms of You

ULT **the one coming**
UST QUOTE_NOT_FOUND: ὁ ἐρχόμενος
(ὁ ἐρχόμενος)

This expression implicitly means “the Messiah.” If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Lord	QUOTE_NOT_FOUND: Κύριον

Luke 7:20

ULT	UST
And having come to him, the men said, “John the Baptist has sent us to you to say, ‘Are you the one coming, or should we expect another?’”	*When those two men came to Jesus, they told him, “John the Baptizer sent us to ask you, ‘Are you the one whom God promised would come? Or should we wait for someone else?’”*

ULT **the men said, “John the Baptist has sent us to you to say, ‘Are you the one coming, or should we expect another**
UST two men & they told him, “John the Baptizer sent us to ask you, ‘Are you the one whom God promised would come? Or should we wait for someone else
(οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ Βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων, σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [the men told Jesus that John the Baptist had sent them to him to ask, “Are you the one who is coming, or should we expect someone else] or [the men said, “John the Baptist has sent us to you to ask if you are the one who is coming, or whether we should expect someone else.”]

Support Reference: Quotes within Quotes

ULT **to say**
UST to ask you
(λέγων)

Alternate translation: [to ask]

ULT **you**
UST you
(σὺ)

Since this question is for Jesus alone, **you** is singular.

Support Reference: Forms of You

ULT **the one coming**
UST the one whom God promised would come
(ὁ ἐρχόμενος)

This expression means “the Messiah.” If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
John the Baptist	John the Baptizer

Luke 7:21

ULT	UST
In that hour he healed many from sicknesses and afflictions and evil spirits, and to many blind {people} he granted to see.	*At that same time Jesus was healing many people from sicknesses and serious diseases, and he was delivering them from evil spirits. He also gave many blind people the ability to see again.*

ULT **In that hour**
UST At that same time
(ἐν ἐκείνῃ τῇ ὥρᾳ)

Here Luke uses the term **hour** to refer to a specific time. Alternate translation: [At that time]

Support Reference: Idiom

ULT **he healed many from sicknesses and afflictions and evil spirits**
UST Jesus was healing many people from sicknesses and serious diseases, and he was delivering them from evil spirits
(ἐθεράπευσεν πολλοὺς ἀπὸ νόσων, καὶ μαστίγων, καὶ πνευμάτων πονηρῶν)

Here Luke is telling the story in a compressed way, and he does not distinguish clearly between healing of sickness and deliverance from evil spirits. If it would be helpful to your readers, you could make that distinction more explicitly. Alternate translation: [he healed many people of sicknesses that they were suffering from, and he drove evil spirits out of many people]

Support Reference: Ellipsis

ULT **sicknesses and afflictions**
UST sicknesses and serious diseases
(νόσων, καὶ μαστίγων)

The phrase **sicknesses and afflictions** expresses a single idea by using two words connected with **and**. The word **afflictions** describes the effect of the **sicknesses** on the people who had them. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [sicknesses that they were suffering from]

Support Reference: Hendiadys

ULT **to many blind {people} he granted to see**
UST He & gave many blind people the ability to see again
(τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν)

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

TRANSLATION WORDS

ULT	UST
hour	time
afflictions	serious diseases
evil	evil
evil spirits	evil spirits

Luke 7:22

ULT	UST
And answering, he said to them, “Having gone, report to John what you have seen and heard: the blind see again, the lame walk, lepers are cleansed and the deaf hear, the dead are raised, the poor are being told the gospel.	*So he answered those two men, “Go back and report to John what you have seen and heard. People who were blind are now seeing. People who were lame are now walking. People who had skin diseases no longer have them. People who were deaf can now hear. People who were dead have come back to life. I am proclaiming good news to poor people.”*

ULT **answering, he said to them**
UST he answered those two men
(ἀποκριθεὶς εἶπεν αὐτοῖς)

Together the words **answering** and **said** mean that after healing and delivering many people, Jesus responded to the question that John’s messengers had asked him. Alternate translation: [Jesus responded to the messengers whom John had sent]

Support Reference: Hendiadys

ULT **Having gone & you have seen**
UST Go back & you have seen
(πορευθέντες & εἴδετε)

Since Jesus is speaking to two men, **you** would be dual, if your language uses that form. Otherwise, the word would be plural.

Support Reference: Forms of ‘You’ — Dual/Plural

ULT **lepers are cleansed & the dead are raised, the poor are being told the gospel**
UST People who had skin diseases no longer have them & People who were dead have come back to life. I am proclaiming good news to poor people
(λεπροὶ καθαρίζονται & νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται)

If it would be helpful in your language, you could express all of these things with active forms. Alternate translation: [people who had leprosy no longer have that disease … people who were dead are coming back to life, poor people are hearing the good news]

Support Reference: Active or Passive

ULT lepers are cleansed
UST People who had skin diseases no longer have them
(λεπροὶ καθαρίζονται)

As in 5:12, since the lepers were unclean because of their leprosy, the implication is that Jesus healed them from the disease. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [people who had leprosy no longer have that disease]

Support Reference: Assumed Knowledge and Implicit Information

ULT the deaf & the dead & the poor
UST People who were deaf & People who were dead & to poor people
(κωφοὶ & νεκροὶ & πτωχοὶ)

Luke is using these adjectives as nouns. If your language does not use adjectives that way, you can translate them with noun phrases. Alternate translation: [people who were deaf ... people who were dead ... poor people]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
report	and report
to John	to John
lepers	People who had skin diseases

Luke 7:23

ULT	UST
And blessed is whoever is not caused to stumble on me.”	*{And also tell him,} “God will bless anyone who {sees what I do and hears what I teach and} continues to believe in me.”*

ULT blessed is whoever is not caused to stumble on me
UST God will bless anyone who {sees what I do and hears what I teach and} continues to believe in me
(μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [God will bless the person who always continues to trust me]

Support Reference: Active or Passive

ULT is not caused to stumble on me
UST and} continues to believe in me
(μὴ σκανδαλισθῇ ἐν ἐμοί)

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

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
blessed	God will bless anyone

Luke 7:24

ULT	UST
Then after the messengers of John had gone away, he began to say to the crowds concerning John, “What did you go out into the wilderness to see? A reed shaken by the wind?	*When the men whom John had sent left, Jesus began to talk to the crowd of people about John. He said, “What did you go into the wilderness to see? A thin stalk of a plant shaken by the wind?*

ULT he began to say
UST Jesus began to talk
(ἤρξατο λέγειν)

Here the pronoun **he** refers to Jesus. Alternate translation: [Jesus began to say]

Support Reference: Pronouns — When to Use Them

ULT What did you go out into the wilderness to see? A reed shaken by the wind
UST He said, “What did you go into the wilderness to see? A thin stalk of a plant shaken by the wind
(τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι? κάλαμον ὑπὸ ἀνέμου σαλευόμενον)

Jesus is using these questions as a teaching tool. If it would be helpful to your readers, you could show that consequently he expects a negative answer. You could also translate these words as a statement. Alternate translation: [Did you go out into the wilderness just to see a reed that the wind was shaking? Of course not!] or [Surely you did not go out into the wilderness just to see a reed that the wind was shaking.]

Support Reference: Rhetorical Question

ULT A reed shaken by the wind
UST A thin stalk of a plant shaken by the wind
(κάλαμον ὑπὸ ἀνέμου σαλευόμενον)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [A reed that the wind was shaking?]

Support Reference: Active or Passive

> ULT **A reed shaken by the wind**
> UST A thin stalk of a plant shaken by the wind
> (κάλαμον ὑπὸ ἀνέμου σαλευόμενον)

The implication seems to be that a **reed** swaying in the breeze by the banks of the Jordan River is a commonplace sight that no one would make a trip out into the desert just to see. Alternate translation: [An ordinary thing such as a reed that the wind was shaking?]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
messengers	whom & had sent
of John	John
John	John
wilderness	wilderness
A reed	A thin stalk of a plant

Luke 7:25

ULT	UST
But what did you go out to see? A man dressed in soft clothes? Behold, the ones in expensive clothing and living in luxury are in kings' palaces.	*But what did you go out to see? A man wearing fancy clothing? Listen, those who wear splendid clothes and who have the best of everything live in kings' palaces.*

ULT But what did you go out to see? A man dressed in soft clothes
UST But what did you go out to see? A man wearing fancy clothing
(ἀλλὰ τί ἐξήλθατε ἰδεῖν? ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον)

Jesus is using these questions as a teaching tool. If it would be helpful to your readers, you could show that consequently he expects a negative answer. You could also translate these words as a statement. Alternate translation: [Did you go out to see a man wearing splendid clothing? Of course not!] or [You certainly did not go out to see a man wearing splendid clothing.]

Support Reference: Rhetorical Question

ULT A man dressed in soft clothes
UST A man wearing fancy clothing
(ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον)

Luke assumes that readers will know that John wore crude, rugged clothing. Like his residence in the desert, his clothing was a symbolic protest against the established order. As such, it would have been offensive rather than attractive. So no one would have gone out to see a person dressed that way. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [A man wearing splendid clothing? You would not have gone to hear John if that was what you wanted to see.]

Support Reference: Assumed Knowledge and Implicit Information

ULT dressed in soft clothes
UST wearing fancy clothing
(ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον)

The term **soft clothes** refers to luxurious clothes, since normal clothing was rough. Alternate translation: [wearing splendid clothing]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **dressed in soft clothes**
> UST wearing fancy clothing
> (ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [wearing splendid clothing]

Support Reference: Active or Passive

> ULT **Behold**
> UST Listen
> (ἰδοὺ)

Jesus uses the term **Behold** to get the crowd to focus their attention on what he is about to say. Alternate translation: [Listen carefully now]

Support Reference: Metaphor

> ULT **kings’ palaces**
> UST kings’ palaces
> (τοῖς βασιλείοις)

The word **palaces** refers to large, elaborate houses where kings or queens would live. The implication is that a celebrity watcher might go to a palace to try to catch a glimpse of royalty. But certainly no one would go out into the desert to try to see someone famous.

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
kings’ palaces	kings’ palaces

Luke 7:26

ULT	UST
But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.	*Then what did you go out there to see? A prophet? Yes{, that is who John is}! But I tell you that John is more significant than an ordinary prophet.*

ULT But what did you go out to see? A prophet
UST Then what did you go out there to see? A prophet
(ἀλλὰ τί ἐξήλθατε ἰδεῖν? προφήτην)

Jesus is giving the answer to the repeated question that he has been using as a teaching tool. If it would be helpful to your readers, you could show that this time the question leads to a positive answer. You could also translate this as a statement. Alternate translation: [Did you go out to see a prophet? Yes, that was why!] or [You actually went out to see a prophet.]

Support Reference: Rhetorical Question

ULT Yes, I say to you
UST Yes{, that is who John is}! But I tell you
(ναί, λέγω ὑμῖν)

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

ULT more than a prophet
UST that John is more & than an ordinary prophet
(περισσότερον προφήτου)

This phrase is an idiom that means that John was indeed a prophet, but that he was even greater than a typical prophet. Alternate translation: [not just an ordinary prophet]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
A prophet	A prophet
a prophet	an ordinary prophet

Luke 7:27

ULT	UST
This is he concerning whom it is written, ‘Behold, I am sending my messenger before your face, who will prepare your way before you.’	*He is the one about whom the prophet wrote long ago: ‘See, I am sending my messenger ahead of you. He will prepare people for your coming.’*

ULT **This is he concerning whom it is written**
UST He is the one about whom the prophet wrote long ago
(οὗτός ἐστιν περὶ οὗ γέγραπται)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [This is the one about whom one of the prophets wrote] or [John is the one about whom the prophet Malachi wrote]

Support Reference: Active or Passive

ULT **Behold**
UST See
(ἰδοὺ)

God, speaking through the prophet Malachi, uses the term **Behold** to emphasize the importance of what he is about to say. Alternate translation: [Now pay attention]

Support Reference: Metaphor

ULT **before your face**
UST ahead of you
(πρὸ προσώπου σου)

Here, **face** means the front of a person. Alternate translation, as in UST: [ahead of you]

Support Reference: Metaphor

ULT **your & your**
UST of you & people for your coming
(σου & σου)

The words **your** and **you** are singular in both cases because God is speaking to the Messiah individually in the quotation.

Support Reference: Forms of You

> ULT **who will prepare your way before you**
> UST He will prepare people for your coming
> (ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου)

As in 3:4, to make a **way** or a road is a figurative expression that means to help people get ready for the coming of the Messiah. Alternate translation: [who will help people get ready for you to come]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
messenger	messenger

Luke 7:28

ULT	UST
I say to you, among those born of women, no one is greater than John, but the least in the kingdom of God is greater than he.”	*I tell you that of all the people who have ever lived, there is no one greater than John. Yet the most insignificant people whose lives God is ruling are greater than John.”*

ULT I say to you
UST I tell you that
(λέγω ὑμῖν)

Jesus uses this phrase to focus the crowd’s attention on what he will say next. Alternate translation: [Now listen carefully]

ULT among those born of women
UST of all the people who have ever lived
(ἐν γεννητοῖς γυναικῶν)

The phrase **those born of women** is an idiom that refers to all people. Alternate translation: [of all the people who have ever lived]

Support Reference: Idiom

ULT among those born of women
UST of all the people who have ever lived
(ἐν γεννητοῖς γυναικῶν)

If you would like to retain the idiom but your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [among those whom women have borne]

Support Reference: Active or Passive

ULT no one is greater than John
UST there is no one greater than John
(μείζων & Ἰωάννου οὐδείς ἐστιν)

Here Jesus is using a figure of speech that expresses a strong positive meaning by using a negative term together with a word that is the opposite of the intended meaning. Alternate translation: [John is the greatest]

Support Reference: Litotes

> ULT **the least**
> UST the most insignificant people
> (ὁ & μικρότερος)

Jesus is using the adjective **least** as a noun in order to indicate a kind of person. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the least important person]

Support Reference: Nominal Adjectives

> ULT **in the kingdom of God**
> UST whose lives God is ruling
> (ἐν τῇ Βασιλείᾳ τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

> ULT **is greater than he**
> UST are greater than John
> (μείζων αὐτοῦ ἐστιν)

The implication is that being part of the kingdom of God is greater than any human distinctive. So anyone who is part of God’s kingdom is greater than even John, whom Jesus said was the greatest person who had ever lived before the coming of the kingdom. Alternate translation: [is greater than John is because they are part of something greater than anything that is human]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
John	John
kingdom of God	whose lives God is ruling

Luke 7:29

ULT	UST
(And all the people having heard, including the tax collectors, declared God to be righteous, having been baptized with the baptism of John.	*When all the people whom John had baptized heard what Jesus said—including the tax collectors—they agreed that God had done the right thing {by sending John}.*

ULT **declared God to be righteous, having been baptized with the baptism of John**
UST whom John had baptized & they agreed that God had done the right thing {by sending John
(ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [because they had come to John for baptism, declared God to be righteous]

Support Reference: Connect — Reason-and-Result Relationship

ULT **declared God to be righteous**
UST they agreed that God had done the right thing {by sending John
(ἐδικαίωσαν τὸν Θεόν)

The implication is that the people agreed that God had been right to send John to tell them to repent of their sins. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [agreed that God had been right to send John to tell them to repent of their sins]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having been baptized with the baptism of John**
UST whom John had baptized
(βαπτισθέντες τὸ βάπτισμα Ἰωάννου)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [because they had come to John for baptism]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
tax collectors	tax collectors
God	God
declared & to be righteous	they agreed that & had done the right thing {by sending John
having been baptized	whom & had baptized
with the baptism	whom & had baptized
of John	John

Luke 7:30

ULT	UST
But the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)	*But the Pharisees and the experts in the Jewish law, whom John had not baptized, rejected God's will for them.*

ULT **lawyers**
UST experts in the Jewish law
(νομικοὶ)

Here and elsewhere in the book, the term **lawyers** does not mean people who would represent clients and argue cases in court or draw up legal documents. Rather, it refers to experts in the law of Moses and its application to various situations. Alternate translation: [experts in the Jewish law]

Support Reference: Translate Unknowns

ULT **rejected the purpose of God for themselves, not having been baptized by him**
UST whom John had not baptized, rejected God's will for them
(τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [because they had not come to John for baptism, rejected what God wanted them to do]

Support Reference: Connect — Reason-and-Result Relationship

ULT **not having been baptized by him**
UST whom John had not baptized
(μὴ βαπτισθέντες ὑπ' αὐτοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [because John had not baptized them] or [because they had not come to John for baptism]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
lawyers	experts in the Jewish law
rejected	rejected
of God	God's
having been baptized	whom & had & baptized

Luke 7:31

ULT	UST
“To what, then, will I compare the men of this generation? And what are they like?	*{Then Jesus also said,} “{I will tell you} what you people living in this time period are like.*

ULT **To what, then, will I compare the men of this generation? And what are they like**
UST Then Jesus also said,} “{I will tell you} what you people living in this time period are like
(τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι)

Jesus is using these questions as a teaching tool, to introduce a comparison. If it would be helpful in your language, you could translate them as statements. Alternate translation: [This is what I compare the people of this time to. This is what they are like]

Support Reference: Rhetorical Question

ULT **To what, then, will I compare the men of this generation? And what are they like**
UST Then Jesus also said,} “{I will tell you} what you people living in this time period are like
(τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι)

These two phrases mean the same thing. Jesus is using repetition for emphasis and to capture the interest of his listeners. You do not need to put both phrases in your translation if that might be confusing for your readers. Alternate translation: [What should I compare the people of this time to?] or [This is what I compare the people of this time to.]

Support Reference: Parallelism

ULT **the men of this generation**
UST you & people living in this time period
(τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης)

Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [the people of this generation]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
of & generation	living in & time period

Luke 7:32

ULT	UST
They are like children sitting in a marketplace and calling to one another, who say, ‘We played a flute for you, and you did not dance. We sang a funeral song, and you did not wail.’	*You are like children playing games in an open area. They call out to each other, saying, ‘We played happy music for you on the flute, but you did not dance! Then we sang sad funeral songs for you, but you did not cry!’*

ULT They are like
UST You are like
(ὅμοιοί εἰσιν)

These words are the beginning of Jesus’ comparison. His opponents complain about John being too austere, and they complain about him not being austere enough, just like children who complain when other children do not dance with them, and then complain again when they do not cry with them. Since Jesus explains this comparison in the next two verses, you do not need to explain it here in your translation.

Support Reference: Simile

ULT a marketplace
UST an open area
(ἀγορᾷ)

The word **marketplace** refers to a large, open-air area where people come to sell their goods.

Support Reference: Translate Unknowns

ULT We played a flute for you
UST We played happy music for you on the flute
(ηὐλήσαμεν ὑμῖν)

The children are referring to the **flute** to indicate that they played a happy, upbeat tune, for which the **flute** was well suited. Alternate translation: [We played a happy tune for you]

Support Reference: Metonymy

ULT and
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

The children are expressing a contrast between what they expected their playmates to do and what those playmates actually did. Alternate translation: [but]

Support Reference: Connect — Contrast Relationship

ULT **and**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Once again the children are expressing a contrast between what they expected their playmates to do and what those playmates actually did. Alternate translation: [but]

Support Reference: Connect — Contrast Relationship

TRANSLATION WORDS

ULT	UST
calling	They call out

Luke 7:33

ULT	UST
For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’	*Similarly, when John came to you and did not eat ordinary food or drink wine, you {rejected him and} said, ‘A demon is controlling him!’*

ULT neither eating bread
UST and did not eat ordinary food
(μὴ ἐσθίων ἄρτον)

This could mean one of two things. Either way, Jesus is using one kind of food, **bread**, to represent all kinds of food. (1) It could refer to the way that John lived on whatever he could find to eat in the desert. Alternate translation: [not eating regular food]; (2) It could mean that John often went without eating as a devotional practice. Alternate translation: [frequently fasting]

Support Reference: Synecdoche

ULT you say, ‘He has a demon
UST you {rejected him and} said, ‘A demon is controlling him
(λέγετε, δαιμόνιον ἔχει)

Luke is quoting Jesus, and Jesus is quoting what the Pharisees were saying about John. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you say that he has a demon] or [you accuse him of having a demon]

Support Reference: Quotes within Quotes

TRANSLATION WORDS

ULT	UST
John the Baptist	John
bread	ordinary food
wine	wine
a demon	A demon

Luke 7:34

ULT	UST
The Son of Man came eating and drinking, and you say, ‘Behold, a man, a glutton and a drunkard, a friend of tax collectors and sinners!’	*But when the Son of Man came to you and he ate {ordinary food} and drank {wine as others do}, then you {rejected him and} said, ‘Look! This man eats too much food and drinks too much wine, and he associates with tax collectors and other sinners!’*

ULT The Son of Man
UST the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man]

Support Reference: First, Second or Third Person

ULT The Son of Man
UST the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated this title in 5:24. In this case the title highlights Jesus’ identification with humanity in the special role that God has given him. Alternate translation: [I, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT you say, ‘Behold, a man, a glutton and a drunkard, a friend of tax collectors and sinners
UST you {rejected him and} said, ‘Look! This man eats too much food and drinks too much wine, and he associates with tax collectors and other sinners
(λέγετε, ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν)

Luke is quoting Jesus, and Jesus is quoting what the Pharisees were saying about him. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you say that he eats and drinks too much and that he is a friend of tax collectors and sinners] or (if you used the first person for the title [Son of Man]) “you say that I eat and drink too much and that I am a friend of tax collectors and sinners”

Support Reference: Quotes within Quotes

ULT **Behold**
UST Look
(ἰδοὺ)

Behold focuses the attention of the listener on what the speaker is about to say. Alternate translation: [Now this is]

Support Reference: Metaphor

ULT **a man, a glutton**
UST This man eats too much food
(ἄνθρωπος φάγος)

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

ULT **a man & a drunkard**
UST This man & drinks too much wine
(ἄνθρωπος & οἰνοπότης)

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

TRANSLATION WORDS

ULT	UST
Son of Man	Son of Man
a drunkard	drinks too much wine
of tax collectors	with tax collectors
sinners	other sinners

Luke 7:35

ULT	UST
But wisdom has been justified by all her children.”	*But those who are wise themselves recognize that what John and I do is also wise.”*

ULT **wisdom has been justified by all her children**
UST those who are wise themselves recognize that what John and I do is also wise
(ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς)

This appears to be a proverb, a short popular saying of the culture, that Jesus applied to this situation. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the saying is true that wisdom has been justified by all her children]

Support Reference: Proverbs

ULT **wisdom has been justified by all her children**
UST those who are wise themselves recognize that what John and I do is also wise
(ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς)

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

Support Reference: Idiom

ULT **wisdom has been justified by all her children**
UST those who are wise themselves recognize that what John and I do is also wise
(ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [wise people recognize when someone else is following a wise course]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
wisdom	recognize that what John and I do is also wise
has been justified	recognize that what John and I do is also wise

Luke 7:36

ULT	UST
Then one of the Pharisees requested him to eat with him. So entering into the house of the Pharisee, he reclined to eat.	*One day a certain Pharisee named Simon invited Jesus to eat a meal with him. So Jesus went to the man's house and reclined at a table to eat.*

ULT Then one of the Pharisees requested him to eat with him
UST One day a certain Pharisee named Simon invited Jesus to eat a meal with him
(ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ)

This phrase introduces a new event.

Support Reference: Introduction of a New Event

ULT one of the Pharisees
UST a certain Pharisee named Simon
(τις & τῶν Φαρισαίων)

This phrase also introduces the Pharisee into the story. In 7:40, Jesus addresses him as Simon. If it would be helpful to your readers, you could give his name here, as UST does. Alternate translation: [a Pharisee named Simon]

Support Reference: Introduction of New and Old Participants

ULT he reclined to eat
UST and reclined at a table to eat
(κατεκλίθη)

See how you translated this phrase in 5:29. It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: [he took his place at the table]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
of the Pharisees	Pharisee named Simon
house	house
of the Pharisee	man's

Luke 7:37

ULT	UST
And behold, a woman who was in the city {was} a sinner. And having found out that he was reclining to eat in the house of the Pharisee, she brought an alabaster jar of perfumed oil	*There was also a woman in that city who had a bad reputation. When she heard that Jesus was eating in the Pharisee's house, {she went there,} bringing a stone jar that contained perfume.*

ULT **behold**
UST QUOTE_NOT_FOUND: ἰδοὺ
(ἰδοὺ)

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **a woman who & in the city {was**
UST There was & a woman in that city
(γυνὴ ἥτις ἦν ἐν τῇ πόλει)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was woman who lived in that city]

Support Reference: Introduction of New and Old Participants

ULT **was & a sinner**
UST who had a bad reputation
(ἁμαρτωλός)

Luke is speaking from the perspective of the Pharisee when he says that the woman was a **sinner**. Since the Pharisee would likely not have known her personally, this is an implicit reference to her reputation. She may have been a prostitute, as UST suggests. Alternate translation: [who had a reputation for living a sinful life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **she brought**
UST she went there,} bringing
(κομίσασα)

In this culture, if people wanted to hear what someone's special dinner guest had to say, they were allowed to come and stand around the walls of the banqueting hall and listen, even if they had not been invited to share in the meal. And so this woman was allowed to enter and listen to Jesus. If it would be helpful to your readers, you could indicate that specifically. Alternate translation: [she came into the banquet hall as a visitor, bringing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **an alabaster jar**
UST a stone jar
(ἀλάβαστρον)

The word **alabaster** is the name of a soft, white stone. People stored precious and valuable items in jars made from alabaster. Alternate translation: [a jar made of soft, white stone]

Support Reference: Translate Unknowns

ULT **of perfumed oil**
UST that contained perfume
(μύρου)

This **oil** had fragrant additives. To make a nice smell, people would rub the oil on themselves or sprinkle their clothing with it. Alternate translation: [that contained oil with perfume in it]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
was & a sinner	who had a bad reputation
having found out	When she heard
house	house
of the Pharisee	Pharisee's
of perfumed oil	that contained perfume

Luke 7:38

ULT	UST
and stood behind him near his feet, weeping. She began to wet his feet with her tears, and she was wiping them with the hair of her head and kissing his feet and anointing {them} with the perfumed oil.	*{As Jesus was reclining to eat, the woman stood behind him at his feet.} She was crying, and her tears fell on Jesus' feet. She continually wiped his feet with her hair. She kept kissing them and anointing them with the perfume.*

ULT with the hair of her head
UST with her hair
(ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [with her hair]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT anointing {them} with the perfumed oil
UST anointing them with the perfume
(ἤλειφεν τῷ μύρῳ)

Alternate translation: [pouring perfume on them]

TRANSLATION WORDS

ULT	UST
kissing	She kept kissing
anointing {them	anointing them
with the perfumed oil	with the perfume

Luke 7:39

ULT	UST
And the Pharisee who had invited him, having seen this, he said to himself, saying, “If this {man} were a prophet, he would know who and of what type {is} the woman who is touching him, that she is a sinner.”	*When the Pharisee who had invited Jesus saw {what the woman was doing}, he thought, “If this man really were a prophet, he would have known who this woman is who is touching him. He would have known what kind of person she is, that she is a sinner.”*

ULT **he said to himself, saying**
UST he thought
(εἶπεν ἐν ἑαυτῷ λέγων)

As noted in 3:10, Luke often uses the word **saying** to introduce a quotation. Particularly in cases like this one, if you indicate the quotation in some other way, such as with quotation marks, you do not need to represent this word in your translation.

Support Reference: Quote Markings

ULT **If this {man} were a prophet, he would know who and of what type {is} the woman who is touching him, that she is a sinner**
UST If this man really were a prophet, he would have known who this woman is who is touching him. He would have known what kind of person she is, that she is a sinner
(οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ, ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν)

This Pharisee is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He has concluded that Jesus must not be a prophet, because he allowed this sinful woman to touch him, and a prophet would have known she was sinful and not allowed that. Alternate translation: [Jesus must not be a prophet, because if he were, he would know that the woman who is touching him is a sinner]

Support Reference: Connect — Contrary to Fact Conditions

> ULT **who and of what type {is} the woman who is touching him, that she is a sinner**
> UST who this woman is who is touching him & what kind of person she is, that she is a sinner
> (τίς καὶ ποταπὴ ἡ γυνὴ, ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν)

Simon assumed that a prophet would never allow a sinner to touch him. If it would be helpful to your readers, you could state his assumption explicitly. Alternate translation: [that this woman is a sinner, and he would not allow her to touch him]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Pharisee	Pharisee
a prophet	a prophet
he would know	he would have known & He would have known
a sinner	a sinner

Luke 7:40

ULT	UST
And answering, Jesus said to him, “Simon, I have something to say to you.” And he says, “Say it, Teacher!”	*In response, Jesus said to him, “Simon, there is something I want to tell you.” He replied, “Teacher, what is it?”*

ULT answering, Jesus said to him
UST In response, Jesus said to him
(ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν)

Together the words **answering** and **said** mean that Jesus responded to what the Pharisee was thinking. Alternate translation: [Jesus responded to him]

Support Reference: Hendiadys

ULT Simon
UST Simon
(Σίμων)

Simon was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter.

Support Reference: How to Translate Names

ULT And he says, “Say it, Teacher
UST He replied, “Teacher, what is it
(ὁ δέ, Διδάσκαλε, εἰπέ, φησίν)

To call attention to a development in the story, Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [And he said, “Say it, Teacher!”]

Support Reference: Irregular Use of Tenses

ULT Say it, Teacher
UST He & Teacher, what is it
(ὁ & Διδάσκαλε, εἰπέ)

Simon is inviting Jesus to speak, not ordering him to speak. If it would be helpful to your readers, you could translate his words as more of an invitation. You could also translate them as a question, as UST does. Alternate translation: [Go ahead and say it.]

Support Reference: Imperatives — Other Uses

ULT **Teacher**
UST He & Teacher
(ὁ & Διδάσκαλε)

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

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Teacher	He & Teacher

Luke 7:41

ULT	UST
“There were two debtors to a certain moneylender. The one owed 500 denarii, and the other 50.	*{Jesus told him this story:} “Two people owed money to a man who had a business lending money. One of these people owed him 500 silver coins. The other one owed him 50 silver coins.*

ULT **There were two debtors to a certain moneylender**
UST Jesus told him this story:} “Two people owed money to a man who had a business lending money
(δύο χρεοφιλέται ἦσαν: δανιστῇ τινι)

To help Simon the Pharisee understand what he wants to teach him, Jesus tells him a story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Then Jesus told him this story to help him understand. “There were two debtors]

Support Reference: Parables

ULT **There were two debtors to a certain moneylender**
UST Jesus told him this story:} “Two people owed money to a man who had a business lending money
(δύο χρεοφιλέται ἦσαν: δανιστῇ τινι)

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

ULT **500 denarii**
UST 500 silver coins
(δηνάρια πεντακόσια)

The word **denarii** is the plural of “denarius.” A denarius was a silver coin equivalent to a day’s wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: [500 silver coins] or [an amount equivalent to a year and a half’s wages]

Support Reference: Biblical Money

ULT **and the other 50**
UST The other one owed him 50 silver coins
(ὁ δὲ ἕτερος πεντήκοντα)

Alternate translation: [the other person owed 50 silver coins] or [the other person owed an amount equal to 50 days’ wages]

Support Reference: Biblical Money

Luke 7:42

ULT	UST
{When} they did not have enough to repay, he forgave {them} both. Therefore, which of them will love him more?”	*Neither of them was able to pay back what he owed, so the man very kindly said that they both did not have to pay back anything. So, which of those two men will love that man more?”*

ULT When} they did not have enough to repay
UST Neither of them was able to pay back what he owed
(μὴ ἐχόντων αὐτῶν ἀποδοῦναι)

Jesus is leaving out some of the words that a sentence would need in many languages in order to be complete. He is not saying that the men no longer needed to repay these debts. Rather, he is saying that they did not have enough money to repay the lender what they owed him. Alternate translation: [When they were not able to repay their debts]

Support Reference: Ellipsis

ULT he forgave {them} both
UST so the man very kindly said that they both did not have to pay back anything
(ἀμφοτέροις ἐχαρίσατο)

This does not mean literally that the lender decided he would not hold their failure to repay against them. Rather, it is an idiom that means that he told them they did not have to repay the money. Alternate translation: [he canceled both of their debts]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
he forgave	so the man very kindly said that & did not have to pay back anything
will love	will love

Luke 7:43

ULT	UST
Simon answering said, “I suppose that the one to whom he forgave the most.” Then he said to him, “You have judged correctly.”	*Simon replied, “I assume that the one who had owed him the larger amount will love him more.” Jesus said to him, “You are correct.”*

ULT **Simon answering said**
UST Simon replied
(ἀποκριθεὶς Σίμων εἶπεν)

Together the words **answering** and **said** mean that Simon responded to the question that Jesus asked him. Alternate translation: [Simon responded]

Support Reference: Hendiadys

ULT **I suppose that the one to whom he forgave the most**
UST I assume that the one who had owed him the larger amount will love him more
(ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο)

Simon leaves out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: [I suppose that the one to whom he forgave the most will love him the most]

Support Reference: Ellipsis

ULT **I suppose**
UST I assume
(ὑπολαμβάνω)

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

ULT **You have judged correctly**
UST You are correct
(ὀρθῶς ἔκρινας)

Alternate translation: [You are right]

TRANSLATION WORDS

ULT	UST
he forgave	who had owed him
You have judged	You are correct

Luke 7:44

ULT	UST
And turning to the woman, he said to Simon, “Do you see this woman? I entered into your house. You did not give me water for my feet, but she has wet my feet with her tears and wiped them with her hair.	*Then he turned toward the woman and said to Simon, “Think about what this woman has done! When I entered your house{, you did not do what hosts usually do to welcome their guests.} You did not give me any water to wash my feet. But this woman has washed my feet with her tears and wiped them with her hair!*

ULT **turning to the woman**
UST he turned toward the woman
(στραφεὶς πρὸς τὴν γυναῖκα)

Jesus turned **to the woman** in order to direct Simon’s attention to her. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Jesus turned to the woman so that Simon would look at her]

Support Reference: Symbolic Action

ULT **Do you see this woman**
UST Think about what this woman has done
(βλέπεις ταύτην τὴν γυναῖκα)

Jesus does not expect Simon to tell him whether he can **see** the **woman**. Rather, he is using the question as a teaching tool, to focus Simon’s attention on her as an example of showing love and gratitude. If it would be helpful in your language, you could translate Jesus’ words as a statement. Alternate translation: [I want you to consider this woman.]

Support Reference: Rhetorical Question

ULT **You did not give me water for my feet**
UST You did not give me any water to wash my feet
(ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας)

It was a basic responsibility of a host to provide **water** and a towel for guests to wash and dry their **feet** after walking on dusty roads. Alternate translation: [You did not provide me with anything to wash my feet, as a considerate host would have done]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT You did not give & but she**
> **UST** You did not give & But this woman
> (οὐκ ἔδωκας; αὕτη δὲ)

In this verse and the next two verses, Jesus uses such phrases to contrast Simon's lack of courtesy with the woman's extreme actions of gratitude.

Support Reference: Connect — Contrast Relationship

> **ULT she has wet my feet with her tears**
> **UST** this woman has washed my feet with her tears
> (αὕτη & τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας)

The woman used **her tears** in place of the missing water. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [she has wet my feet with her tears in place of the water you did not provide]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT and wiped them with her hair**
> **UST** and wiped them with her hair
> (καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν)

The woman used **her hair** in place of the missing towel. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [and she has dried my feet with her hair in place of the towel you did not provide]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
house	house

Luke 7:45

ULT	UST
You did not give me a kiss, but from when I came in, she has not stopped kissing my feet.	*You did not greet me with a kiss. But from the moment I came in, she has not stopped kissing my feet!*

ULT You did not give me a kiss
UST You did not greet me with a kiss
(φίλημά μοι οὐκ ἔδωκας)

It was customary in this culture for a host to greet a guest with a **kiss** on the cheek. Simon did not do this for Jesus. Alternate translation: [You did not greet me with a kiss on the cheek, as a welcoming host would have done]

Support Reference: Assumed Knowledge and Implicit Information

ULT has not stopped kissing my feet
UST has not stopped kissing my feet
(οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας)

If it would be helpful in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **stopped**. Alternate translation: [has continued to kiss my feet]

Support Reference: Double Negatives

ULT has not stopped kissing my feet
UST has not stopped kissing my feet
(οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας)

The woman kissed the **feet** of Jesus, rather than his cheek, as a sign of extreme repentance and humility. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [has continued to kiss my feet to show her repentance and humility]

Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
a kiss	with a kiss
kissing	kissing

Luke 7:46

ULT	UST
You did not anoint my head with oil, but she has anointed my feet with perfumed oil.	*You did not anoint my head with olive oil, but she has anointed my feet with fragrant perfume.*

ULT You did not anoint & but she
UST You did not anoint & but she
(οὐκ ἤλειψας; αὕτη δὲ)

Jesus continues to contrast Simon's poor hospitality with the actions of the woman.

Support Reference: Connect — Contrast Relationship

ULT You did not anoint my head with oil
UST You did not anoint my head with olive oil
(ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας)

It was the custom in this culture to welcome an honored guest by pouring refreshing olive **oil** on his **head**. Alternate translation: [You did not welcome me by pouring oil on my head]

Support Reference: Assumed Knowledge and Implicit Information

ULT has anointed my feet
UST has anointed my feet
(ἤλειψεν τοὺς πόδας μου)

The woman greatly honored Jesus by doing this. She demonstrated humility and expressed her own sense of unworthiness by anointing his **feet** instead of his head. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [has anointed my feet to show her humility]

Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
You did & anoint	You did & anoint
with oil	with olive oil
has anointed	has anointed
with perfumed oil	with fragrant perfume

Luke 7:47

ULT	UST
Therefore I say to you, her sins, the many, have been forgiven—for she loved much. But the one to whom little is forgiven loves little.”	*So I tell you that God has forgiven her many sins, and that is why she loves me very much. But a person who thinks that God has only had to forgive him for a few sins will love me only a little bit.”*

ULT I say to you
UST I tell you
(λέγω σοι)

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

ULT her sins, the many, have been forgiven
UST that God has forgiven her many sins
(ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [God has forgiven her many sins]

Support Reference: Active or Passive

ULT for she loved much
UST and that is why she loves me very much
(ὅτι ἠγάπησεν πολύ)

The implication is that her display of love was the evidence that her sins were forgiven. If it would be helpful to your readers, you could state that explicitly. It may be helpful to begin a new sentence here. Alternate translation: [We can tell this because she has shown that she greatly loves the one who forgave her]

Support Reference: Assumed Knowledge and Implicit Information

ULT for she loved much
UST and that is why she loves me very much
(ὅτι ἠγάπησεν πολύ)

Your language may require you to state the object of **loved**. Alternate translation: [because she greatly loves the one who forgave her]

ULT **But the one to whom little is forgiven loves little**
UST But a person who thinks that God has only had to forgive him for a few sins will love me only a little bit
(ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ)

In this sentence Jesus states a general principle. However, he is saying implicitly that Simon specifically has shown very little love for him. A further implication is that **one to whom little is forgiven** is actually someone who thinks he is better than others and mistakenly thinks he does not need to be forgiven for very much. Alternate translation: [a person like you who thinks that God has only had to forgive him for a few things does not show much love]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one to whom little is forgiven**
UST a person who thinks that God has only had to forgive him for a few sins
(ᾧ & ὀλίγον ἀφίεται)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [the person who thinks that God has only had to forgive him for a few things]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
sins	sins
have been forgiven	that God has forgiven
she loved	she loves me
is forgiven	God has & had to forgive him
loves	will love me

Luke 7:48

ULT	UST
Then he said to her, “Your sins are forgiven.”	*Then Jesus said to the woman, “I have forgiven your sins.”*

ULT Then he said to her
UST Then Jesus said to the woman
(εἶπεν δὲ αὐτῇ)

The pronoun **he** refers to Jesus, not to Simon. The word **her** refers to the woman. Alternate translation: [Then Jesus said to the woman]

Support Reference: Pronouns — When to Use Them

ULT Your sins are forgiven
UST I have forgiven your sins
(ἀφέωνταί σου αἱ ἁμαρτίαι)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [I have forgiven your sins]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
sins	sins
are forgiven	I have forgiven

Luke 7:49

ULT	UST
And those reclining with {him} to eat began to say among themselves, “Who is this who even forgives sins?”	*Then those who were eating with him said among themselves, “Who is this man who says that he can even forgive sins?”*

ULT reclining with {him} to eat
UST who were eating with him
(συνανακείμενοι)

Alternate translation: [who were eating together with him]

ULT Who is this who even forgives sins
UST Who is this man who says that he can even forgive sins
(τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν)

The religious leaders knew that only God could forgive sins. They did not believe that Jesus was God. So they are using the question form to make an accusation. Alternate translation: [This man is not God, so he cannot forgive sins!]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
forgives	says that he can & forgive
sins	sins

Luke 7:50

ULT	UST
Then he said to the woman, “Your faith has saved you. Go in peace.”	*But Jesus said to the woman, “Because you have believed in me, God has saved you. May God give you peace as you go!”*

ULT Your faith has saved you
UST Because you have believed in me, God has saved you
(ἡ πίστις σου σέσωκέν σε)

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

Support Reference: Abstract Nouns

ULT Your faith has saved you
UST Because you have believed in me, God has saved you
(ἡ πίστις σου σέσωκέν σε)

Jesus speaks of the woman’s **faith** as if it had actively **saved** her. He means that it provided the conditions for her to receive salvation from God. Alternate translation: [You have trusted in God, and God has saved you]

Support Reference: Personification

ULT Go in peace
UST May God give you peace as you go
(πορεύου εἰς εἰρήνην)

This was a way of saying goodbye while giving a blessing at the same time. It also reassured the woman, despite the disapproval of the religious leaders. Alternate translation: [May God give you peace as you go] or [You may go now, and do not worry about your sins anymore]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
faith	Because & have believed in me
has saved	God has saved
peace	May God give you peace

Luke 8

Luke 8 Introduction

Luke 8 Chapter Introduction

Structure and Formatting

1. Jesus teaches the crowds with parables (8:1–21)
2. Jesus calms a storm on the Sea of Galilee (8:22–25)
3. Jesus drives out many demons from a man (8:26–39)
4. Jesus heals a woman and restores a dead girl to life (8:40–55)

Religious and Cultural Concepts in This Chapter

Miracles

In this chapter, Jesus makes a storm stop by speaking to it, he makes a dead girl alive by speaking to her, and he makes evil spirits leave a man by speaking to them. (See: miracle, wonder, sign)

Translation Issues in This Chapter

Parables

Parables were short stories that Jesus told so that people who wanted to believe in him could easily understand the lesson he was trying to teach them. But people who did not want to believe in him would not be able to understand the message (Luke 8:4–15).

Brothers and sisters

Most people use the terms “brother” and “sister” for those who have the same parents as they do. They think of them as some of the most important people in their lives. Some people also call those with the same grandparents “brother” and “sister.” In this chapter, Jesus says that the most important people to him are those who obey his Father in heaven.

Textual Issues in This Chapter

“having spent all her living on doctors”

In 8:43, some ancient manuscripts of the Bible have the phrase “having spent all her living on doctors,” but other manuscripts do not. ULT includes the phrase in its text, but it mentions in a footnote that scholars are divided as to whether it was an original part of the book of Luke. If a translation of the Bible exists in your region, you may wish to include the phrase if it does, but leave it out if it does not include it. If a translation of the Bible does not exist in your region, you may wish to follow the example of ULT. (See: Textual Variants)

Luke 8:1

ULT	UST
And it happened that soon afterward, he also began traveling through city and village, preaching and proclaiming the gospel {about} the kingdom of God, and the Twelve {were} with him,	*After that, Jesus and his 12 representatives traveled around through various cities and villages. As they went, Jesus preached to people, telling them the good news that they could have God rule their lives.*

ULT **And it happened that**
UST After that
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT **through city and village**
UST through various cities and villages
(κατὰ πόλιν καὶ κώμην)

This is an idiom. Alternate translation: [around to different cities and villages]

Support Reference: Idiom

ULT **the kingdom of God**
UST have God rule their lives
(τὴν Βασιλείαν τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

ULT **the Twelve**
UST his 12 representatives
(οἱ δώδεκα)

Luke is using the adjective **Twelve** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [his 12 apostles] or [the 12 men whom he had appointed to be apostles]

Support Reference: Nominal Adjectives

> ULT **the Twelve**
> UST his 12 representatives
> (οἱ δώδεκα)

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.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
preaching	As they went, Jesus preached to people
kingdom of God	have God rule their lives
Twelve	his 12 representatives

Luke 8:2

ULT	UST
and certain women who had been healed from evil spirits and diseases: Mary called Magdalene, from whom seven demons had gone out;	*{Also traveling with them were} several women whom he had delivered from evil spirits and healed from sicknesses. These included Mary from the village of Magdala. Jesus had forced seven evil spirits to leave her.*

ULT who had been healed from evil spirits and diseases
UST whom he had delivered from evil spirits and healed from sicknesses
(αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν)

If your language does not use this passive form, you can state this in active form. Alternate translation: [whom Jesus had set free from evil spirits and healed of diseases]

Support Reference: Active or Passive

ULT Mary called Magdalene
UST These included Mary from the village of Magdala
(Μαρία ἡ καλουμένη Μαγδαληνή)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Mary, who people called Magdalene]

Support Reference: Active or Passive

ULT from whom seven demons had gone out
UST Jesus had forced seven evil spirits to leave her
(ἀφ’ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει)

The **demons** did not go **out** on their own. It may be helpful to say explicitly that Jesus drove them out. Alternate translation: [from whom Jesus had driven out seven demons] or [whom Jesus had set free from seven demons]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
evil	evil
Mary called Magdalene	These included Mary from the village of Magdala
called	from the village of Magdala
demons	evil spirits
evil spirits	evil spirits

Luke 8:3

ULT	UST
and Joanna, the wife of Chuza, Herod's manager; and Susanna; and many others; who were ministering to them out of their possessions.	*{Another of these women was} Joanna. She was the wife of Chuza, who was a manager for King Herod. {These women also included} Susanna and many others. They were using their own money to support Jesus and his disciples.*

ULT **Joanna & Susanna**
UST Joanna & Susanna
(Ἰωάννα & Σουσάννα)

Joanna and **Susanna** are the names of two women.

Support Reference: How to Translate Names

ULT **of Chuza, Herod's**
UST of Chuza & King Herod
(Χουζᾶ & Ἡρῴδου)

Chuza and **Herod** are the names of two men. See how you translated the name Herod in 1:5.

Support Reference: How to Translate Names

ULT **Herod's manager**
UST who was a manager for King Herod
(ἐπιτρόπου Ἡρῴδου)

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

ULT **were ministering to them**
UST to support Jesus and his disciples
(διηκόνουν αὐτοῖς)

This is an idiom. Alternate translation: [were personally providing what Jesus and his 12 apostles needed]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Herod's	King Herod
manager	who was a manager for
were ministering	to support
possessions	were using their own money

Luke 8:4

ULT	UST
And {when} a large crowd was gathering, and coming to him from each city, he spoke in a parable:	*One day a very large crowd was gathering. People were traveling from many different towns to see Jesus. He told them this story:*

ULT coming to him
UST People were traveling & to see Jesus
(ἐπιπορευομένων πρὸς αὐτὸν)

Here the pronoun **him** refers to Jesus. Alternate translation: [coming to Jesus]

Support Reference: Pronouns — When to Use Them

ULT from each city
UST People were traveling from many different towns
(τῶν κατὰ πόλιν)

This is an idiom. Alternate translation: [from different towns]

Support Reference: Idiom

ULT he spoke in a parable
UST He told & this story
(εἶπεν διὰ παραβολῆς)

This means that Jesus told a brief story to teach something true in an understandable and memorable way. Alternate translation: [he told them this story to help them understand God's ways better]

Support Reference: Parables

TRANSLATION WORDS

ULT	UST
when & was gathering	was gathering
a parable	this story

Luke 8:5

ULT	UST
“The sower went out to sow his seed, and as he sowed, some fell beside the road, and it was trampled underfoot, and the birds of the sky devoured it.	*“A farmer went out to plant some grain seeds. As he was scattering them over the soil, some of the seeds fell onto the hard pathway. People stepped on those seeds, and birds ate them all up.*

ULT The sower went out to sow his seed
UST A farmer went out to plant some grain seeds
(ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ)

Use either the singular or the plural to translate **seed** in this story, whichever would be more natural in your language. Alternate translation: [A farmer went out to scatter some seed in a field] or [A farmer went out to scatter some seeds in a field]

ULT some fell
UST some of the seeds fell
(ὃ & ἔπεσεν)

Alternate translation: [some of the seed fell] or [some of the seeds fell]

ULT it was trampled underfoot
UST People stepped on those seeds
(κατεπατήθη)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [people walked on it] or [people walked on them]

Support Reference: Active or Passive

ULT the birds of the sky
UST birds
(τὰ πετεινὰ τοῦ οὐρανοῦ)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. However, you could also use an action clause to keep the sense of **sky**. Alternate translation: [birds] or [birds flew down and]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **devoured it**
> UST ate them all up
> (κατέφαγεν αὐτό)

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

TRANSLATION WORDS

ULT	UST
sower	farmer
to sow	to plant
seed	some grain seeds
as & sowed	As he was scattering & over the soil
of the sky	birds
devoured	ate & all up

Luke 8:6

ULT	UST
And other seed fell on the rock, and having grown up, it withered, because it had no moisture.	*Some of the seeds fell on {shallow soil above a layer of} rock. As soon as those seeds grew, the plants dried up because their roots could not get past the rock to reach to the moisture.*

ULT it withered
UST the plants dried up
(ἐξηράνθη)

Continue to use either the singular or the plural, whichever would be more natural in your language. Alternate translation: [each plant dried out and shriveled up] or [the plants dried out and shriveled up]

ULT because it had no moisture
UST because their roots could not get past the rock to reach to the moisture
(διὰ τὸ μὴ ἔχειν ἰκμάδα)

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

Luke 8:7

ULT	UST
And other seed fell in the midst of the thorns, and having grown up with {it}, the thorns choked it.	*Some of the seeds fell on ground where thorn plants had left their own seeds. The new thorn plants grew up together with the young grain plants. The {stronger} thorns crowded out the grain plants, so that the grain did not grow well.*

ULT choked it

UST crowded out the grain plants, so that the grain did not grow well
(ἀπέπνιξαν αὐτό)

The thorn plants took all the nutrients, water, and sunlight, so the farmer's plants could not grow well. Continue to use either the singular or the plural, whichever would be more natural in your language. Alternate translation: [crowded it out] or [crowded them out] or [kept it from growing well] or [kept them from growing well]

TRANSLATION WORDS

ULT	UST
of the thorns	ground where thorn plants had left their own seeds
thorns	stronger} thorns

Luke 8:8

ULT	UST
And other seed fell on the good soil, and having grown up, it produced fruit a hundred times greater.” Saying these things, he called out, “The one having ears to hear, let him hear.”	*But some of the grain seeds fell on fertile soil. They grew so well that they produced a crop that had a hundred times as many seeds.” After saying these things, Jesus called out to the crowd, “You should think carefully about what you just heard me say!”*

ULT **it produced fruit a hundred times greater**
UST they produced a crop that had a hundred times as many seeds
(ἐποίησεν καρπὸν ἑκατονταπλασίονα)

Here the word translated **fruit** has the specific sense of “a crop.” Since the farmer is sowing wheat seeds, this crop would be more seeds. Alternate translation: [it produced a hundred times as much seed as had landed in this soil] or [they produced a hundred times as many seeds as had landed in this soil]

ULT **The one having ears to hear, let him hear**
UST You should think carefully about what you just heard me say
(ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω)

Jesus uses this phrase to emphasize that what he has just said is important and that it may take some effort to understand and put into practice. The phrase **ears to hear** represents the willingness to understand and obey by association with the part of the body by which his listeners would have been taking in his teaching. Alternate translation: [If anyone is willing to understand, let him understand and obey]

Support Reference: Metonymy

ULT **The one having ears to hear, let him hear**
UST You should think carefully about what you just heard me say
(ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω)

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: [If you are willing to listen, then listen] or [If you are willing to understand, then understand and obey]

Support Reference: First, Second or Third Person

> ULT **The one having ears to hear, let him hear**
> UST You should think carefully about what you just heard me say
> (ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω)

If you choose to translate this in the second person, **you** would be plural, since Jesus is speaking to the crowd.

Support Reference: Forms of You

TRANSLATION WORDS

ULT	UST
good	fertile
fruit	a crop
he called out	Jesus called out to the crowd

Luke 8:9

ULT	UST
Then his disciples questioned him, “What is this parable?”	*Then Jesus’ disciples asked him, “What does that story mean?”*

ULT **What is this parable**
UST What does that story mean
(τίς αὕτη εἴη ἡ παραβολή)

Alternate translation: [What does this story mean?]

TRANSLATION WORDS

ULT	UST
disciples	disciples
parable	story

Luke 8:10

ULT	UST
And he said, “To you has been given to know the mysteries of the kingdom of God, but to the rest in parables, so that, ‘Seeing, they may not see; and hearing, they may not understand.’	*And he said, “God has given you the privilege of knowing hidden things about how God will rule as king. But {I speak} to everyone else only in parables, so that, ‘Although they see, they may not perceive, and although they hear, they may not understand.’*

ULT **To you has been given to know**
UST God has given you the privilege of knowing
(ὑμῖν δέδοται γνῶναι)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God has allowed you to understand]

Support Reference: Active or Passive

ULT **the mysteries of the kingdom of God**
UST hidden things about how God will rule as king
(τὰ μυστήρια τῆς Βασιλείας τοῦ Θεοῦ)

These are spiritual truths that people had not previously understood. Jesus is now revealing them. Alternate translation: [the secrets of the kingdom of God]

ULT **of the kingdom of God**
UST about how God will rule as king
(τῆς Βασιλείας τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

ULT **but to the rest in parables**
UST But {I speak} to everyone else only in parables
(τοῖς δὲ λοιποῖς ἐν παραβολαῖς)

Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: [but I speak in parables to the people who are not my disciples]

Support Reference: Ellipsis

ULT **so that, ‘Seeing, they may not see; and hearing, they may not understand**
UST so that, ‘Although they see, they may not perceive, and although they hear, they may not understand
(ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν)

Luke is quoting Jesus, and Jesus is quoting the prophet Isaiah. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. For clarity, you could also indicate the source of the words that Jesus is quoting. Alternate translation: [so that as the prophet Isaiah said, though they see, they will not perceive, and though they hear, they will not understand]

Support Reference: Quotes within Quotes

ULT **Seeing, they may not see**
UST Although they see, they may not perceive
(βλέποντες μὴ βλέπωσιν)

Some languages may need to state the object of the verb. Alternate translation: [Though they see things, they will not understand them] or [Though they see things happen, they will not understand what they mean]

ULT **hearing, they may not understand**
UST although they hear, they may not understand
(ἀκούοντες μὴ συνιῶσιν)

Some languages may need to state the object of the verb. Alternate translation: [though they hear instruction, they will not understand the truth]

TRANSLATION WORDS

ULT	UST
to know	the privilege of knowing
mysteries	hidden things
of the kingdom of God	about how God will rule as king
parables	I speak & only & parables
they may & understand	they may & understand

Luke 8:11

ULT	UST
And the parable is this: The seed is the word of God.	*Now, this is what the story means: The seeds represent what God wants people to understand.*

ULT And the parable is this
UST Now, this is what the story means
(ἔστιν δὲ αὕτη ἡ παραβολή)

Alternate translation: [this is what the story means]

ULT The seed is the word of God
UST The seeds represent what God wants people to understand
(ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ)

Jesus uses the term **word** to refer to the message from God that people share by using words. Alternate translation: [The seed represents the message from God]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
parable	story
seed	seeds
word of God	what God wants people to understand

Luke 8:12

ULT	UST
And the ones along the path are the ones having heard, but then the devil comes and takes away the word from their hearts, so they may not believe {and} be saved.	*The seeds that fell on the pathway {show what happens when} people understand the message from God only superficially. This makes it easy for the devil to come and take that message away from their minds. As a result, they do not believe it, and so God does not save them.*

ULT **the ones along the path are the ones having heard**
UST The seeds that fell on the pathway {show what happens when} people understand the message from God only superficially
(οἱ & παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες)

Jesus begins to explain the figurative meanings of the seeds that fell in different places. Alternate translation: [The seeds that fell along the path represent people who hear the message]

Support Reference: Metaphor

ULT **but then the devil comes and takes away the word from their hearts**
UST This makes it easy for the devil to come and take that message away from their minds
(εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν)

The parable represented this as a bird snatching away seeds. Try to use words in your language that retain that image. Alternate translation: [but then the devil comes and snatches the message away from them]

Support Reference: Metaphor

ULT **but then the devil comes and takes away the word from their hearts**
UST This makes it easy for the devil to come and take that message away from their minds
(εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν)

The word **hearts** represents the thoughts and emotions. Alternate translation: [the devil comes and keeps them from understanding and appreciating the message]

Support Reference: Metaphor

ULT **but then the devil comes and takes away the word from their hearts**
UST This makes it easy for the devil to come and take that message away from their minds
(εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν)

Based on the figurative meaning of the parable, the implication is that these people did not appreciate the message deeply, just as seeds could not go down deep into the hard-packed soil of the path. And so the devil would be able to break up their superficial awareness and concentration by distracting them with everyday concerns. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the devil distracts them and they forget about the message they heard]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the word**
UST that message
(τὸν λόγον)

Jesus is using the term **word** to refer to the message that people share by using words. Alternate translation: [the message]

Support Reference: Metonymy

ULT **so they may not believe {and} be saved**
UST As a result, they do not believe it, and so God does not save them
(ἵνα μὴ πιστεύσαντες σωθῶσιν)

This phrase explains the devil's purpose. If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [because the devil does not want them to trust in God so that God will save them]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
devil	devil
word	message
they may & believe	they do & believe it
and} be saved	and so God does & save them

Luke 8:13

ULT	UST
And the ones on the rock {are} the ones, when they hear, receive the word with joy. But they have no root; they believe for a time, and in a time of testing they go away.	*The seeds that fell on the rocky ground {show what happens when} people hear the message from God and receive it joyfully, but they do not commit themselves seriously. They only believe for a short time. As soon as difficult things happen to them, they stop trusting in God.*

ULT **And the ones on the rock {are} the ones**
UST The seeds that fell on the rocky ground & people
(οἱ δὲ ἐπὶ τῆς πέτρας, οἳ)

Jesus continues to explain the figurative meanings of the seeds that fell in different places. Alternate translation: [In the parable, the seeds that fell on the rocky soil represent people]

Support Reference: Metaphor

ULT **the rock**
UST the rocky ground
(τῆς πέτρας)

Alternate translation: [the rocky soil] or [the shallow soil above the rocky layer]

ULT **receive the word with joy**
UST the message from God and receive it joyfully
(μετὰ χαρᾶς δέχονται τὸν λόγον)

Jesus uses the term **word** to refer to the message that people share by using words. Alternate translation: [who … gladly believe the message]

Support Reference: Metonymy

ULT **in a time of testing**
UST As soon as difficult things happen to them
(ἐν καιρῷ πειρασμοῦ)

Alternate translation: [when they experience hardship]

> ULT **they go away**
> UST they stop trusting in God
> (ἀφίστανται)

Jesus is using the way such people **go away** from the community of believers to mean that they stop believing. Alternate translation: [they stop believing] or [they stop being disciples]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
receive	and receive it
word	message from God
joy	joyfully
believe	believe
a time	only & a short time
a time	As soon as difficult things happen to them
of testing	As soon as difficult things happen to them

Luke 8:14

ULT	UST
And the ones having fallen among the thorns, these are the ones having heard, but as they go on their way, they are choked by worries and riches and pleasures of this life, and they do not produce mature fruit.	*The seeds that fell among the thorny plants {show what happens to some other} people who hear the message from God. As they go on in life, they allow the worries, riches, and pleasures of this life to occupy all their attention. As a result, they do not become spiritually mature.*

ULT **And the ones having fallen among the thorns, these are the ones**
UST The seeds that fell among the thorny plants {show what happens to some other} people
(τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ)

Jesus continues to explain the figurative meanings of the seeds that fell in different places. Alternate translation: [In the parable, the seeds that fell among the thorns represent people]

Support Reference: Metaphor

ULT **they are choked by worries and riches and pleasures of this life**
UST they allow the worries, riches, and pleasures of this life to occupy all their attention
(ὑπὸ μεριμνῶν, καὶ πλούτου, καὶ ἡδονῶν τοῦ βίου & συνπνίγονται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the worries and riches and pleasures of this life choke them]

Support Reference: Active or Passive

ULT **worries**
UST the worries
(μεριμνῶν)

Alternate translation: [things that people worry about]

ULT **pleasures of this life**
UST pleasures of this life
(ἡδονῶν τοῦ βίου)

Alternate translation: [the things in this life that people enjoy]

> ULT **they do not produce mature fruit**
> UST they do not become spiritually mature
> (οὐ τελεσφοροῦσιν)

The phrase **mature fruit** means spiritual maturity that is evidenced by godly character and loving actions. Alternate translation: [they do not mature into people of godly character who act out of love]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
thorns	thorny plants

Luke 8:15

ULT	UST
But the ones on the good soil, these are the ones who, having heard the word with an honest and good heart, hold it securely and bear fruit with endurance.	*But the seeds that fell on the fertile ground {show what happens when} people hear the message about God and accept it with great sincerity. They make a firm commitment, and because they keep this commitment, they become spiritually mature.*

ULT **But the ones on the good soil, these are the ones who**
UST But the seeds that fell on the fertile ground {show what happens when} people
(τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες)

Jesus continues to explain the figurative meanings of the seeds that fell in different places. Alternate translation: [In the parable, the seeds that fell on the good soil represent people]

Support Reference: Metaphor

ULT **having heard the word**
UST hear the message about God and accept it
(ἀκούσαντες τὸν λόγον)

Jesus uses the term **word** to refer to the message that people share by using words. Alternate translation: [when they hear the message]

Support Reference: Metonymy

ULT **with an honest and good heart**
UST with great sincerity
(ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ)

The terms **honest** and **good** mean similar things. Jesus uses the two terms together for emphasis and clarity. You do not need to repeat both words in your translation if that might be confusing for your readers. Alternate translation: [with genuine intentions]

Support Reference: Doublet

ULT **with an honest and good heart**
UST with great sincerity
(ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ)

In this expression, the **heart** represents the thoughts and emotions. Alternate translation: [with genuine intentions]

Support Reference: Metaphor

> ULT **bear fruit with endurance**
> UST because they keep this commitment, they become spiritually mature
> (καρποφοροῦσιν ἐν ὑπομονῇ)

Here, **fruit** means spiritual maturity that is evidenced by godly character and loving actions. Alternate translation: [because they persevere, they mature into people of godly character who act out of love]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
good	fertile
word	message about God & it
good	great sincerity
bear fruit	they become spiritually mature
endurance	because they keep this commitment

Luke 8:16

ULT	UST
And no one, having lit a lamp, covers it with a bowl or puts {it} under a bed. Rather, he puts {it} on a lampstand so that those who enter may see the light.	*Think about this. When people light a lamp, they do not cover it with a basket. They do not put it under a bed. Instead, they put it on a lampstand. That way everyone who enters the room can see by its light.*

ULT And no one, having lit a lamp
UST Think about this. When people light a lamp & not & not
(οὐδεὶς δὲ λύχνον ἅψας)

After Jesus finished explaining the story about the seeds, he gave his disciples another example to illustrate that God wants them to understand spiritual truths. If it would be helpful to your readers, you could express this explicitly in your translation. Alternate translation: [Then Jesus gave them another example. “No one lights a lamp”]

Support Reference: Parables

ULT those who enter
UST everyone who enters the room
(οἱ εἰσπορευόμενοι)

Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: [those who enter the room]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
a lamp	a lamp
a lampstand	a lampstand

Luke 8:17

ULT	UST
For nothing is hidden that will not become visible, nor secret that will certainly not be known and come into visibility.	*This illustrates that someday everyone will be able to see everything that is now hidden. And someday everyone will see in the open everything that is now secret.*

ULT **nothing is hidden that will not become visible**
UST someday everyone will be able to see everything that is now hidden
(οὐ & ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται)

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [everything that is hidden will become visible]

Support Reference: Double Negatives

ULT **nor secret that will certainly not be known and come into visibility**
UST And someday everyone will see in the open everything that is now secret
(οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ)

If it would be helpful in your language, you could also translate this double negative as a positive statement. Alternate translation: [and everything that is secret will be known and become visible]

Support Reference: Double Negatives

ULT **nor secret that will certainly not be known and come into visibility**
UST And someday everyone will see in the open everything that is now secret
(οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [and God will reveal every secret and make it visible]

Support Reference: Active or Passive

> ULT **nor secret that will certainly not be known and come into visibility**
> UST And someday everyone will see in the open everything that is now secret
> (οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ)

The phrases **be known** and **come into visibility** mean similar things. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: [and God will clearly reveal every secret]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
will & be known	someday everyone will see in the open

Luke 8:18

ULT	UST
So be careful how you listen, for whoever has, it will be given to him, but whoever does not have, even what he thinks he has will be taken away from him.”	*So make sure that you are listening carefully {to what I tell you}, because if someone believes God’s truth, God will enable him to understand even more. But if someone does not believe God’s truth, God will cause him not to understand even {the little} he thinks he has understood.”*

ULT **So be careful how you listen**
UST So make sure that you are listening carefully {to what I tell you
(βλέπετε οὖν πῶς ἀκούετε)

The phrase **be careful** does not mean that listening is dangerous. Rather, it means that people should listen carefully, because, as Jesus has just said, God wants to reveal spiritual secrets. Alternate translation: [so make sure that you listen well] or [so listen carefully and reflect on what you hear]

ULT **whoever has, it will be given to him**
UST if someone believes God’s truth, God will enable him to understand even more
(ὃς ἂν & ἔχῃ, δοθήσεται αὐτῷ)

The implication in context is that the phrase **whoever has, it will be given to him** refers to understanding and believing. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [whoever seeks sincerely to understand will be given more understanding]

Support Reference: Assumed Knowledge and Implicit Information

ULT **whoever has, it will be given to him**
UST if someone believes God’s truth, God will enable him to understand even more
(ὃς ἂν & ἔχῃ, δοθήσεται αὐτῷ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [whoever seeks sincerely to understand will understand better] or [God will give greater understanding to anyone who seeks sincerely to understand]

Support Reference: Active or Passive

> ULT **but whoever does not have, even what he thinks he has will be taken away from him**
> UST But if someone does not believe God's truth, God will cause him not to understand even {the little} he thinks he has understood
> (καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ)

The implication once again is that the phrase **whoever does not have, even what he thinks he has will be taken away from him** refers to understanding and believing. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [But whoever does not have understanding, even what understanding he thinks he has will be taken away from him]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but whoever does not have, even what he thinks he has will be taken away from him**
> UST But if someone does not believe God's truth, God will cause him not to understand even {the little} he thinks he has understood
> (καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [whoever presumes that he already understands will understand less and less] or [God will not give greater understanding to anyone who presumes that he already understands]

Support Reference: Active or Passive

Luke 8:19

ULT	UST
Then his mother and brothers came to him, but they were not able to get near him because of the crowd.	*One day Jesus' mother and brothers came to see him, but they could not get near him because there was {such} a {large} crowd {around him in the house where he was}.*

ULT **Then**
UST One day
(δὲ)

Luke uses **Then** to introduce a new event and to indicate that it came after the event he has just described.

Support Reference: Connect — Sequential Time Relationship

ULT **brothers**
UST brothers
(οἱ ἀδελφοὶ)

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

Support Reference: Kinship

Luke 8:20

ULT	UST
Then it was reported to him, “Your mother and your brothers have stood outside, wanting to see you.”	*Then people told him, “Your mother and your brothers are standing outside, wanting to see you.”*

ULT it was reported to him
UST people told him
(ἀπηγγέλη & αὐτῷ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. The subject should be plural, since in the next verse Jesus responds to “them.” Alternate translation: [people told him]

Support Reference: Active or Passive

ULT Your & your & you
UST Your & your & you
(σου & σου & σε)

Since the person who said this was speaking to Jesus alone, **your** and **you** are singular.

Support Reference: Forms of You

ULT wanting to see you
UST wanting to see you
(ἰδεῖν θέλοντές σε)

Alternate translation: [and they would like to see you]

TRANSLATION WORDS

ULT	UST
it was reported	people told

Luke 8:21

ULT	UST
But answering, he said to them, “My mother and my brothers are those hearing and doing the word of God.”	*But he replied to them, “Those who hear the message from God and obey it are as dear to me as my mother and my brothers.”*

ULT But answering, he said to them
UST But he replied to them
(ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς)

Together the two words **answering** and **said** mean that Jesus responded to the information that people gave him. Alternate translation: [But Jesus responded to them]

Support Reference: Hendiadys

ULT My mother and my brothers are those hearing and doing the word of God
UST Those who hear the message from God and obey it are as dear to me as my mother and my brothers
(μήτηρ μου καὶ ἀδελφοί μου, οὗτοί εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες)

Jesus means that people who believe and obey the message from God become like a family to one another. Alternate translation: [Those who hear the word of God and obey it are like a mother and brothers to me]

Support Reference: Metaphor

ULT the word of God
UST the message from God & it
(τὸν λόγον τοῦ Θεοῦ)

Jesus uses the term **word** to refer to the message from God that people share by using words. Alternate translation: [the message from God]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
word of God	message from God & it

Luke 8:22

ULT	UST
And it happened that, on one of those days, both he and his disciples got into a boat, and he said to them, “Let us go over to the other side of the lake.” So they put out.	*On another day Jesus got into a boat with his disciples. He said to them, “I would like us to go across to the other side of the lake.” So they started to sail across the lake.*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: ἐγένετο δὲ
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

ULT **on one of those days**
UST On another day
(ἐν μιᾷ τῶν ἡμερῶν)

Luke uses the term **days** to refer to a particular time. Alternate translation: [around that time]

Support Reference: Idiom

ULT **both he and his disciples got into a boat, and he said to them, “Let us go over to the other side of the lake**
UST Jesus got into a boat with his disciples. He said to them, “I would like us to go across to the other side of the lake
(καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, διέλθωμεν εἰς τὸ πέραν τῆς λίμνης)

It seems unlikely that Jesus and his disciples would have gotten into a boat before they were planning to sail somewhere. So here Luke is probably describing the result before the reason. If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [Jesus said to his disciples, “Let us go over to the other side of the lake.” So they all got into a boat together]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **of the lake**
> UST of the lake
> (τῆς λίμνης)

This means the Lake of Gennesaret, which is also called the Sea of Galilee. But since Jesus would have referred to it simply as **the lake** while he and his disciples were on it, you do not need to use the proper name in your translation.

Support Reference: How to Translate Names

> ULT **they put out**
> UST they started to sail across the lake
> (ἀνήχθησαν)

This expression means that they began to travel across the lake in their boat. Alternate translation: [they headed out across the lake]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
of those days	day
disciples	disciples
of the lake	of the lake

Luke 8:23

ULT	UST
But as they voyaged, he fell asleep. Then a windstorm came down on the lake, and they were being filled and were in danger.	*But as they were sailing, Jesus fell asleep. Then a powerful windstorm began on the lake. Soon the boat was filling with water, and they were in danger.*

ULT **as they voyaged**
UST as they were sailing
(πλεόντων & αὐτῶν)

The term **voyaged** means that Jesus and the disciples traveled by water. Alternate translation: [as they traveled across the lake]

ULT **he fell asleep**
UST Jesus fell asleep
(ἀφύπνωσεν)

The pronoun **he** refers to Jesus. Alternate translation: [Jesus began to sleep]

Support Reference: Pronouns — When to Use Them

ULT **a windstorm came down on the lake**
UST a powerful windstorm began on the lake
(κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην)

Luke says **came down** because these winds blew down from the hills surrounding the lake. Alternate translation: [very strong winds suddenly began to blow on the lake]

Support Reference: Idiom

ULT **they were being filled**
UST the boat was filling with water
(συνεπληροῦντο)

Luke says **they**, meaning the disciples, to refer by association to the boat they were in. Alternate translation: [the boat was being filled]

Support Reference: Metonymy

> **ULT they were being filled**
> **UST** the boat was filling with water
> (συνεπληροῦντο)

If it would be helpful in your language, you could express this with an active form, and you could state what was doing the action. Alternate translation: [water started to fill up their boat]

Support Reference: Active or Passive

> **ULT they were being filled**
> **UST** the boat was filling with water
> (συνεπληροῦντο)

The implication is that the strong winds were causing high waves that pushed water over the sides of the boat, and that this water was filling the boat. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the strong winds were causing high waves that pushed water over the sides of their boat, so that the water began to fill it up]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
lake	lake

Luke 8:24

ULT	UST
Then they approached {and} woke him up, saying, “Master! Master! We are perishing!” But awaking, he rebuked the wind and the waves of the water, and they ceased, and there was a calm.	*So Jesus’ disciples came over to wake him up. They said to him, “Master! Master! We are all going to die!” He woke up and scolded the wind and the violent waves. The wind stopped blowing, the waves stopped hitting the boat, and everything became calm.*

ULT Master
UST Master
(Ἐπιστάτα)

Master is the title by which disciples addressed their teacher in this culture. If your language and culture have a similar term, you could use it here in your translation.

ULT saying, “Master! Master! We are perishing
UST They said to him, “Master! Master! We are all going to die
(λέγοντες, Ἐπιστάτα, Ἐπιστάτα, ἀπολλύμεθα)

The repetition indicates that the disciples called to Jesus urgently and continually. Alternate translation: [crying out continually, “Master! We are going to die]

ULT We are perishing
UST We are all going to die
(ἀπολλύμεθα)

Since the disciples want Jesus to understand that he is in danger too, the word **We** would include him. Alternate translation: [We are all going to die]

Support Reference: Exclusive and Inclusive ‘We’

ULT rebuked
UST and scolded
(ἐπετίμησεν)

Alternate translation: [spoke sharply to]

> **ULT the waves of the water**
> **UST** the violent waves
> (τῷ κλύδωνι, τοῦ ὕδατος)

In your language, it might seem that the wording here expresses unnecessary extra information. If so, you could abbreviate it. However, you could also translate this as expressing emphasis. Alternate translation: [the waves] or [the violent waves]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> **ULT they ceased, and there was a calm**
> **UST** The wind stopped blowing, the waves stopped hitting the boat, and everything became calm
> (ἐπαύσαντο καὶ ἐγένετο γαλήνη)

These two phrases mean similar things. Luke uses the repetition to emphasize what great power Jesus demonstrated. If it would be helpful in your language, you could combine these phrases. However, you could also translate both phrases and show how the second expresses the results of the first. Alternate translation: [the storm ended] or [the storm ended, so that the lake became calm again]

Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
Master	Master
Master	Master
We are perishing	We are all going to die
rebuked	and scolded

Luke 8:25

ULT	UST
Then he said to them, “Where {is} your faith?” Then having become afraid, they marveled, saying to one another, “Who then is this, that he commands even the winds and the water, and they obey him?”	*Then he said to them, “You acted as if you had no faith!” The disciples were alarmed and amazed {because of what had just happened}. They kept asking each other, “Who could Jesus be? He is able to command even the winds and the waves, and they obey him.”*

ULT Where {is} your faith
UST You acted as if you had no faith
(ποῦ ἡ πίστις ὑμῶν)

Jesus does not expect his disciples to tell him where their faith is. Rather, he is using the question form to correct them. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [You should have trusted God!]

Support Reference: Rhetorical Question

ULT Who then is this, that he commands even the winds and the water, and they obey him
UST Who could Jesus be? He is able to command even the winds and the waves, and they obey him
(τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ)

If it would be helpful in your language, you could turn this into two sentences, one asking the question, and the other giving the reason for the question. Alternate translation: [Who then is this? He commands even the winds and the water, and they obey him!]

ULT Who then is this
UST Who could Jesus be
(τίς ἄρα οὗτός ἐστιν)

This is a genuine question, not a statement in question form. The disciples are looking for information about what kind of person Jesus could be if he can do this. Alternate translation: [What kind of man is this]

> ULT **the water**
> UST the waves
> (τῷ ὕδατι)

The disciples are describing the violent waves that had threatened the boat by reference to **the water** that these waves arose from. Alternate translation: [the waves]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
faith	You acted as if you had no faith
having become afraid	The disciples were alarmed

Luke 8:26

ULT	UST
And they sailed to the region of the Gerasenes, which is opposite Galilee.	*Jesus and his disciples continued sailing and came to the region where the Gerasene people lived. It was on the opposite side of the lake from the district of Galilee.*

ULT the region of the Gerasenes
UST the region where the Gerasene people lived
(τὴν χώραν τῶν Γερασηνῶν)

The name **Gerasenes** refers to people from the city of Gerasa.

Support Reference: How to Translate Names

ULT opposite Galilee
UST on the opposite side of the lake from the district of Galilee
(ἀντιπέρα τῆς Γαλιλαίας)

Alternate translation: [on the other side of the lake from Galilee]

TRANSLATION WORDS

ULT	UST
Galilee	from the district of Galilee

Luke 8:27

ULT	UST
And {when} he came out onto the land, a certain man from the city, having demons, met him. And for a long time he had not worn clothes, and he did not live in a house, but in the tombs.	*When Jesus came out of the boat onto the land, a certain man from the town in that area met him. This man had demons in him. For a long time this man had not worn clothes and had not lived in a house. Instead, he lived in the burial caves.*

ULT **when} he came out**
UST When Jesus came out of the boat
(ἐξελθόντι & αὐτῷ)

Here Luke is writing in a compact way. He means that Jesus **came out** of the boat. Alternate translation: [when Jesus got out of the boat]

Support Reference: Ellipsis

ULT **a certain man from the city**
UST a certain man from the town in that area
(ἀνήρ τις ἐκ τῆς πόλεως)

This phrase introduces a new character in a story. If your language has an expression of its own that serves this purpose, you could use it here. Alternate translation: [a man who was from the city of Gerasa]

Support Reference: Introduction of New and Old Participants

ULT **having demons**
UST This man had demons in him
(ἔχων δαιμόνια)

Alternate translation: [who was controlled by demons] or [whom demons controlled]

ULT **And for a long time**
UST For a long time
(καὶ χρόνῳ ἱκανῷ)

Luke uses this phrase to introduce background information about the man who had demons. Alternate translation: [Now for a long time]

Support Reference: Background Information

> ULT **the tombs**
> UST the burial caves
> (τοῖς μνήμασιν)

The term **the tombs** refers to places in which people laid to rest the bodies of loved ones who have died. In this context it may possibly mean caves cut into the rock or small buildings that the man could use for shelter.

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
demons	demons
for a & time	For a & time
a house	a house
tombs	burial caves

Luke 8:28

ULT	UST
And having seen Jesus, he cried out, fell down before him, and said in a loud voice, “What to me and to you, Jesus, Son of the Most High God? I beg you, do not torment me.”	*When the man saw Jesus, he cried out and lay facedown before him. He shouted, “What do you want with me, Jesus, Son of the Most High God? I beg you, do not torment me!”*

ULT **having seen Jesus**
UST When the man saw Jesus
(ἰδὼν & τὸν Ἰησοῦν)

The verb **having seen** refers to the man who had demons. Alternate translation: [when the man whom the demons controlled saw Jesus]

Support Reference: Pronouns — When to Use Them

ULT **he cried out**
UST he cried out
(ἀνακράξας)

Alternate translation: [he screamed] or [he shrieked]

ULT **fell down before him**
UST and lay facedown before him
(προσέπεσεν αὐτῷ)

Be sure that it is clear in your translation that the man did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of humility and respect for him. Alternate translation: [respectfully bowed down at Jesus’ feet] or [respectfully lay down on the ground in front of Jesus]

Support Reference: Symbolic Action

ULT **said in a loud voice**
UST He shouted
(φωνῇ μεγάλῃ εἶπεν)

This is an idiom that means the man raised the volume of his voice. Alternate translation: [shouted out]

Support Reference: Idiom

> ULT **What to me and to you**
> UST What do you want with me
> (τί ἐμοὶ καὶ σοί)

This is an idiom. Alternate translation: [What do you and I have in common] or [What reason do you have to get involved with me]

Support Reference: Idiom

> ULT **What to me and to you**
> UST What do you want with me
> (τί ἐμοὶ καὶ σοί)

The man is using the question form to insist on something urgently. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [You and I have nothing in common] or [You have no reason to get involved with me]

Support Reference: Rhetorical Question

> ULT **Son of the Most High God**
> UST Son of the Most High God
> (Υἱὲ τοῦ Θεοῦ τοῦ Ὑψίστου)

Son of the Most High God is an important title for Jesus. See how you translated the expression **the Most High** in 1:32.

Support Reference: Translating Son and Father

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
he cried out	he cried out
fell down before	and lay facedown
Jesus	Jesus
Son of & God	Son of & God
Most High	Most High
I beg	I beg
do & torment	do & torment

Luke 8:29

ULT	UST
For he had commanded the unclean spirit to come out from the man. For many times it had seized him, and he was bound with chains and shackles {and} kept under guard, and breaking his bonds, he would be driven by the demon into the wilderness.	*{The man said this because} Jesus had just commanded the evil spirit to come out of him. In the past, people had bound him with chains and shackles and kept a close watch on him. Even so, many times the evil spirit would suddenly seize him by force. Then the man would break free, and the demon would make him go out into deserted places.*

ULT **For**
UST The man said this because
(γὰρ)

Luke is giving the reason for the result he described in the previous verse. Alternate translation: [The man said this because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For he had commanded the unclean spirit to come out from the man**
UST The man said this because} Jesus had just commanded the evil spirit to come out of him
(παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου)

If your language would put the reason before the result, you could create a verse bridge and put this sentence in 8:28, after the man bows down to Jesus but before he speaks, changing the tense of the verb to fit the context. You could also put the next sentence in this verse at the end of 8:27.

Support Reference: Verse Bridges

ULT **For many times**
UST Even so, many times
(πολλοῖς γὰρ χρόνοις)

Luke uses this phrase to introduce further background information about what the demon had done to the man before Jesus met him. Alternate translation: [Many times in the past]

Support Reference: Background Information

ULT **For many times it had seized him, and he was bound with chains and shackles {and} kept under guard**
UST In the past, people had bound him with chains and shackles and kept a close watch on him. Even so, many times the evil spirit would suddenly seize him by force
(πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις, φυλασσόμενος)

If it would be helpful in your language, you could reverse the order of these phrases. Luke appears to be describing how the demon would seize the man after he was bound and while he was being guarded. Alternate translation: [For though he was bound with chains and shackles and kept under guard, many times it had seized him]

Support Reference: Order of Events

ULT **he was bound with chains and shackles {and} kept under guard, and breaking his bonds**
UST people had bound him with chains and shackles and kept a close watch on him & Then the man would break free
(ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις, φυλασσόμενος, καὶ διαρήσσων τὰ δεσμὰ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation (no comma following): [though the people in the area had bound him with chains and shackles and kept him under guard, he would break his bonds and]

Support Reference: Active or Passive

ULT **he would be driven by the demon**
UST and the demon would make him go out
(ἠλαύνετο ὑπὸ τοῦ δαιμονίου)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the demon would make him go]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
times	times
it had seized	the evil spirit would suddenly seize & by force
he was bound	people had bound him
bonds	the man would break free
demon	the demon
wilderness	deserted places
unclean spirit	evil spirit

Luke 8:30

ULT	UST
Then Jesus questioned him, “What is your name?” and he said, “Legion,” for many demons had entered into him.	*Then Jesus asked him, “What is your name?” The demon replied, “{My name is} Thousands.” He said that because many demons had entered the man.*

ULT **your**
UST your
(σοι)

Since Luke indicates in the previous verse that Jesus is speaking to the unclean spirit here, **your** is singular, even though the demon responds that he is speaking for “many,” and even though in the following verses Luke says **they** and **them** for the multiple demons.

Support Reference: Forms of You

ULT **Legion**
UST My name is} Thousands
(λεγεών)

Translate the word **Legion** with a word in your language that refers to a large number of soldiers. Show that this was the name of the demon by using the convention in your language for proper names. Alternate translation: [Army] or [Battalion] or [Brigade]

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
demons	demons

Luke 8:31

ULT	UST
And they were begging him that he would not command them to go away into the abyss.	*The demons kept begging Jesus not to command them to go into the deep pit where God punishes demons.*

ULT they were begging him
UST The demons kept begging Jesus
(παρεκάλουν αὐτὸν)

Alternate translation: [the demons kept begging Jesus]

ULT the abyss
UST the deep pit where God punishes demons
(τὴν Ἄβυσσον)

The term **abyss** literally means a bottomless pit, and here it describes a place of punishment. If it would be helpful to your readers, you could translate the term with an explanatory phrase, as UST does, saying “the deep pit where God punishes demons.”

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
they were begging	The demons kept begging
abyss	deep pit where God punishes demons

Luke 8:32

ULT	UST
And a large herd of pigs was there feeding on the hillside, and they begged him to permit them to go into them. And he permitted them.	*There was a large herd of pigs grazing on the hillside nearby. The demons begged Jesus to allow them to enter the pigs, and he allowed them.*

ULT **And a large herd of pigs was there feeding on the hillside**
UST There was a large herd of pigs grazing on the hillside nearby
(ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει)

Luke supplies this background information to help readers understand what happens next.

Support Reference: Background Information

ULT **was there feeding on the hillside**
UST There was & grazing on the hillside nearby
(ἦν & ἐκεῖ & βοσκομένη ἐν τῷ ὄρει)

Alternate translation: [was nearby eating grass on the side of a hill]

ULT **they begged him to permit them to go into them**
UST The demons begged Jesus to allow them to enter the pigs
(παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν)

If it would be helpful to your readers, you could clarify who and what these pronouns refer to. Alternate translation: [the demons begged Jesus to let them go into the pigs]

Support Reference: Pronouns — When to Use Them

ULT **And he permitted them**
UST and he allowed them
(καὶ ἐπέτρεψεν αὐτοῖς)

Luke does not say specifically why Jesus allowed the demons to go into the pigs. But Jesus did not necessarily do so because the demons begged him. He may have had other reasons of his own. So it would probably be best to translate this in a neutral way, as ULT and UST both do, rather than beginning with a word such as “So,” which would imply that Jesus agreed to this because the demons begged him.

TRANSLATION WORDS

ULT	UST
of pigs	of pigs
they begged	The demons begged

Luke 8:33

ULT	UST
Then the demons, having come out from the man, entered into the pigs, and the herd rushed down the steep slope into the lake and was drowned.	*So the demons left the man and entered the pigs, and the herd of pigs rushed down the steep bank into the lake and drowned.*

ULT Then the demons, having come out
UST So the demons left
(ἐξελθόντα δὲ τὰ δαιμόνια)

The term translated as **Then** could mean that the demons came of out the man because Jesus told them they could go into the pigs. You could begin this sentence with the word **So**, as UST does, to show that.

Support Reference: Connect — Reason-and-Result Relationship

ULT rushed
UST rushed
(ὥρμησεν)

Alternate translation: [ran very fast]

ULT and was drowned
UST and drowned
(καὶ ἀπεπνίγη)

If it would be helpful in your language, you could express this with an active form. You do not need to specify someone who did this action to the pigs, because no one caused them to drown once they were in the water. Alternate translation: [and drowned]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
demons	demons
pigs	pigs
lake	lake

Luke 8:34

ULT	UST
And having seen what had happened, the ones tending the pigs ran away and reported it in the city and in the countryside.	*When those who were taking care of the pigs saw what happened, they ran away! They reported what they had seen to all the people who lived around them.*

ULT **in the city and in the countryside**
UST to all the people who lived around them
(εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς)

Here Luke uses a figure of speech to refer to that whole region by naming the two constituent parts of it. Alternate translation: [throughout the whole area]

Support Reference: Merism

ULT **in the city and in the countryside**
UST to all the people who lived around them
(εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς)

You could also translate this more literally. The implication is that this means the city of Gerasa, since Luke says in 8:29 that Jesus and his disciples came to the region where this city was located. Alternate translation: [in the city of Gerasa and in the surrounding countryside]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
reported it	They reported what they had seen

Luke 8:35

ULT	UST
Then they went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out sitting at the feet of Jesus, clothed and being sound-minded, and they were afraid.	*Then the people went out to see what had happened. When they came to where Jesus was, they saw that the man from whom the demons had gone out was sitting at the feet of Jesus. They saw that he had clothes on and his mind was normal again. {They realized how powerful Jesus must be,} and they became afraid.*

ULT **they went out**
UST the people went out
(ἐξῆλθον)

Here, as well as in the other two instances in this verse, **they** refers to the people of that region, as in 8:37. The term **went out** indicates the remote area where the man had been living. If it would be helpful to your readers, you could express those things explicitly. Alternate translation: [people from all over that region went out to that remote area]

Support Reference: Assumed Knowledge and Implicit Information

ULT **found the man from whom the demons had gone out**
UST they saw that the man from whom the demons had gone out & They saw that & They realized how powerful Jesus must be
(εὗραν & τὸν ἄνθρωπον, ἀφ’ οὗ τὰ δαιμόνια ἐξῆλθεν)

Alternate translation: [saw the man whom the demons had left]

ULT **clothed**
UST he had clothes on
(ἱματισμένον)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [wearing clothes]

Support Reference: Active or Passive

ULT **being sound-minded**
UST his mind was normal again
(σωφρονοῦντα)

Alternate translation: [behaving normally]

> **ULT sitting at the feet of Jesus**
> **UST** was sitting at the feet of Jesus
> (καθήμενον & παρὰ τοὺς πόδας τοῦ Ἰησοῦ)

This is an idiom. Alternate translation: [sitting on the ground in front of Jesus]

Support Reference: Idiom

> **ULT they were afraid**
> **UST** they became afraid
> (ἐφοβήθησαν)

The implication is that they were afraid of what else such a powerful person as Jesus might do. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [they were afraid of what else Jesus might do, since they recognized what great power he had]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
demons	demons
of Jesus	of Jesus
they were afraid	they became afraid

Luke 8:36

ULT	UST
Then the ones having seen reported to them how the one having been possessed by demons had been saved.	*Those who had seen what had happened told the people who had just arrived how Jesus had rescued the man who had been controlled by demons.*

ULT **the ones having seen**
UST Those who had seen what had happened
(οἱ ἰδόντες)

Alternate translation: [those who had seen what had happened]

Support Reference: Ellipsis

ULT **the one having been possessed by demons had been saved**
UST Jesus had rescued the man who had been controlled by demons
(ἐσώθη ὁ δαιμονισθείς)

If it would be helpful in your language, you could express both of these things with active forms. Alternate translation: [Jesus had delivered the man from the demons who had controlled him]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
reported	told
having been possessed by demons	who had been controlled by demons

Luke 8:37

ULT	UST
And all the multitude of the region of the Gerasenes asked him to depart from them, for they were seized by great fear. Then he got into the boat to return.	*Then many people from that place where the Gerasenes lived asked Jesus to leave their area, because they were very afraid. So Jesus and his disciples got into the boat to go back across the lake.*

ULT all the multitude of the region
UST many people from that place where & lived
(ἅπαν τὸ πλῆθος τῆς περιχώρου)

This phrase means “everyone who lived in that area.” It is a generalization for emphasis, since every single resident of that region did not make this request. Rather, this was the general request of the crowd that came out to see what had happened. Alternate translation: [the crowd that had gathered from the region]

Support Reference: Hyperbole

ULT of the region of the Gerasenes
UST from that place where the Gerasenes lived
(τῆς περιχώρου τῶν Γερασηνῶν)

Alternate translation: [the area where the Gerasene people lived]

ULT for they were seized by great fear
UST because they were very afraid
(ὅτι φόβῳ μεγάλῳ συνείχοντο)

If it would be helpful in your language, you could put this phrase first in the sentence, since it gives the reason for the result that the rest of the sentence describes.

Support Reference: Connect — Reason-and-Result Relationship

ULT they were seized by great fear
UST they were very afraid
(φόβῳ μεγάλῳ συνείχοντο)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [they became very afraid]

Support Reference: Active or Passive

> ULT **they were seized by great fear**
> UST they were very afraid
> (φόβῳ μεγάλῳ συνείχοντο)

Luke speaks of this **fear** as if it were something that could actively take hold of these people. Alternate translation: [they became very afraid]

Support Reference: Personification

> ULT **Then he got into the boat**
> UST So Jesus and his disciples got into the boat
> (αὐτὸς δὲ ἐμβὰς, εἰς πλοῖον)

Luke says **he**, meaning Jesus, to describe the entire group of Jesus and his disciples. Alternate translation: [Jesus and his disciples got into the boat]

Support Reference: Synecdoche

> ULT **to return**
> UST to go back across the lake
> (ὑπέστρεψεν)

The implication is that Jesus and his disciples were going to **return** to Galilee. Alternate translation: [to go back across the lake]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
they were seized by & fear	they were afraid

Luke 8:38

ULT	UST
And the man from whom the demons had gone out begged him to be with him, but he sent him away, saying,	*Before they left, the man from whom the demons had gone out begged Jesus, saying, “Please, let me go with you!” But instead, Jesus sent him away by saying to him,*

ULT **And**
UST Before they left
(δὲ)

The events in this verse and the next verse happened before Jesus left in the boat. It may be helpful to state that clearly at the beginning here. Alternate translation (followed by comma): [Before Jesus and his disciples left,]

Support Reference: Order of Events

ULT **begged him to be with him**
UST begged Jesus, saying, “Please, let me go with you
(ἐδεῖτο & αὐτοῦ & εἶναι σὺν αὐτῷ)

If it would be helpful in your language, you could translate this as a direct quotation, as UST does, breaking the sentence here. Alternate translation: [pleaded with Jesus, “Let me go with you!”]

Support Reference: Direct and Indirect Quotations

ULT **but he sent him away**
UST But instead, Jesus sent him away
(ἀπέλυσεν δὲ αὐτὸν)

The pronoun **he** refers to Jesus, and the word **him** refers to the man. Alternate translation: [Jesus sent the man away]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
demons	demons
begged	begged Jesus

Luke 8:39

ULT	UST
“Return to your house and describe all that God has done for you.” So he went on his way, proclaiming throughout the whole city all that Jesus had done for him.	*“No, go back to your home and tell {everyone} how much God has done for you!” So the man went away and told people throughout the whole city how much Jesus had done for him.*

ULT **your house**
UST your home
(τὸν οἶκόν σου)

Jesus is using the word **house** to mean the people who live in the man’s **house**. Alternate translation: [your household] or [your family]

Support Reference: Metonymy

ULT **describe all that God has done for you**
UST tell {everyone} how much God has done for you
(διηγοῦ ὅσα σοι ἐποίησεν ὁ Θεός)

Alternate translation: [tell them everything about what God has done for you]

ULT **throughout the whole city**
UST throughout the whole city
(καθ’ ὅλην τὴν πόλιν)

The implication is that this means the city of Gerasa, since Luke says in 8:29 that Jesus and his disciples came to the region where this city was located. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [throughout the whole city of Gerasa]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
house	home
God	God
proclaiming	and told people
Jesus	Jesus

Luke 8:40

ULT	UST
Then when Jesus returned, the crowd welcomed him, for they were all expecting him.	*And when Jesus and his disciples got back across the lake to Capernaum, a crowd of people welcomed them. They had all been waiting for him there.*

ULT **Then when Jesus returned**
UST And when Jesus and his disciples got back across the lake to Capernaum
(ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν)

Luke only refers to Jesus returning, but his disciples were also with him. Alternate translation: [Now when Jesus returned with his disciples]

Support Reference: Synecdoche

ULT **the crowd welcomed him, for they were all expecting him**
UST a crowd of people welcomed them. They had all been waiting for him there
(ἀπεδέξατο αὐτὸν ὁ ὄχλος; ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the results that the first phrase describes. Alternate translation: [the crowd had been expecting him, and so they greeted him joyfully]

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
Jesus	Jesus and his disciples

Luke 8:41

ULT	UST
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,	*Just then a man named Jairus, who was one of the leaders of the synagogue there, came near to Jesus, and he lay facedown before him. He pleaded with Jesus to come to his house.*

ULT **behold**
UST Just then
(ἰδοὺ)

Luke uses **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **a man came whose name {was} Jairus**
UST a man named Jairus & came near to Jesus
(ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was man whose name was Jairus, and he came]

Support Reference: Introduction of New and Old Participants

ULT **was} Jairus**
UST Jairus
(Ἰάειρος)

Jairus is the name of a man.

Support Reference: How to Translate Names

ULT **a ruler of the synagogue**
UST one of the leaders of the synagogue there
(ἄρχων τῆς συναγωγῆς)

Alternate translation: [one of the leaders at the local synagogue] or [a leader of the people who met at the synagogue in that city]

> **ULT falling at the feet of Jesus**
> **UST** he lay facedown before him
> (πεσὼν παρὰ τοὺς πόδας Ἰησοῦ)

Be sure that it is clear in your translation that Jairus did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of humility and respect for him. Alternate translation: [respectfully bowed down at Jesus' feet] or [respectfully lay down on the ground in front of Jesus]

Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
a ruler	one of the leaders
of the synagogue	of the synagogue there
falling	he lay facedown
of Jesus	him
he begged	He pleaded with
house	house

Luke 8:42

ULT	UST
because he {had} a one and only daughter, who was about 12 years old, and she was dying. And as he was going, the crowds were crowding around him.	*He did this because he had an only daughter, who was about 12 years old, and she was dying. {He wanted Jesus to heal her.} Now as Jesus went {with him}, many people were crowding around him.*

ULT **was dying**
UST was dying
(ἀπέθνῃσκεν)

The implication is that Jairus wanted Jesus to heal her. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [was about to die, and he wanted Jesus to heal her]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And as he was going**
UST Now as Jesus went {with him
(ἐν δὲ τῷ ὑπάγειν αὐτὸν)

You may need to say first in your language that Jesus had agreed to go with Jairus. You could put that information in a separate sentence. Alternate translation: [So Jesus agreed to go with him. Now as he was on his way]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And**
UST Now
(δὲ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Background Information

ULT **the crowds were crowding around him**
UST many people were crowding around him
(οἱ ὄχλοι συνέπνιγον αὐτόν)

Alternate translation: [the people were crowding tightly around Jesus]

TRANSLATION WORDS

ULT	UST
years old	years old

Luke 8:43

ULT	UST
And a woman, being with a flow of blood for 12 years, who, having spent all her living on doctors,was not able to be healed by anyone,	*Now in the crowd there was a woman who had been suffering for 12 years from a disease that caused continual bleeding. She had spent all her moneyto pay doctors to help her, but none of them was able to heal her.*

ULT **a woman, being**
UST there was a woman
(γυνὴ οὖσα)

This introduces a new character into the story. If your language has an expression of its own that serves this purpose, you could use it here.

Support Reference: Introduction of New and Old Participants

ULT **with a flow of blood**
UST who had been suffering & from a disease that caused continual bleeding
(ἐν ῥύσει αἵματος)

Luke uses the phrase **a flow of blood** refers to her condition discreetly by using a mild expression. She was probably bleeding from her womb even when it was not the normal time for that. If your language has a polite way of referring to this condition, you could use that expression here.

Support Reference: Euphemism

ULT **having spent all her living on doctors**
UST had spent all her money to pay doctors to help her
(ἰατροῖς προσαναλώσασα ὅλον τὸν βίον)

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this phrase in your translation. The note below discusses a translation issue in this phrase for those who decide to include it.

Support Reference: Textual Variants

ULT **all her living**
UST all her money
(ὅλον τὸν βίον)

This phrase uses the term **living** to mean the money that was needed for **living**. Alternate translation: [all of her money] or [all the money she had to live on]

Support Reference: Metonymy

> ULT **was not able to be healed by anyone**
> UST but none of them was able to heal her
> (οὐκ ἴσχυσεν ἀπ’ οὐδενὸς θεραπευθῆναι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [whom no one had been able to heal] or, if you include the phrase from the textual variant, [who had spent all of her money on doctors, but none of them had been able to heal her]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
years	years

Luke 8:44

ULT	UST
having approached from behind, touched the edge of his cloak, and immediately her flow of blood stopped.	*She came up behind Jesus and touched the edge of his robe. At once her bleeding stopped.*

ULT **touched the edge of his cloak**
UST and touched the edge of his robe
(ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ)

Jewish men wore tassels on the edges of their robes, as commanded in God's Law. The woman likely **touched** one of those tassels. Alternate translation: [touched a tassel on his robe]

Support Reference: Translate Unknowns

Luke 8:45

ULT	UST
And Jesus said, “Who {is} the one having touched me?” But {when} all denied it, Peter said, “Master, the crowds are crowding around and pressing against you.”	*Jesus said, “Who touched me?” Everyone {around Jesus} said that they had not touched him. Peter said, “Master, there are many people crowding around you and pressing up against you. {So any one of them might have touched you!}”*

ULT **the crowds are crowding around and pressing against you**
UST there are many people crowding around you and pressing up against you. {So any one of them might have touched you
(οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν)

By saying this, Peter was implying that anyone could have touched Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [there are many people crowding around you and pressing in against you, so any one of them might have touched you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **are crowding around and pressing against you**
UST crowding around you and pressing up against you. {So any one of them might have touched you
(συνέχουσίν σε καὶ ἀποθλίβουσιν)

These two expressions mean similar things. Peter is using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: [pressing against you from every side]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Peter	Peter
Master	Master

Luke 8:46

ULT	UST
But Jesus said, “Someone touched me, for I know power has gone out from me.”	*But Jesus said, “I know that someone {deliberately} touched me, because power has gone out from me {to heal that person}.”*

ULT Someone touched me
UST someone {deliberately} touched me
(ἥψατό μού τις)

The implication is that Jesus means someone reached out and **touched** him intentionally. He is not referring to the accidental jostling of the crowd. Alternate translation: [Someone deliberately touched me]

Support Reference: Assumed Knowledge and Implicit Information

ULT I know power has gone out from me
UST I know that & power has gone out from me {to heal that person
(ἐγὼ & ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ’ ἐμοῦ)

Jesus did not lose power or become weak. Rather, he recognized that power had gone out from him and healed someone. Alternate translation: [I felt power go out from me and heal someone]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
know	know that

Luke 8:47

ULT	UST
Then the woman, having seen that she could not hide, came trembling and having fallen down before him, she declared before all the people for what reason she had touched him, and how she had been healed immediately.	*Then the woman realized that she could not hide. She came trembling to Jesus and {respectfully} lay facedown on the ground before him. As the other people were listening, she explained why she had touched Jesus and how she gotten better immediately.*

ULT **that she could not hide**
UST that she could not hide
(ὅτι οὐκ ἔλαθεν)

The implication is that she could not hide the fact that she had touched Jesus deliberately. Alternate translation: [that she could not keep it a secret that she was the one who had touched Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **came trembling**
UST She came trembling to Jesus
(τρέμουσα ἦλθεν)

If it would be helpful to your readers, you could state the implicit reason why she was **trembling**. Alternate translation: [she came trembling with fear]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having fallen down before him**
UST respectfully} lay facedown on the ground before him
(προσπεσοῦσα αὐτῷ)

Be sure that it is clear in your translation that the woman did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of humility and respect for him. Alternate translation: [respectfully bowed down in front of Jesus] or [respectfully lay down on the ground in front of Jesus]

Support Reference: Symbolic Action

ULT **she had been healed**
UST she gotten better
(ἰάθη)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [she had become healthy]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
trembling	trembling
having fallen down before	respectfully} lay facedown on the ground
she declared	she explained

Luke 8:48

ULT	UST
Then he said to her, “Daughter, your faith has saved you. Go in peace.”	*And Jesus said to her, “My dear woman, because you believed {that I could heal you}, you are now well. Now go on your way, and may God’s peace be with you.”*

ULT **Daughter**
UST My dear woman
(θύγατερ)

This was a kind way of speaking to a woman. Your language may have another way of expressing the same kindness. Alternate translation: [My dear]

Support Reference: Idiom

ULT **your faith has saved you**
UST because you believed {that I could heal you}, you are now well
(ἡ πίστις σου σέσωκέν σε)

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a verb such as “believe.” Alternate translation: [because you believed, you have become well]

Support Reference: Abstract Nouns

ULT **your faith has saved you**
UST because you believed {that I could heal you}, you are now well
(ἡ πίστις σου σέσωκέν σε)

Jesus speaks of the woman’s **faith** as if it had actively healed her. He means that it provided the conditions for the healing that she received from God. Alternate translation: [because you believed, you have become well]

Support Reference: Personification

ULT **your faith has saved you**
UST because you believed {that I could heal you}, you are now well
(ἡ πίστις σου σέσωκέν σε)

In this context, the word **saved** has a specific meaning. Alternate translation: [because you believed, you have become well]

> **ULT Go in peace**
> **UST** Now go on your way, and may God’s peace be with you
> (πορεύου εἰς εἰρήνην)

This is a way of saying goodbye and giving a blessing at the same time. Alternate translation: [May God give you peace as you go] or [As you go, do not worry anymore]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
faith	because & believed {that I could heal you
peace	and may God’s peace be with you

Luke 8:49

ULT	UST
He still speaking, someone comes from the synagogue leader, saying, “Your daughter has died. Do not trouble the Teacher any longer.”	*While Jesus was still speaking {to the woman}, a man from Jairus’ house came and said to Jairus, “Your daughter has died. So do not take up any more of the teacher’s time.”*

ULT He still speaking
UST While Jesus was still speaking {to the woman
(ἔτι αὐτοῦ λαλοῦντος)

This refers implicitly to what Jesus was saying in the previous verse. Alternate translation: [While Jesus was still saying these things to the woman]

Support Reference: Assumed Knowledge and Implicit Information

ULT someone comes
UST a man & came
(ἔρχεταί τις)

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: [someone came]

Support Reference: Irregular Use of Tenses

ULT someone comes from the synagogue leader
UST a man from Jairus’ house came
(ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου)

This does not mean someone whom Jairus sent, since Jairus was with Jesus. Rather, this means someone who had been at his house watching over his daughter with the others. Alternate translation: [someone who had been at the home of Jairus came]

Support Reference: Metonymy

ULT Do not trouble the Teacher any longer
UST So do not take up any more of the teacher’s time
(μηκέτι σκύλλε τὸν διδάσκαλον)

This statement implies that Jesus will not be able to do anything to help, since the girl is dead. Alternate translation: [There is nothing more that Jesus can do for you, so do not make him come to your house]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the Teacher**
> UST the teacher
> (τὸν διδάσκαλον)

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

TRANSLATION WORDS

ULT	UST
Do & trouble	take up any more of & s time
Teacher	teacher

Luke 8:50

ULT	UST
But Jesus, having heard this, answered him, “Do not fear; only believe, and she will be saved.”	*But when Jesus heard that, he said to Jairus, “Do not be afraid. Just believe {in me}, and she will live again.”*

ULT answered him
UST he said to Jairus
(ἀπεκρίθη αὐτῷ)

The pronoun **he** refers to Jesus, and the pronoun **him** refers to Jairus, not the messenger. Jesus did not respond directly to the messenger. Rather, he reassured Jairus, despite the news. Alternate translation: [Jesus said to Jairus]

Support Reference: Pronouns — When to Use Them

ULT she will be saved
UST she will live again
(σωθήσεται)

In this context, the word **saved** has a specific meaning, comparable in this context to the meaning “healed.” Alternate translation: [she will come back to life]

ULT she will be saved
UST she will live again
(σωθήσεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [she will come back to life]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Do & fear	Do & be afraid
believe	believe {in me

Luke 8:51

ULT	UST
And having come to the house, he did not allow anyone to enter with him, except Peter and John and James, and the father of the child, and the mother.	*When he arrived outside the house, Jesus did not allow anyone to go in the house with him except for Peter, John, and James, and the girl's father and mother.*

ULT **And having come to the house**
UST When he arrived outside the house
(ἐλθὼν δὲ εἰς τὴν οἰκίαν)

Luke says **he**, meaning Jesus, to describe the entire group that was coming with Jesus, which included his disciples and Jairus and likely others. Alternate translation: [When they arrived at the house]

Support Reference: Synecdoche

ULT **he did not allow anyone to enter with him, except**
UST Jesus did not allow anyone to go in the house with him except for
(οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ, εἰ μὴ)

If, in your language, it would appear that Luke was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [Jesus only allowed to enter with him]

Support Reference: Connect — Exception Clauses

ULT **the father of the child**
UST the girl's father
(τὸν πατέρα τῆς παιδὸς)

The phrase **the father of the child** refers to Jairus. Alternate translation: [Jairus, the girl's father]

TRANSLATION WORDS

ULT	UST
house	house
Peter	Peter
John	John
James	James

Luke 8:52

ULT	UST
And they were all mourning and beating their breasts for her, but he said, “Do not wail, for she has not died, but sleeps.”	*And all the people there were loudly demonstrating how sad they were that the girl had died. But Jesus said to them, “Stop crying! She is not dead! She is only sleeping!”*

ULT **they were all mourning and beating their breasts for her**
UST all the people there were loudly demonstrating how sad they were that the girl had died
(ἔκλαιον & πάντες καὶ ἐκόπτοντο αὐτήν)

This was the customary way of showing grief in that culture. The term that ULT translates as **mourning** could mean that the people were pounding on their chests as a sign of grief, although Luke uses a much more specific expression to say that directly in 18:13. If you think your readers might not understand the significance of these actions, you could explain generally what the people were doing. Or you could describe the actions and say why the people were doing them. Alternate translation: [they were all loudly expressing their grief] or [all the people there were wailing and pounding on their chests to show how sad they were that the girl had died]

Support Reference: Symbolic Action

ULT **she has not died, but sleeps**
UST She is not dead! She is only sleeping
(οὐ & ἀπέθανεν, ἀλλὰ καθεύδει)

Alternate translation: [she is not dead, she is only sleeping]

TRANSLATION WORDS

ULT	UST
beating their breasts	were loudly demonstrating how sad they were

Luke 8:53

ULT	UST
And they were laughing at him, knowing that she had died.	*And the people laughed at him because they knew that the girl was dead.*

ULT they were laughing at him, knowing that she had died
UST the people laughed at him because they knew that the girl was dead
(κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν)

Alternate translation: [they were laughing at Jesus because they knew that Jairus's daughter had died]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
knowing	because they knew

Luke 8:54

ULT	UST
But he, having taken her hand, called out, saying, “Child, arise!”	*But Jesus took hold of her hand and called {to her}, saying, “Child, get up!”*

ULT he, having taken her hand
UST Jesus took hold of her hand
(αὐτὸς & κρατήσας τῆς χειρὸς αὐτῆς)

Alternate translation: [Jesus took hold of the girl’s hand and]

Support Reference: Pronouns — When to Use Them

ULT arise
UST get up
(ἔγειρε)

This was not a command that the girl was capable of obeying. Instead, this was a command that directly caused her to be raised from the dead.
Alternate translation: [your life is restored, so get up]

Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
called out	and called {to her

Luke 8:55

ULT	UST
And her spirit returned, and she rose up immediately, and he ordered something to be given to her to eat.	*And immediately she came back to life and she got up. Jesus told them to give her something to eat.*

ULT her spirit returned
UST she came back to life
(ἐπέστρεψεν τὸ πνεῦμα αὐτῆς)

The people of this time considered life to be the result of the spirit coming into a person. You could express this in the way that would be most meaningful in your culture. Alternate translation: [she started breathing again]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
spirit	came back to life

Luke 8:56

ULT	UST
And her parents were astonished, but he commanded them to tell no one what had happened.	*And her parents were amazed, but Jesus told them not to tell anyone else {yet} what had happened.*

ULT to tell no one
UST not to tell anyone else {yet
(μηδενὶ εἰπεῖν)

If it would be helpful in your language, you could make the verb negative and the subject positive. Alternate translation: [not to tell anyone]

Luke 9

Luke 9 Introduction

Luke 9 Chapter Introduction

Structure and Formatting

1. Jesus sends his 12 apostles to teach and heal (9:1–9)
2. Jesus miraculously feeds 5,000 people (9:10–17)
3. Jesus speaks with his disciples about who he is (9:18–27)
4. The glory of Jesus is revealed on a mountaintop (9:28–36)
5. Jesus drives a demon out of a boy (9:37–43)
6. Jesus speaks about being his disciple (9:44–50)
7. Jesus begins to travel to Jerusalem (9:51–62)

Religious and Cultural Concepts in This Chapter

Elijah

God had promised the Jews that the prophet Elijah would return before the Messiah came. So some people who saw Jesus do miracles thought Jesus was Elijah (9:9, 9:19). He was not. However, Elijah did come to earth to speak with Jesus (9:30). (See: prophet, prophecy, prophesy, seer, prophetess and Christ, Messiah and Elijah)

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Luke says in this chapter that Jesus' clothing shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: glory, glorious, glorify and fear, afraid, frighten)

Translation Issues in This Chapter

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus speaks a paradox in this chapter: “Whoever would save his life will lose it, but whoever loses his life for my sake will save it” (9:24).

“Receiving”

This word appears several times in this chapter and means different things. When Jesus says, “If someone receives a little child like this in my name, he also is receiving me, and if someone receives me, he is also receiving the one who sent me” (9:48), he is speaking of people serving the child. When Luke says, “the people there did not receive him” (9:53), he means that the people did not believe in or accept Jesus. (See: believe, believer, belief, unbeliever, unbelief)

Luke 9:1

ULT	UST
And having called the Twelve together, he gave them power and authority over all the demons, and to cure diseases,	*Then Jesus called together his 12 representatives and gave them the right and power to drive out all kinds of demons and to heal {people's} diseases.*

ULT **having called the Twelve together**
UST Jesus called together his 12 representatives
(συνκαλεσάμενος & τοὺς δώδεκα)

See how you translated this phrase in 8:1. You may have decided to translate the nominal adjective **the Twelve** with an equivalent phrase. Alternate translation: [when he had called together his 12 apostles] or [when he had called together the 12 men whom he had appointed to be apostles]

Support Reference: Nominal Adjectives

ULT **the Twelve**
UST his 12 representatives
(τοὺς δώδεκα)

You may have decided instead in 8:1 to translate this as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here.

Support Reference: How to Translate Names

ULT **power and authority**
UST the right and power
(δύναμιν καὶ ἐξουσίαν)

The words **power** and **authority** mean similar things. Luke uses them together to show that Jesus gave his 12 disciples both the ability and the right to heal people. If it would be helpful in your language, you could translate this phrase with a combination of words that includes both of these ideas. Alternate translation: [the right to use power]

Support Reference: Doublet

ULT **all the demons**
UST all kinds of demons
(πάντα τὰ δαιμόνια)

This could mean one of two things. Alternate translation: [every demon] or [every kind of demon]

> ULT **to cure diseases**
> UST to heal {people's} diseases
> (νόσους θεραπεύειν)

Alternate translation: [to heal people of their sicknesses]

TRANSLATION WORDS

ULT	UST
having called & together	Jesus called together
Twelve	his 12 representatives
authority	power
demons	demons

Luke 9:2

ULT	UST
and he sent them out to proclaim the kingdom of God and to heal the sick.	*He sent them out to announce {the good news about} how God would rule as king. He told them to heal people who were sick.*

ULT he sent them out
UST He sent them out
(ἀπέστειλεν αὐτοὺς)

Your language may require you to say where Jesus **sent** the disciples. Alternate translation: [sent them to various places] or [told them to go to various places]

ULT the kingdom of God
UST how God would rule as king
(τὴν Βασιλείαν τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
to proclaim	to announce {the good news about
kingdom of God	how God would rule as king

Luke 9:3

ULT	UST
And he said to them, “Take nothing for the road—neither staff, nor bag, nor bread, nor silver—nor have two tunics.	*{Before they left,} he said to them, “Do not take anything with you for your journey. Do not take a walking stick or a traveler’s bag or food or money. Do not bring an extra tunic.*

ULT **And he said to them**
UST Before they left,} he said to them
(καὶ εἶπεν πρὸς αὐτούς)

It may be helpful to state that Jesus said these things to the disciples before they went out. Alternate translation: [Before the 12 disciples left, Jesus said to them]

ULT **Take nothing**
UST Do not take anything with you & Do & take
(μηδὲν αἴρετε)

If it would be helpful in your language, you could make the verb negative and the subject positive. Alternate translation: [Do not bring anything]

ULT **for the road**
UST for your journey
(εἰς τὴν ὁδόν)

Jesus uses the term **road** to refer to the journey that his disciples will make by traveling along roads. Alternate translation: [for your journey]

Support Reference: Metonymy

ULT **staff**
UST a walking stick
(ῥάβδον)

The term **staff** means a large stick that people used for balance when climbing or when walking on uneven ground, and also for defense against animals and people. Alternate translation: [walking stick]

Support Reference: Translate Unknowns

> ULT **bag**
> UST a traveler's bag
> (πήραν)

The team **bag** means something a traveler would use to carry things that were needed on a journey. Alternate translation: [knapsack]

Support Reference: Translate Unknowns

> ULT **bread**
> UST food
> (ἄρτον)

Jesus uses one kind of food, **bread**, to represent food in general. Alternate translation: [food]

Support Reference: Synecdoche

> ULT **silver**
> UST money
> (ἀργύριον)

Jesus uses a means by which value is stored and exchanged, **silver**, to represent money by association. Alternate translation: [money]

Support Reference: Metonymy

> ULT **nor have two tunics**
> UST Do not bring an extra tunic
> (μήτε δύο χιτῶνας ἔχειν)

Here Jesus is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. When he says that these men should not each have two tunics, he means that they each should only have one tunic. Alternate translation: [and do not bring an extra tunic]

Support Reference: Litotes

TRANSLATION WORDS

ULT	UST
staff	a walking stick
bread	food
silver	money
tunics	an & tunic

Luke 9:4

ULT	UST
And whatever house you enter into, stay there and go out from there.	*Whatever house you enter, stay in that house until you leave that area.*

ULT whatever house you enter into
UST Whatever house you enter
(εἰς ἣν ἂν οἰκίαν εἰσέλθητε)

The implication is that the disciples can **enter** a house because the people living there have welcomed them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [any house where you are welcomed]

Support Reference: Assumed Knowledge and Implicit Information

ULT stay there
UST stay in that house
(ἐκεῖ μένετε)

Alternate translation: [stay in that same house]

ULT and go out from there
UST until you leave that area
(καὶ ἐκεῖθεν ἐξέρχεσθε)

Alternate translation: [until you leave that place]

TRANSLATION WORDS

ULT	UST
house	house

Luke 9:5

ULT	UST
And wherever they do not receive you, going out from that city, shake off the dust from your feet for a testimony against them."	*If the people in any town do not welcome you, you should not stay there. Instead, leave that town and, as you go, shake its dust off your feet. That will be a warning to them {for rejecting you}."*

ULT **And wherever they do not receive you, going out**
UST If the people in any town do not welcome you, you should not stay there. Instead, leave & and, as you go
(καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι)

It may be helpful to make this two sentences. Alternate translation: [Here is what you should do in any town where people do not receive you. When you leave]

ULT **shake off the dust from your feet**
UST shake its dust off your feet
(τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε)

This action was an expression of strong rejection in this culture. It showed that someone did not want even the dust of a town to remain on them. If there is a similar gesture in your culture, you could consider using it here in your translation.

Support Reference: Symbolic Action

ULT **for a testimony against them**
UST That will be a warning to them {for rejecting you
(εἰς μαρτύριον ἐπ' αὐτούς)

Alternate translation: [as a warning to them]

TRANSLATION WORDS

ULT	UST
they do & receive	do & welcome
a testimony	That will be a warning & for rejecting you

Luke 9:6

ULT	UST
Then they went out {and} were going through the villages, proclaiming the gospel and healing everywhere.	*Then Jesus' disciples left and traveled through many villages. Everywhere they went, they talked to people about the good news from God, and they healed sick people.*

ULT they went out
UST Jesus' disciples left
(ἐξερχόμενοι)

Alternate translation: [they left the place were Jesus was]

ULT healing everywhere
UST Everywhere they went & they healed sick people
(θεραπεύοντες πανταχοῦ)

Luke says **everywhere** as a figurative generalization. Alternate translation: [healing wherever they went]

Support Reference: Hyperbole

Luke 9:7

ULT	UST
And Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had risen from the dead,	*Herod, the ruler over the district of Galilee, heard about everything that was happening, and he was perplexed. Some people were saying that John the Baptizer had become alive again.*

ULT **And Herod**
UST Herod
(δὲ Ἡρῴδης)

This phrase marks a break in the main story line. Luke is giving background information about Herod. Alternate translation: [Meanwhile, Herod]

Support Reference: Background Information

ULT **Herod the tetrarch**
UST Herod, the ruler over the district of Galilee
(Ἡρῴδης ὁ τετράρχης)

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

Support Reference: Translate Unknowns

ULT **he was perplexed**
UST he was perplexed
(διηπόρει)

Alternate translation: [he was confused] or [he could not understand]

ULT **because it was said by some**
UST Some people were saying
(διὰ τὸ λέγεσθαι ὑπό τινων)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [because some people were saying]

Support Reference: Active or Passive

ULT **that John had risen from the dead**
UST that John the Baptizer had become alive again
(ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν)

Luke reports in 3:20 that Herod put John in prison. When John sends messengers to Jesus in 7:18–19, he does this from prison. But by this point in the story, John is dead, because Herod has executed him. Luke assumes that his readers will know that. If it would be helpful to your readers, you could tell them explicitly. Alternate translation: [that John the Baptist, whom Herod had executed, had risen from the dead]

Support Reference: Assumed Knowledge and Implicit Information

ULT **John**
UST John the Baptizer
(Ἰωάννης)

Luke assumes that his readers will know he is referring to **John** the Baptist. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [John the Baptist]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Herod	Herod
tetrarch	ruler over the district of Galilee
John	John the Baptizer

Luke 9:8

ULT	UST
and by some that Elijah had appeared, but by others that one of the ancient prophets had risen.	*Other people were saying that the prophet Elijah had appeared again. Still others were saying that one of the other prophets from long ago had become alive again.*

ULT **and by some that Elijah had appeared**
UST Other people were saying that the prophet Elijah had appeared again
(ὑπό τινων δὲ, ὅτι Ἠλείας ἐφάνη)

The expression “it was said” carries forward from the previous verse and applies to this phrase. Alternate translation: [and it was said by some that Elijah had appeared]

Support Reference: Ellipsis

ULT **but by others that one of the ancient prophets had risen**
UST Still others were saying that one of the other prophets from long ago had become alive again
(ἄλλων δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [and some people were saying that Elijah had appeared]

Support Reference: Active or Passive

ULT **but by others that one of the ancient prophets had risen**
UST Still others were saying that one of the other prophets from long ago had become alive again
(ἄλλων δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη)

The expression “it was said” also applies to this phrase. Alternate translation: [but it was said by others that one of the prophets from long ago had come back to life]

Support Reference: Ellipsis

ULT **but by others that one of the ancient prophets had risen**
UST Still others were saying that one of the other prophets from long ago had become alive again
(ἄλλων δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη)

If it would be helpful in your language, you could express this with an active form as well. Alternate translation: [but others were saying that one of the prophets from long ago had come back to life]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Elijah	the prophet Elijah
of & prophets	prophets

Luke 9:9

ULT	UST
But Herod said, “I beheaded John, but who is this about whom I hear such things?” So he was seeking to see him.	*But Herod said, “It cannot be John, because I had his head cut off. So who is this man? I keep hearing such amazing things about him!” And he kept looking for a way to see Jesus.*

ULT I beheaded John, but who is this
UST It cannot be John, because I had his head cut off. So who is this man
(Ἰωάννην ἐγὼ ἀπεκεφάλισα, τίς δέ ἐστιν οὗτος)

Herod is assuming that it is impossible for John to have risen from the dead. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [It cannot be John, because I had his head cut off, so who is this]

Support Reference: Assumed Knowledge and Implicit Information

ULT I beheaded John
UST It cannot be John, because I had his head cut off
(Ἰωάννην ἐγὼ ἀπεκεφάλισα)

Herod speaks of himself as the person who did this action, representing the entire group of people who were responsible for it. Herod’s soldiers would actually have carried out the execution, on his orders. Alternate translation: [I commanded my soldiers to cut off John’s head]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
Herod	Herod
John	John
he was seeking	he kept looking for a way

Luke 9:10

ULT	UST
And the apostles, having returned, described to him as much as they had done. Then taking them, he withdrew by himself to a city called Bethsaida.	*When Jesus' representatives returned from their trip, they told Jesus everything that they had done. Then he took them aside to go by themselves with him to the town of Bethsaida.*

ULT **the apostles, having returned**
UST When Jesus' representatives returned from their trip
(ὑποστρέψαντες, οἱ ἀπόστολοι)

The implication is that **the apostles** returned to where Jesus was. Alternate translation: [when the apostles came back to where Jesus was]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as much as they had done**
UST everything that they had done
(ὅσα ἐποίησαν)

The phrase **as much as they had done** refers to what they did when they went to the cities where Jesus sent them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [what had happened as they proclaimed the good news and healed the sick in the cities where Jesus had sent them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a city called Bethsaida**
UST the town of Bethsaida
(πόλιν καλουμένην Βηθσαϊδά)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [a city whose name was Bethsaida]

Support Reference: Active or Passive

ULT **Bethsaida**
UST Bethsaida
(Βηθσαϊδά)

Bethsaida is the name of a city.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
apostles	Jesus' representatives
called	of

Luke 9:11

ULT	UST
But the crowds, having come to know, followed him. And he welcomed them {and} spoke to them about the kingdom of God, and he was healing the ones having need of healing.	*But when the crowds learned where Jesus had gone, they followed him there. He welcomed them and spoke to them about how God was going to rule as king. He also healed those who were sick.*

ULT the kingdom of God
UST how God was going to rule as king
(τῆς Βασιλείας τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
having come to know	when & learned where Jesus had gone
he welcomed	He welcomed
kingdom of God	how God was going to rule as king

Luke 9:12

ULT	UST
And the day began to end, and the Twelve, having come, 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.”	*Now it was getting late in the day, so Jesus’ 12 representatives came to him and said, “Please send this large crowd of people away so that they can go to the surrounding villages and farms to get some food and find places to stay, since we are out here in this isolated place.”*

ULT **And the day began to end**
UST Now it was getting late in the day
(ἡ δὲ ἡμέρα ἤρξατο κλίνειν)

Luke provides this background information to help readers understand what happens next. Alternate translation: [Now it was getting towards the end of the day] or [Now the end of the day was approaching]

Support Reference: Background Information

ULT **the Twelve**
UST Jesus’ 12 representatives
(οἱ δώδεκα)

See how you translated this term in 8:1. You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: [his 12 apostles] or [the 12 men whom he had appointed to be apostles]

Support Reference: Nominal Adjectives

ULT **the Twelve**
UST Jesus’ 12 representatives
(οἱ δώδεκα)

You may have decided instead in 8:1 to translate this as a title, **the Twelve**, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
day	day
Twelve	Jesus’ 12 representatives
desolate	isolated

Luke 9:13

ULT	UST
But he said to them, “You give them to eat.” But they said, “There are not more than five loaves and two fish with us—unless we go {and} buy food for all these people.”	*But he said to them, “You must give them something to eat!” They replied, “All we have are five small loaves of bread and two small fish. We could never go buy enough food for all these people!”*

ULT **There are not more than**
UST All & have are
(οὐκ εἰσὶν & πλεῖον ἢ)

The disciples are expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [There are only]

Support Reference: Litotes

ULT **five loaves**
UST five small loaves of bread
(ἄρτοι πέντε)

This means **loaves** of bread, which are lumps of flour dough that a person has shaped and baked. Alternate translation: [five loaves of bread]

Support Reference: Translate Unknowns

ULT **unless we go {and} buy food for all these people**
UST We could never go buy enough food for all these people
(εἰ μήτι πορευθέντες, ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα)

The disciples are not making a serious suggestion here. They actually mean to communicate the opposite of the literal meaning of their words. Alternate translation: [and we certainly cannot go and buy food for all these people]

Support Reference: Irony

TRANSLATION WORDS

ULT	UST
loaves	small loaves of bread

Luke 9:14

ULT	UST
(For there were about 5, 000 men.) Then he said to his disciples, “Have them recline to eat in groups of about 50 each.”	*{They said this} because there were about 5, 000 men there. Then Jesus said to the disciples, “Have the people sit down in groups. Put about 50 people in each group.”*

ULT about 5,000 men
UST about 5,000 men
(ὡσεὶ ἄνδρες πεντακισχίλιοι)

Luke assumes that readers will know that this number does not include the women and children who were likely also present. (This is not a case where a masculine term includes women.) If it would be helpful to your readers, you could state that explicitly. Alternate translation: [about 5,000 men, not counting the women and children]

Support Reference: Assumed Knowledge and Implicit Information

ULT Have them recline to eat
UST Have the people sit down & Put
(κατακλίνατε αὐτοὺς)

Alternate translation: [Tell them to sit down to eat]

TRANSLATION WORDS

ULT	UST
disciples	the disciples

Luke 9:15

ULT	UST
And thus they did, and made {them} all recline to eat.	*So the disciples did that, and the people all sat down.*

ULT **And**
UST So
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **thus they did**
UST the disciples did that
(ἐποίησαν οὕτως)

These two phrases the same thing. Luke is using repetition for clarity and perhaps, by drawing things out, to create some suspense about what will happen next. If it would be helpful in your language, you could combine these phrases. Alternate translation: [the disciples had all the people sit down as Jesus had instructed]

Support Reference: Parallelism

Luke 9:16

ULT	UST
Then having taken the five loaves and the two fish, having looked up to heaven, he blessed them and broke {them} into pieces, and he was giving them to the disciples to set before the crowd.	*Then Jesus took the five loaves of bread and the two fish. He looked up toward heaven and praised God for them. Then he divided the bread and fish into pieces and gave them to the disciples for them to distribute to the people.*

ULT Then having taken the five loaves
UST Then Jesus took the five loaves of bread
(λαβὼν δὲ τοὺς πέντε ἄρτους)

Alternate translation: [Then Jesus took the five loaves of bread]

ULT having looked up to heaven
UST He looked up toward heaven
(ἀναβλέψας εἰς τὸν οὐρανὸν)

This describes Jesus looking toward the sky. The Jews believed that **heaven**, the abode of God, was located above the sky. Alternate translation: [having looked up beyond the sky towards God in heaven]

Support Reference: Assumed Knowledge and Implicit Information

ULT he blessed them
UST and praised God for them & the bread and fish & them
(εὐλόγησεν αὐτοὺς)

The word **them** refers to the loaves of bread and the fish, not to the people who had sat down to eat. Alternate translation: [he gave thanks for the food]

TRANSLATION WORDS

ULT	UST
loaves	loaves of bread
heaven	heaven
he blessed	and praised God
to the disciples	to the disciples

Luke 9:17

ULT	UST
And they all ate and were satisfied, and what was left over to them was picked up—12 baskets of broken pieces.	*They all ate, and everyone had enough to eat. Then the disciples collected the leftover pieces of food, which filled 12 baskets!*

ULT **they all ate and were satisfied**
UST They all ate, and everyone had enough to eat
(ἔφαγον καὶ ἐχορτάσθησαν πάντες)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [they all ate until they had had enough]

Support Reference: Active or Passive

ULT **baskets**
UST which filled & baskets
(κόφινοι)

Here, **baskets** refers to containers made of woven material. In biblical times, baskets were often made from strong plant materials, such as peels of wood or reeds that grew near the water. If your readers would not be familiar with baskets, you could use a general term. Alternate translation: [containers]

Support Reference: Translate Unknowns

Luke 9:18

ULT	UST
And it happened that, while he was praying alone, the disciples were with him, and he questioned them, saying, “Who do the crowds say that I am?”	*One day while Jesus was praying in private, with his disciples nearby, he asked them, “Who do the crowds say that I am?”*

ULT And it happened that
UST One day
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT praying alone
UST praying in private
(προσευχόμενον κατὰ μόνας)

The disciples were with Jesus, but he was praying personally and privately by himself. Alternate translation: [praying by himself]

TRANSLATION WORDS

ULT	UST
praying	praying
disciples	disciples

Luke 9:19

ULT	UST
So answering, they said, “John the Baptist, but others Elijah, and others that one of the ancient prophets has risen.”	*They replied, “{Some people say that you are} John the Baptizer, but others say that you are the prophet Elijah, and still others say that you are one of the other prophets from long ago who has come back to life again.”*

ULT answering, they said
UST They replied, “{Some people say that
(οἱ & ἀποκριθέντες εἶπαν)

Together the two words **answering** and **said** mean that the disciples responded to the question that Jesus asked them. Alternate translation: [they responded]

Support Reference: Hendiadys

ULT John the Baptist, but others Elijah, and others
UST you are} John the Baptizer, but others say that you are the prophet Elijah, and still others say
(Ἰωάννην τὸν Βαπτιστήν, ἄλλοι δὲ, Ἠλείαν, ἄλλοι δὲ)

The disciples are answering Jesus in a compressed way, leaving out words that a sentence would ordinarily need to be complete. Alternate translation: [Some say that you are John the Baptist, but others say that you are Elijah, and others say]

Support Reference: Ellipsis

ULT that one of the ancient prophets has risen
UST that you are one of the other prophets from long ago who has come back to life again
(ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη)

It may be helpful to clarify how this answer relates to Jesus’ question. Alternate translation: [that you are one of the prophets from long ago who has come back to life]

Support Reference: Assumed Knowledge and Implicit Information

ULT has risen
UST who has come back to life again
(ἀνέστη)

This means **risen** from the dead. Alternate translation: [has come back to life]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
John the Baptist	you are} John the Baptizer
Elijah	you are the prophet Elijah
of & prophets	prophets

Luke 9:20

ULT	UST
Then he said to them, “But who do you say that I am?” Then Peter answering said, “The Christ of God.”	*He asked them, “What about you? Who do you say that I am?” Peter replied, “You are the Messiah, who has come from God.”*

ULT Then he said to them
UST He asked them
(εἶπεν δὲ αὐτοῖς)

Alternate translation: [Jesus said to his disciples]

ULT Then Peter answering said
UST Peter replied
(Πέτρος δὲ ἀποκριθεὶς εἶπεν)

Together the two words **answering** and **said** mean that Peter responded to the follow-up question that Jesus asked his disciples. Alternate translation: [Then Peter responded]

Support Reference: Hendiadys

ULT The Christ of God
UST You are the Messiah, who has come from God
(τὸν Χριστὸν τοῦ Θεοῦ)

Christ is the Greek word for “Messiah.” Alternate translation: [You are the Messiah whom God promised to send]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Peter	Peter
Christ	You are & Messiah
of God	who has come from God

Luke 9:21

ULT	UST
But he, strongly warning them, commanded {them} to tell this to no one,	*Then Jesus warned them strongly not to tell that to anyone yet.*

ULT commanded {them} to tell this to no one
UST warned & strongly not to tell that to anyone yet
(παρήγγειλεν μηδενὶ λέγειν τοῦτο)

If it would be helpful in your language, you could make the verb rather than the object negative. You could also express this as a direct quotation. Alternate translation: [commanded them not to tell this to anyone] or [commanded them, “Do not tell this to anyone”]

Support Reference: Direct and Indirect Quotations

Luke 9:22

ULT	UST
saying, “It is necessary for the Son of Man to suffer many things and to be rejected by the elders and chief priests and scribes, and to be killed, and to be raised on the third day.”	*Then he said, “I, the Son of Man, must suffer many things: The elders, chief priests, and teachers of the Jewish laws will reject me and kill me. Then, on the third day after that, I will come back to life again.”*

ULT **It is necessary for the Son of Man to suffer many things**
UST I, the Son of Man, must suffer many things
(δεῖ τὸν Υἱὸν τοῦ Ἀνθρώπου πολλὰ παθεῖν)

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man, am going to have to suffer many things]

Support Reference: First, Second or Third Person

ULT **It is necessary for the Son of Man to suffer many things**
UST I, the Son of Man, must suffer many things
(δεῖ τὸν Υἱὸν τοῦ Ἀνθρώπου πολλὰ παθεῖν)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [I, the Messiah, am going to have to suffer many things]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and to be rejected by the elders and chief priests and scribes**
UST The elders, chief priests, and teachers of the Jewish laws will reject me
(καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων)

If it would be helpful in your language, you could express this with an active form. It may be helpful to begin a new sentence here. Alternate translation: [and the elders, chief priests, and scribes will reject him] or (if you translated in the first person) [and the elders, chief priests, and scribes will reject me]

Support Reference: Active or Passive

ULT **and to be killed**
UST and kill me
(καὶ ἀποκτανθῆναι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [and they will kill him] or (if you translated in the first person) [and they will kill me]

Support Reference: Active or Passive

> ULT **and to be raised on the third day**
> UST Then, on the third day after that, I will come back to life again
> (καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι)

The word **and** at the beginning of this phrase indicates a contrast between what this phrase describes and what the previous phrases described. Alternate translation: [but he will be raised on the third day] or (if you translated in the first person) [but I will be raised on the third day]

Support Reference: Connect — Contrast Relationship

> ULT **and to be raised on the third day**
> UST Then, on the third day after that, I will come back to life again
> (καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [but he will come back to life on the third day] or (if you translated in the first person) [but I will come back to life on the third day]

Support Reference: Active or Passive

> ULT **and to be raised on the third day**
> UST Then, on the third day after that, I will come back to life again
> (καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [but he will come back to life on day three] or (if you translated in the first person) [but I will come back to life on day three]

Support Reference: Ordinal Numbers

> ULT **and to be raised on the third day**
> UST Then, on the third day after that, I will come back to life again
> (καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι)

In the idiom of this culture, today was the “first day,” tomorrow was the “second day,” and the day after tomorrow was the **third day**. To make sure that this is clear to your readers, you may wish to use a different expression than “the third day” or “day three,” especially if, in your culture, this would mean one day longer than Jesus intends. Otherwise, your readers may be confused when they read later in the book that Jesus died on a Friday and came back to life on a Sunday, if that would be “the second day” or “day two” according to the way your culture reckons time. Alternate translation: [and he will spend the next full day in the grave, but on the day after that, he will come back to life] or (if you translated in the first person) [and I will spend the next full day in the grave, but on the day after that, I will come back to life]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Son of Man	I & Son of Man
to suffer	suffer
to be rejected	will reject me
elders	elders
chief priests	chief priests
scribes	teachers of the Jewish laws
on the & day	on the & day

Luke 9:23

ULT	UST
Then he said to {them} all, “If anyone wants to come after me, let him deny himself and take up his cross daily and follow me.	*Then he said to them all, “If any one of you wants to be my disciple, you must not do only what you want to do. Rather, every day you must be willing to suffer, even to the point of giving up your life. That is how to be my disciple.*

ULT **to {them} all**
UST to them all
(πρὸς πάντας)

Alternate translation: [to all of his disciples who were with him]

ULT **to come after me**
UST to be my disciple
(ὀπίσω μου ἔρχεσθαι)

To follow or to **come after** Jesus represents being one of his disciples. Alternate translation: [be my disciple]

Support Reference: Metaphor

ULT **let him deny himself**
UST you must not do only what you want to do
(ἀρνησάσθω ἑαυτὸν)

Alternate translation: [he must forsake his own desires]

ULT **take up his cross daily**
UST every day you must be willing to suffer, even to the point of giving up your life
(ἀράτω τὸν σταυρὸν αὐτοῦ καθ’ ἡμέραν)

The image is of a condemned prisoner being forced to carry the cross on which he would be crucified to the place where he would be executed. Luke assumes that his readers will recognize this image from their own culture. But if it would not be familiar to your readers, you could use a more general expression. Alternate translation: [he must be willing every day to suffer and die for my sake]

Support Reference: Assumed Knowledge and Implicit Information

ULT **take up his cross daily**
UST every day you must be willing to suffer, even to the point of giving up your life
(ἀράτω τὸν σταυρὸν αὐτοῦ καθ’ ἡμέραν)

To **take up** a **cross** represents being willing to suffer and die. Alternate translation: [he must be willing every day to suffer and die for my sake]

Support Reference: Metaphor

ULT **and follow me**
UST That is how to be my disciple
(καὶ ἀκολουθείτω μοι)

Here, to **follow** Jesus means to obey him. Alternate translation: [and obey me in that way]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
cross	you must be willing to suffer, even to the point of giving up your life
daily	every day

Luke 9:24

ULT	UST
For whoever wishes to save his life will lose it, but whoever loses his life for my sake, this one will save it.	*{You must do that} because those who try to save their own lives will lose them eternally, but those who give up their lives in order to become my disciples will save their lives eternally.*

ULT but whoever loses his life for my sake
UST but those who give up their lives in order to become my disciples
(ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ)

This phrase is an idiom. Jesus is not encouraging his disciples to do self-destructive things. Alternate translation: [but whoever is willing to give up everything for me]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
to save	to save
will save	will save & eternally

Luke 9:25

ULT	UST
For what does a man benefit, having gained the whole world, but losing or forfeiting himself?	*After all, how does it benefit you if you gain everything in this world but you then end up losing, or even destroying, your own self?*

ULT **For what does a man benefit, having gained the whole world, but losing or forfeiting himself**
UST After all, how does it benefit you if you gain everything in this world but you then end up losing, or even destroying, your own self
(τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς)

Jesus does not expect his disciples to tell him what benefit this would be. Rather, he is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [It would not benefit a person to get everything he wanted in this world and yet be lost eternally.]

Support Reference: Rhetorical Question

ULT **For what does a man benefit, having gained the whole world, but losing or forfeiting himself**
UST After all, how does it benefit you if you gain everything in this world but you then end up losing, or even destroying, your own self
(τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς)

The terms **losing** and **forfeiting** mean the same thing. Jesus uses them together for emphasis. Alternate translation: [For what does a person benefit to get everything he wanted in this world but to completely destroy himself]

Support Reference: Doublet

ULT **a man**
UST you
(ἄνθρωπος)

Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: [a person]

Support Reference: When Masculine Words Include Women

> ULT **For what does a man benefit, having gained the whole world, but losing or forfeiting himself**
> UST After all, how does it benefit you if you gain everything in this world but you then end up losing, or even destroying, your own self
> (τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς)

Jesus says **the whole world** as an overstatement for emphasis. Alternate translation: [For what does a person benefit to get everything he wanted in this world but to lose or forfeit himself]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
does & benefit	does it benefit
having gained	if you gain
world	everything in this world
losing	you & end up losing

Luke 9:26

ULT	UST
For whoever is ashamed of me and my words, the Son of Man will be ashamed of this one when he comes in his own glory, and of the Father and of the holy angels.	*Suppose someone is afraid to say that they believe in me and that they follow my teaching. Then, I, the Son of Man, will say that such a person does not belong to me. This will happen when I come back in my glory and in the glory of God the Father and of the holy angels.*

ULT **my words**
UST that they follow my teaching
(τοὺς ἐμοὺς λόγους)

Jesus is using the term **words** to describe the things he teaches by using words. Alternate translation: [my teaching]

Support Reference: Metonymy

ULT **the Son of Man**
UST Then, I, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man]

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST Then, I, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [I, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the Father**
UST of God the Father
(τοῦ Πατρὸς)

Father is an important title for God. Alternate translation: [God the Father]

Support Reference: Translating Son and Father

TRANSLATION WORDS

ULT	UST
is ashamed of	is afraid to say
Son of Man	Then, I & Son of Man
will be ashamed of	will say that & does not belong to me
glory	glory & the glory
of the Father	of God the Father
holy	holy
of the & angels	of the & angels

Luke 9:27

ULT	UST
But I say to you truly, there are some of the ones standing here who will certainly not taste death until they see the kingdom of God.”	*But you can be sure of this: Some of you who are standing here now will not die until you see God ruling as king!”*

ULT **But I say to you truly**
UST But you can be sure of this
(λέγω δὲ ὑμῖν ἀληθῶς)

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

Support Reference: Idiom

ULT **there are some of the ones standing here who will certainly not taste death until they see the kingdom of God**
UST Some of you who are standing here now will not die until you see God ruling as king
(εἰσίν τινες τῶν αὐτοῦ ἑστηκότων, οἳ οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσιν τὴν Βασιλείαν τοῦ Θεοῦ)

Jesus is using the third person to talk about the people he is talking to. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [some of you who are standing here will not die before you see the kingdom of God]

Support Reference: First, Second or Third Person

ULT **will certainly not taste death until they see the kingdom of God**
UST will not die until you see God ruling as king
(οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσιν τὴν Βασιλείαν τοῦ Θεοῦ)

Jesus is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [will see the kingdom of God before they die] or (if you are translating in the second person) [will see the kingdom of God before you die]

Support Reference: Litotes

ULT **will certainly not taste death**
UST will not die
(οὐ μὴ γεύσωνται θανάτου)

This is an idiom. Alternate translation: [will certainly not die]

Support Reference: Idiom

> **ULT the kingdom of God**
> **UST** God ruling as king
> (τὴν Βασιλείαν τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
kingdom of God	God ruling as king

Luke 9:28

ULT	UST
And it happened that, about eight days after these words, taking along Peter and John and James, he went up on the mountain to pray.	*About eight days after Jesus said those things, he took Peter, John, and James with him and went up onto a mountain to pray {there}.*

ULT And it happened that
UST QUOTE_NOT_FOUND: ἐγένετο δὲ
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

ULT after these words
UST after Jesus said those things
(μετὰ τοὺς λόγους τούτους)

The phrase **these words** refers to what Jesus said to his disciples in the preceding verses. Luke uses the term **words** to describe the things that Jesus said by using words. Alternate translation: [after Jesus said these things to his disciples]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
days	days
Peter	Peter
John	John
James	James
to pray	to pray {there

Luke 9:29

ULT	UST
And it happened that, as he was praying, the appearance of his face became different, and his clothing flashed white like lightning.	*While he was praying, the appearance of his face became very different, and his clothes began to shine brightly.*

ULT And it happened that
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

Luke uses this phrase to introduce a new development within this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

TRANSLATION WORDS

ULT	UST
was praying	While & was praying

Luke 9:30

ULT	UST
And behold, two men began talking with him, who were Moses and Elijah,	*All at once, two {prophets from long ago} were there talking with Jesus. They were Moses and Elijah.*

ULT behold
UST All at once
(ἰδοὺ)

Here, Luke uses the word **behold** to alert readers to pay attention to the surprising information that follows. Alternate translation: [suddenly]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Moses	Moses
Elijah	Elijah

Luke 9:31

ULT	UST
who were seen in glory, speaking about his departure, which he was about to fulfill in Jerusalem.	*These men appeared surrounded in glory. They spoke with Jesus about how he was going to die. This was something that was going to happen soon in Jerusalem.*

ULT who were seen in glory
UST These men appeared surrounded in glory
(οἳ ὀφθέντες ἐν δόξῃ)

This phrase gives information about how Moses and Elijah looked. If it would be helpful in your language, you could express this with an active form. Alternate translation: [who appeared in glorious splendor] or [who were shining brightly]

Support Reference: Active or Passive

ULT his departure
UST about how he was going to die
(τὴν ἔξοδον αὐτοῦ)

Luke is using a polite way of referring to Jesus' death. Alternate translation: [how Jesus would leave this world] or [how Jesus would die]

Support Reference: Euphemism

ULT which he was about to fulfill in Jerusalem
UST This was something that was going to happen soon in Jerusalem
(ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ)

Alternate translation: [which was soon going to happen in Jerusalem]

TRANSLATION WORDS

ULT	UST
glory	glory
to fulfill	was going to happen
Jerusalem	Jerusalem

Luke 9:32

ULT	UST
And Peter and the ones with him were weighted with sleep, but having become fully awake, they saw his glory and the two men standing with him.	*Peter and the other disciples who were with him were very sleepy. But when they woke up fully, they saw how brightly Jesus was shining. They also saw Moses and Elijah standing with him.*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses the word **And** to introduce background information about what Peter, James, and John were doing while Jesus was speaking with Moses and Elijah. Alternate translation: [Now]

Support Reference: Background Information

ULT **Peter and the ones with him were weighted with sleep**
UST Peter and the other disciples who were with him were very sleepy
(ὁ & Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [sleep was weighing heavily upon Peter and James and John]

Support Reference: Active or Passive

ULT **Peter and the ones with him were weighted with sleep**
UST Peter and the other disciples who were with him were very sleepy
(ὁ & Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ)

Luke speaks of **sleep** as if it were something that could be like a weight pressing down on a person. Alternate translation: [Peter and James and John all felt very sleepy]

Support Reference: Personification

ULT **they saw his glory**
UST they saw how brightly Jesus was shining. They & saw
(εἶδον τὴν δόξαν αὐτοῦ)

As in 2:9, the implication is that this **glory** manifested visibly as a bright light. Alternate translation: [they saw brilliant light shining around Jesus] or [they saw a very bright light coming from Jesus]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and the two men standing with him**
> UST also & Moses and Elijah standing with him
> (καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ)

The phrase **the two men** refers to Moses and Elijah. Alternate translation: [and they also saw Moses and Elijah]

TRANSLATION WORDS

ULT	UST
Peter	Peter
glory	how brightly & was shining

Luke 9:33

ULT	UST
And it happened that, as they were going away from him, Peter said to Jesus, “Master, it is good for us to be here, and let us make three tents, one for you, and one for Moses, and one for Elijah” (not knowing what he says).	*As Moses and Elijah were starting to leave Jesus, Peter said to him, “Master, it is good for us to be here! We should make three shelters, one for you, one for Moses, and one for Elijah!” But he really did not realize what he was saying.*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

Luke uses this phrase to introduce a new development within this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT **as they were going away from him**
UST As Moses and Elijah were starting to leave Jesus
(ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ᾽ αὐτοῦ)

The pronoun **they** refers to Moses and Elijah, not to the disciples. Alternate translation: [as Moses and Elijah were about to leave Jesus]

Support Reference: Pronouns — When to Use Them

ULT **for us & let us make**
UST for us & We should make
(ἡμᾶς & ποιήσωμεν)

Since Peter wants to make it possible for Moses and Elijah to stay, when he says **for us**, he likely means “all six of us.” So if your language distinguishes between exclusive and inclusive “us,” use the inclusive form in that case. However, when Peter says **let us**, he is likely referring to himself and to James and John, so use the exclusive form of “us” in that case.

Support Reference: Exclusive and Inclusive ‘We’

ULT **tents**
UST shelters
(σκηνὰς)

The term **tents** means simple, temporary places in which to sit or sleep. Peter probably had in mind that he and the other two disciples would build them from the materials available on the mountain such as tree branches. Alternate translation: [shelters]

Support Reference: Translate Unknowns

ULT **not knowing what he says**
UST But he really did not realize what he was saying
(μὴ εἰδὼς ὃ λέγει)

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. It may be helpful to make this a separate sentence. Alternate translation: [he did not know what he was saying]

Support Reference: Irregular Use of Tenses

TRANSLATION WORDS

ULT	UST
Peter	Peter
Jesus	him
Master	Master
good	good
for Moses	for Moses
for Elijah	for Elijah
knowing	he really did & realize

Luke 9:34

ULT	UST
But as he was saying these things, a cloud appeared and overshadowed them, and they were afraid as they entered into the cloud.	*As he was saying these things, a cloud formed and covered them. The disciples were afraid as the cloud surrounded them.*

ULT **But as he was saying these things**
UST As he was saying these things
(ταῦτα δὲ αὐτοῦ λέγοντος)

Alternate translation: [While Peter was saying these things]

Support Reference: Pronouns — When to Use Them

ULT **they were afraid**
UST The disciples were afraid
(ἐφοβήθησαν)

These adult disciples were not afraid of clouds. Rather, given all the unusual things that had already taken place on this mountain, they were afraid of what might happen to them once the cloud came completely over them. Alternate translation: [they were very apprehensive]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they entered into the cloud**
UST as the cloud surrounded them
(εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην)

This can be expressed in terms of what the cloud did. Alternate translation: [the cloud surrounded them]

TRANSLATION WORDS

ULT	UST
they were afraid	The disciples were afraid

Luke 9:35

ULT	UST
And there was a voice from the cloud, saying, “This is my Son, the chosen one; listen to him.”	*God’s voice spoke to them from the cloud, saying, “This is my Son, whom I have chosen; listen to him!”*

ULT there was a voice from the cloud
UST God’s voice spoke to them from the cloud
(φωνὴ ἐγένετο ἐκ τῆς νεφέλης)

Luke expects readers to understand that this voice could only have belonged to God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [God spoke to them from the cloud]

Support Reference: Assumed Knowledge and Implicit Information

ULT my Son
UST my Son
(ὁ Υἱός μου)

Son is an important title for Jesus, the **Son** of God.

Support Reference: Translating Son and Father

ULT the chosen one
UST whom I have chosen
(ὁ ἐκλελεγμένος)

If it would be helpful in your language, you could express this with an active form, and you could indicate who has done the action. Alternate translation: [the one I have chosen]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
chosen	I have chosen
my Son	my Son

Luke 9:36

ULT	UST
And when the voice had happened, Jesus was found alone. Then they were silent and told no one in those days anything of {the things} they had seen.	*When the voice had finished speaking, {the three disciples saw that} only Jesus was there. They kept all this to themselves. For a long time they did not tell anyone what they had seen.*

ULT **when the voice had happened**
UST When the voice had finished speaking
(ἐν τῷ γενέσθαι τὴν φωνὴν)

Alternate translation: [after the voice had spoken]

ULT **Jesus was found alone**
UST the three disciples saw that} only Jesus was there
(εὑρέθη Ἰησοῦς μόνος)

The term **found** is an idiom that means “could be found” or “was there.” Alternate translation: [only Jesus was there]

Support Reference: Idiom

ULT **Jesus was found alone**
UST the three disciples saw that} only Jesus was there
(εὑρέθη Ἰησοῦς μόνος)

If it would be helpful in your language, you could state **Jesus was found alone** with an active form. Alternate translation: [only Jesus was there]

Support Reference: Active or Passive

ULT **they were silent and told no one**
UST They kept all this to themselves & they did & tell anyone
(αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν)

These two phrases mean the same thing. (The Greek verb in the first phrase does not always mean to make no sound. It can also mean to keep a secret.) Luke uses the two phrases together for emphasis. In your translation, you could also use repetition for emphasis, or, If it would be helpful in your language, you could combine the phrases. Alternate translation: [they kept it a secret and did not tell anyone] or [they said nothing about it to anyone]

Support Reference: Doublet

ULT **told no one & anything**
UST they did not tell anyone
(οὐδενὶ ἀπήγγειλαν & οὐδὲν)

Luke uses a double negative in Greek for emphasis here, “told no one … nothing.” The second negative does not cancel the first to create a positive meaning, “told someone … something.” If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here.

Support Reference: Double Negatives

ULT **in those days**
UST For a long time
(ἐν ἐκείναις ταῖς ἡμέραις)

Here Luke uses the term **days** to refer to a particular time. Alternate translation: [at that time]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
told	they did & tell
days	For a long time

Luke 9:37

ULT	UST
And it happened that, on the next day, they having come down from the mountain, a large crowd met him.	*The next day, when they had come down from the mountain, a large crowd of people met Jesus.*

ULT And it happened that
UST QUOTE_NOT_FOUND: ἐγένετο δὲ
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

TRANSLATION WORDS

ULT	UST
on the & day	The & day

Luke 9:38

ULT	UST
And behold, a man from the crowd cried out, saying, “Teacher, I beg you to look upon my son, for he is my one and only {child}.	*Suddenly a man from the crowd called out, “Teacher, I plead with you, do something to help my son! He is my only child.*

ULT **behold**
UST Suddenly
(ἰδοὺ)

Luke uses the term **behold** to calls the reader’s attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **a man from the crowd**
UST a man from the crowd
(ἀνὴρ ἀπὸ τοῦ ὄχλου)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a man in the crowd who]

Support Reference: Introduction of New and Old Participants

ULT **Teacher**
UST Teacher
(Διδάσκαλε)

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

ULT **to look upon**
UST do something to help
(ἐπιβλέψαι ἐπὶ)

This is an idiom. Alternate translation: [help]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
cried out	called out
Teacher	Teacher
I beg	I plead

Luke 9:39

ULT	UST
And behold, a spirit seizes him and he suddenly cries out, and it throws him into convulsions with foam. And it departs from him with difficulty, crushing him.	*Here is what is happening. An evil spirit suddenly seizes him and causes him to scream. It shakes him violently and causes him to foam at the mouth. This spirit hardly ever leaves my child and, when it does, it injures him severely.*

ULT **behold**
UST Here is what is happening
(ἰδοὺ)

The man uses the term **behold** to calls Jesus' attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **a spirit**
UST An evil spirit
(πνεῦμα)

The man uses this phrase to introduce the spirit into his story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there is an evil spirit that]

Support Reference: Introduction of New and Old Participants

ULT **with foam**
UST and causes & to foam at the mouth
(μετὰ ἀφροῦ)

When a person is having convulsions, they can have trouble breathing or swallowing. This causes white foam to form around their mouths. Alternate translation: [and foam comes out of his mouth]

Support Reference: Translate Unknowns

ULT **it departs from him with difficulty**
UST This spirit hardly ever leaves my child
(μόγις ἀποχωρεῖ ἀπ' αὐτοῦ)

The man is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [it attacks him very often]

Support Reference: Litotes

> ULT **crushing him**
> UST and, when it does, it injures him severely
> (συντρῖβον αὐτόν)

The man speaks of the spirit as if it were a heavy weight whose attacks crush the boy. This is a reference to the injuries that the spirit causes. Alternate translation: [injuring him badly]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
a spirit	An evil spirit
he & cries out	causes him to scream

Luke 9:41

ULT	UST
But answering, Jesus said, “O unbelieving and perverted generation, until when will I be with you and bear with you? Bring your son here.”	*In response, Jesus said, “This generation of people does not believe, and so its thinking is corrupt! How much longer must I be with you before you believe?” {Then he said to the boy’s father,} “Bring your son here to me!”*

ULT **But answering, Jesus said**
UST In response, Jesus said
(ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν)

Together **answering** and **said** mean that Jesus responded to the man’s request. Alternate translation: [But Jesus responded]

Support Reference: Hendiadys

ULT **O unbelieving and perverted generation, until when will I be with you and bear with you**
UST This generation of people does not believe, and so its thinking is corrupt! How much longer must I be with you before you believe
(ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν)

Jesus is speaking to something that he knows cannot hear him. He is addressing the entire **generation** of people who were living at that time, and they are not all present to hear him. He is doing this to show in a very strong way how he feels about this generation. He is actually speaking to the people who can hear him, the crowd that has gathered there. If your readers might not understand this kind of figurative speech, you could translate Jesus’ words as if he were speaking directly to the crowd, since they are included in the generation that Jesus is addressing. Alternate translation: [You have all gone wrong because you do not believe, so I hope I do not have to stay here and put up with you for very long!]

Support Reference: Apostrophe

ULT **O unbelieving and perverted generation, until when will I be with you and bear with you**
UST This generation of people does not believe, and so its thinking is corrupt! How much longer must I be with you before you believe
(ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν)

Jesus is using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [You have all gone wrong because you do not believe, so I hope I do not have to stay here and put up with you for very long!]

Support Reference: Rhetorical Question

ULT **O unbelieving and perverted generation**
UST This generation of people does not believe, and so its thinking is corrupt
(ὦ γενεὰ ἄπιστος καὶ διεστραμμένη)

The terms **unbelieving** and **perverted** mean similar things. Jesus uses them together for emphasis. If it would be helpful in your language, you could combine them into a single phrase. Alternate translation: [You have all gone wrong because you do not believe]

Support Reference: Doublet

ULT **until when will I be with you and bear with you**
UST How much longer must I be with you before you believe
(ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν)

In both cases here, **you** is plural in Greek because Jesus is addressing a **generation** that is made up of many people. However, **generation** is a collective noun, and if your language would treat a collective noun as singular in a context like this, you could use the singular form of **you**.

Support Reference: Forms of You

ULT **Bring your son here**
UST Then he said to the boy's father,} "Bring your son here to me
(προσάγαγε ὧδε τὸν υἱόν σου)

Jesus is now speaking to the father of the boy, and so **your** is singular here.

Support Reference: Forms of You

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
unbelieving	does not believe
perverted	its thinking is corrupt
generation	This generation of people
bear with	before & believe

Luke 9:42

ULT	UST
And while he was coming, the demon threw him down and shook {him} with convulsions. But Jesus rebuked the unclean spirit and healed the boy and gave him back to his father.	*While they were bringing the boy to him, the demon threw the boy down to the ground and shook him severely. But Jesus rebuked the evil spirit and healed the boy. Then he returned him to his father.*

ULT while he was coming
UST While they were bringing the boy to him
(ἔτι & προσερχομένου αὐτοῦ)

The pronoun **he** refers to the boy, not to the father. Alternate translation: [while the boy was coming]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
demon	demon
Jesus	Jesus
rebuked	rebuked
unclean spirit	evil spirit

Luke 9:43

ULT	UST
Then they were all amazed at the majesty of God. But {while} all were marveling at everything that he was doing, he said to his disciples,	*Then all the people there were completely amazed at the great power God had shown. While they were all still marveling at all the miracles Jesus was doing, he said to his disciples,*

ULT **Then they were all amazed at the majesty of God**
UST Then all the people there were completely amazed at the great power God had shown
(ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ)

Jesus performed the miracle, but the crowd recognized that **God** was the power behind the healing. Alternate translation: [Then they were all amazed that God would work so powerfully through Jesus in this way]

Support Reference: Assumed Knowledge and Implicit Information

ULT **everything that he was doing**
UST all the miracles Jesus was doing
(πᾶσιν οἷς ἐποίει)

The word **he** refers to Jesus, not to God the Father. Alternate translation: [everything Jesus was doing]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
majesty	great power
of God	God had shown
disciples	disciples

Luke 9:44

ULT	UST
“You put these words in your ears: For the Son of Man is about to be handed over into the hands of men.”	*“Listen carefully to what I am about to tell you, because someone will soon hand me, the Son of Man, over to my enemies.”*

ULT **You put these words in your ears**
UST Listen carefully to what I am about to tell you
(θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους)

Jesus is using an idiom to tell his disciples to pay careful attention to what he is about to say. Alternate translation: [Now listen carefully to this and remember it]

Support Reference: Idiom

ULT **For the Son of Man is about to be handed over**
UST because someone will soon hand me, the Son of Man, over
(ὁ γὰρ Υἱὸς τοῦ Ἀνθρώπου μέλλει παραδίδοσθαι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Someone is about to betray the Son of Man]

Support Reference: Active or Passive

ULT **For the Son of Man is about to be handed over**
UST because someone will soon hand me, the Son of Man, over
(ὁ γὰρ Υἱὸς τοῦ Ἀνθρώπου μέλλει παραδίδοσθαι)

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [Someone is about to betray me, the Son of Man]

Support Reference: First, Second or Third Person

ULT **For the Son of Man is about to be handed over**
UST because someone will soon hand me, the Son of Man, over
(ὁ γὰρ Υἱὸς τοῦ Ἀνθρώπου μέλλει παραδίδοσθαι)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [someone is about to betray me, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **into the hands of men**
> UST to my enemies
> (εἰς χεῖρας ἀνθρώπων)

The term **hands** represent power and control. Alternate translation: [to his enemies, who will have power over him] or (if you translated in the first person) [to my enemies, who will have power over me]

Support Reference: Metaphor

> ULT **into the hands of men**
> UST to my enemies
> (εἰς χεῖρας ἀνθρώπων)

It may be helpful to make explicit who these **men** are. Alternate translation: [to his enemies, who will have power over him] or (if you translated in the first person) [to my enemies, who will have power over me]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Son of Man	me & Son of Man

Luke 9:45

ULT	UST
But they were not understanding this word, and it was hidden from them, so they could not understand it, and they were afraid to question him about this word.	*But the disciples did not understand what he meant by this. God prevented them from understanding it so that they would not know yet what he meant, and they were afraid to ask him about what he had said.*

ULT this word & about this word
UST what he meant by this & about what he had said
(τὸ ῥῆμα τοῦτο & περὶ τοῦ ῥήματος τούτου)

Luke uses the term **word** to describe what Jesus said by using words. Alternate translation: [this saying … about this saying] or [this statement … about this statement]

Support Reference: Metonymy

ULT it was hidden from them
UST God prevented them from understanding it
(ἦν παρακεκαλυμμένον ἀπ᾽ αὐτῶν)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God hid its meaning from them]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
were not understanding	did not understand
they could & understand	they would & know
they were afraid	they were afraid

Luke 9:46

ULT	UST
Then an argument started among them as to which of them might be the greatest.	*Sometime later, the disciples began to argue among themselves about which one of them would be the most important.*

ULT among them
UST among themselves
(ἐν αὐτοῖς)

Be sure that it is clear in your translation that the pronoun **them** does not include Jesus. He was not arguing, along with the disciples, about who was the **greatest**. Alternate translation: [among the disciples]

Support Reference: Pronouns — When to Use Them

ULT which of them might be the greatest
UST which one of them would be the most important
(τίς ἂν εἴη μείζων αὐτῶν)

Alternate translation: [which one of them was the greatest]

Luke 9:47

ULT	UST
But Jesus, knowing the reasoning in their hearts, having taken a little child, set him next to him,	*But Jesus knew what they were thinking, so he brought a young child over and had the child stand beside him.*

ULT knowing the reasoning in their hearts
UST knew what they were thinking
(εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν)

Here Luke uses **hearts** to represent the disciples' thoughts and evaluations. Alternate translation: [knowing what they were thinking]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
knowing	knew

Luke 9:48

ULT	UST
and said to them, “Whoever receives this child in my name, receives me, and whoever receives me, receives the one having sent me. For the one being least among you all, he is great.”	*He said to them, “If someone welcomes a little child like this one because of me, it is the same as welcoming me. And if someone welcomes me, it is the same as welcoming God, who sent me. Remember that those among you who seem to be the least important are the ones whom God considers to be most important.”*

ULT **this child**
UST a little child like this one
(τοῦτο τὸ παιδίον)

Jesus is using the **child** as an extreme example. He is illustrating that since he will be present in even the most humble of his followers, the disciples do not need to argue among themselves about which of them is the greatest. Everyone who is working on behalf of Jesus possesses his full honor and dignity. Alternate translation: [even someone as seemingly insignificant as this child]

Support Reference: Hyperbole

ULT **in my name**
UST because of me
(ἐπὶ τῷ ὀνόματί μου)

Here, **name** is a figurative way of referring to a person by reference to something associated with him. Alternate translation: [as someone who is working on my behalf]

Support Reference: Metonymy

ULT **receives me**
UST it is the same as welcoming me
(ἐμὲ δέχεται)

This is a metaphor, but If it would be helpful in your language, you could translate it as a simile. Alternate translation: [it is as if he is welcoming me]

Support Reference: Metaphor

> **ULT** **the one having sent me**
> **UST** God, who sent me
> (τὸν ἀποστείλαντά με)

Jesus assumes that his disciples will know that this means God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [God, who sent me]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT** **he is great**
> **UST** the ones whom God considers to be most important
> (οὗτός ἐστιν μέγας)

Here Jesus uses the pronoun **he** in a generic sense that includes both men and women. Alternate translation: [that is the person whom God considers to be great]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
receives	welcomes
receives	it is the same as welcoming
receives	welcomes
receives	it is the same as welcoming

Luke 9:49

ULT	UST
Then answering, John said, “Master, we saw someone casting out demons in your name and we were preventing him, because he does not follow with us.”	*John replied to Jesus, “Master, we saw a man who was using your name to command demons to come out of people. But we told him to stop doing that, because he was not working closely with you the way we are.”*

ULT **Then answering, John said**
UST John replied to Jesus
(ἀποκριθεὶς δὲ Ἰωάννης εἶπεν)

Together **answering** and **said** mean that John responded to what Jesus had just said. Alternate translation: [Then John responded]

Support Reference: Hendiadys

ULT **we saw & with us**
UST we saw & he was & working closely with you the way we are
(εἴδομέν & μεθ’ ἡμῶν)

When John says **we**, he is speaking of himself and some other disciples who spoke to this man, so **we** would be exclusive, if your language uses that form. However, when John says **us**, he seems to be referring to the disciples and Jesus traveling together, and since he is speaking to Jesus, **us** would be inclusive.

Support Reference: Exclusive and Inclusive ‘We’

ULT **in your name**
UST who was using your name
(ἐν τῷ ὀνόματί σου)

The term **name** is a figurative way of referring to a person by reference to something associated with them. This expression means the person was acting with the power and authority of Jesus. Alternate translation: [on your behalf] or [as your representative]

Support Reference: Metonymy

ULT **he does not follow with us**
UST he was not working closely with you the way we are
(οὐκ ἀκολουθεῖ μεθ’ ἡμῶν)

In this case, to **follow** Jesus does not seem to mean to be one of his disciples, as in 5:27, since this man was acting in Jesus’ **name**. Rather, in this context it seems to refer to traveling together in this group with Jesus. Alternate translation: [he does not travel with you in our group]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
John	John
Master	Master
casting out	to command & to come out of people
demons	demons

Luke 9:50

ULT	UST
But Jesus said to him, “Do not prevent {him}, for whoever is not against you is for you.”	*But Jesus told John, “Do not stop him from doing that! If someone is not doing something that is harmful to you, then what he is doing is helpful to you!”*

ULT Do not prevent {him
UST Do not stop him from doing that
(μὴ κωλύετε)

Jesus is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. You can state this positively. Alternate translation: [Allow him to continue]

Support Reference: Litotes

TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Luke 9:51

ULT	UST
And it happened that, when the days of his being taken up were being fulfilled, then he set his face to go to Jerusalem.	*When it was getting close to the time when God would take him back up to heaven, Jesus firmly resolved to go to Jerusalem.*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: ἐγένετο δὲ
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

ULT **when the days of his being taken up were being fulfilled**
UST When it was getting close to the time when God would take him back up to heaven
(ἐν τῷ συνπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ)

If it would be helpful in your language, you could use active verbal forms in place of these two passive forms, and in the second case you could state who would do the action. Alternate translation: [when it was almost time for God to take him up]

Support Reference: Active or Passive

ULT **when the days & were being fulfilled**
UST When it was getting close to the time
(ἐν τῷ συνπληροῦσθαι τὰς ἡμέρας)

Here Luke uses **days** to refer to a particular time. Alternate translation: [when it was almost time]

Support Reference: Idiom

ULT **of his being taken up**
UST when God would take him back up to heaven
(τῆς ἀναλήμψεως αὐτοῦ)

The implication is that God would take Jesus back up to heaven, and the further implication is that this would be after Jesus died. If it would be helpful to your readers, you could express one or both of those things explicitly. Alternate translation: [for God to take him up to heaven] or [for him to die and for God to take him back up to heaven]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **set his face**
> UST firmly resolved
> (τὸ πρόσωπον ἐστήρισεν)

The phrase **set his face** is an idiom. Alternate translation: [he firmly decided]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
days	time
Jerusalem	Jerusalem

Luke 9:52

ULT	UST
And he sent messengers before his face, and they went {and} entered into a Samaritan village so as to prepare for him.	*He sent some messengers ahead of him. They traveled on and went into a village in the region of Samaria to try to arrange for him to stay there.*

ULT **before his face**
UST ahead of him
(πρὸ προσώπου αὐτοῦ)

The term **face** means the front of a person. Alternate translation: [ahead of him]

Support Reference: Metaphor

ULT **a Samaritan village**
UST a village in the region of Samaria
(κώμην Σαμαρειτῶν)

Samaritan is a name that refers to a place that is in the region of Samaria or to a person who is from that region. Samaria was between Galilee and Judea, and the people who lived there were not Jewish and they were hostile to the Jews. The terms **Samaritan** and Samaria occur several times in this book.

Support Reference: How to Translate Names

ULT **so as to prepare for him**
UST to try to arrange for him to stay there
(ὡς ἑτοιμάσαι αὐτῷ)

This phrase means to make arrangements in anticipation of his arrival there, such as for food to eat, a place to stay, and possibly also a place to speak. Alternate translation: [to arrange his accommodations]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
messengers	some messengers
Samaritan	in the region of Samaria

Luke 9:53

ULT	UST
But they did not welcome him, because his face was going to Jerusalem.	*But the Samaritans would not let Jesus stay in their village, because he was on his way to Jerusalem.*

ULT they did not welcome him
UST the Samaritans would not let Jesus stay in their village
(οὐκ ἐδέξαντο αὐτόν)

Alternate translation: [the Samaritans did not want him to stay with them]

ULT his face was going to Jerusalem
UST he was on his way to Jerusalem
(τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ)

Luke is using one part of Jesus to represent all of him. Luke may use the **face** because Jesus was facing in the direction he was traveling. Or this may echo the expression “he set his face” in 9:52. Alternate translation: [he was traveling toward Jerusalem]

Support Reference: Synecdoche

ULT because his face was going to Jerusalem
UST because he was on his way to Jerusalem
(ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ)

The Samaritans and the Jews hated each other. Therefore the Samaritans did not want to help Jesus travel to Jerusalem, which was the Jewish capital and the place where the Jews held their major religious observances. Alternate translation: [because they did not want to help any Jew make a journey to Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
they did & welcome	the Samaritans would & let & stay in their village
Jerusalem	Jerusalem

Luke 9:54

ULT	UST
And the disciples James and John, having seen this, said, “Lord, do you want us to tell fire to come down from heaven and consume them?”	*Two of his disciples, James and John, {got angry when they} saw {that the Samaritans were not going to welcome them}. So they asked Jesus, “Lord, do you want us to command fire to come down from heaven and destroy these people?”*

ULT **having seen this**
UST got angry when they} saw {that the Samaritans were not going to welcome them
(ἰδόντες)

The verb **having seen** represents notice and attention. Alternate translation: [having recognized that the Samaritans were not going to accommodate Jesus]

Support Reference: Metaphor

ULT **do you want us to tell fire to come down from heaven and consume them**
UST do you want us to command fire to come down from heaven and destroy these people
(θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς)

James and John suggested this method of judgment because they knew that this was how the prophets such as Elijah had called down judgment upon people who rejected God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [do you want us to tell fire to come down from heaven to consume them, as Elijah did?]

Support Reference: Assumed Knowledge and Implicit Information

ULT **do you want us to tell**
UST do you want us to command
(θέλεις εἴπωμεν)

By **us**, James and John mean themselves, but not Jesus, so **us** is exclusive.

Support Reference: Exclusive and Inclusive ‘We’

TRANSLATION WORDS

ULT	UST
disciples	disciples
James	James
John	John
Lord	Lord
heaven	heaven
consume	destroy

Luke 9:55

ULT	UST
But having turned, he rebuked them,	*But Jesus turned {to them} and sternly told them they were wrong to say that.*

ULT having turned, he rebuked them
UST Jesus turned {to them} and sternly told them they were wrong to say that
(στραφεὶς & ἐπετίμησεν αὐτοῖς)

The pronoun **them** refers to James and John. Jesus did not condemn the Samaritans, as the disciples expected. Alternate translation: [Jesus turned around and rebuked James and John]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
he rebuked	and sternly told & they were wrong to say that

Luke 9:57

ULT	UST
And as they were going along the road, someone said to him, “I will follow you wherever you go.”	*As Jesus and the disciples were walking along the road, someone said to him, “I will go with you wherever you go!”*

ULT someone
UST someone
(τις)

This was not one of the disciples. Alternate translation: [a certain person]

Luke 9:58

ULT	UST
And Jesus said to him, “The foxes have dens, and the birds of the sky, nests, but the Son of Man does not have {a place} where he might lay his head.”	*Jesus replied, “Foxes have holes in the ground to live in, and birds have nests, but I, the Son of Man, do not have a home to sleep in!”*

ULT **The foxes have dens, and the birds of the sky, nests**
UST Foxes have holes in the ground to live in, and birds have nests
(αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις)

Jesus is using a figure of speech. By naming a creature that lives on land and a creature that flies in the air, Jesus is referring to all creatures. Alternate translation: [Every creature has a place to live]

Support Reference: Merism

ULT **The foxes have dens**
UST Foxes have holes in the ground to live in & have
(αἱ ἀλώπεκες φωλεοὺς ἔχουσιν)

The word **foxes** describes land animals that are similar to small dogs. The word **dens** refers to holes that these animals dig in the ground as shelters. If your readers would not be familiar with this animal and its habits, you could describe them in general terms. Alternate translation: [Little animals live in holes in the ground]

Support Reference: Translate Unknowns

ULT **the birds of the sky, nests**
UST birds & nests
(τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. However, you could also use an action clause to keep the sense of **sky**, to complement the idea of “ground” in the previous phrase. Alternate translation: [birds live in nests] or [birds that fly in the air live in nests]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **the birds of the sky, nests**
> UST birds & nests
> (τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: [birds live in nests] or [birds that fly in the air live in nests]

Support Reference: Ellipsis

> ULT **but the Son of Man**
> UST but I, the Son of Man
> (ὁ δὲ Υἱὸς τοῦ Ἀνθρώπου)

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [but I, the Son of Man]

Support Reference: First, Second or Third Person

> ULT **but the Son of Man**
> UST but I, the Son of Man
> (ὁ δὲ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [but I, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **does not have {a place} where he might lay his head**
> UST do not have a home to sleep in
> (οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ)

Jesus implies that if this person were to follow him, he too might not have a home. Alternate translation: [does not have a home anywhere, so if you become his disciple, expect that you will not have a home either] or (if you translated in the first person) [do not have a home anywhere, so if you become my disciple, expect that you will not have a home either]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **does not have {a place} where he might lay his head**
> UST do not have a home to sleep in
> (οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ)

This expression means “does not have anywhere to sleep,” by association with something that a person does in order to sleep, **lay** down his **head**. And a place to sleep, by association, means a home, since that is where people sleep. Alternate translation: [does not have a home anywhere] or (if you translated in the first person) [do not have a home anywhere]

Support Reference: Metonymy

ULT does not have {a place} where he might lay his head
UST do not have a home to sleep in
(οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ)

Jesus actually did find places to sleep wherever he went to teach and heal, but he says that he has no such place at all to emphasize that he has no permanent home. Alternate translation: [does not have a permanent home] or (if you translated in the first person) [do not have a permanent home]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of the sky	birds
Son of Man	I & Son of Man

Luke 9:59

ULT	UST
Then he said to another, “Follow me.” But he said, “Lord, permit me to go first to bury my father.”	*Jesus said to a different person, “Come with me!” But that person said, “Lord, let me first go home and bury my father.”*

ULT **Follow me**
UST Come with me
(ἀκολούθει μοι)

As in 5:27, to **Follow** Jesus means to become one of his disciples. Alternate translation: [I want you to be one of my disciples]

Support Reference: Metaphor

ULT **permit me to go first to bury my father**
UST let me first go home and bury my father
(ἐπίτρεψόν μοι ἀπελθόντι, πρῶτον θάψαι τὸν πατέρα μου)

It is unclear whether the man’s father had died and that he would bury him immediately, or whether the man wanted to wait for a longer amount of time until his father died so that he could bury him then. The main point is that the man wanted to do something else first before going with Jesus. Alternate translation: [before I do that, let me go and bury my father]

ULT **permit me to go first to bury my father**
UST let me first go home and bury my father
(ἐπίτρεψόν μοι ἀπελθόντι, πρῶτον θάψαι τὸν πατέρα μου)

One possible meaning of this expression is that the man wanted to wait until he had received his inheritance from his father so that he could live on that money while traveling with Jesus. If so, then he would be referring to the inheritance by association with his father’s death, and he would be referring to his father’s death by association with his burial. Alternate translation: [let me wait until I receive my inheritance]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Lord	Lord
to bury	and bury

Luke 9:60

ULT	UST
But he said to him, “Let the dead bury their own dead. But you, go {and} proclaim the kingdom of God.”	*But Jesus said to him, “Let the dead bury their own dead. I want you to go and tell people everywhere that they can have God rule their lives.”*

ULT Let the dead bury their own dead
UST Let the dead bury their own dead
(ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς)

Jesus does not mean literally that dead people will bury other dead people. Instead, the expression **the dead** likely refers to those who do not follow Jesus and so are spiritually dead. Alternate translation: [Let people who are not concerned about spiritual things take care of everyday matters]

Support Reference: Metaphor

ULT the dead
UST the dead
(τοὺς νεκροὺς)

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are dead] or [people who are not concerned about spiritual things]

Support Reference: Nominal Adjectives

ULT the kingdom of God
UST that they can have God rule their lives
(τὴν Βασιλείαν τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
bury	bury
and} proclaim	and tell people everywhere
kingdom of God	that they can have God rule their lives

Luke 9:61

ULT	UST
Then still another said, “I will follow you, Lord, but first permit me to say goodbye to the ones in my home.”	*Someone else said, “Lord, I will come with you and be your disciple, but first let me go home to say goodbye to my family.”*

ULT I will follow you
UST I will come with you and be your disciple
(ἀκολουθήσω σοι)

As in 5:27, to **follow** Jesus means to become one of his disciples. Alternate translation: [I want to be one of your disciples]

Support Reference: Metaphor

ULT but first permit me
UST but first let me
(πρῶτον δὲ ἐπίτρεψόν μοι)

Alternate translation: [but before I do that, please let me]

ULT to the ones in my home
UST go home & to my family
(τοῖς εἰς τὸν οἶκόν μου)

This person is referring to his family by association with where they live. Alternate translation: [to my family]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Lord	Lord
home	go home & to & family

Luke 9:62

ULT	UST
But Jesus replied, “No one, having put his hand on a plow, yet looking to the things behind, is fit for the kingdom of God.”	*Jesus said to him, “Anyone who is like a farmer who tries to plow his field while looking behind him is not able to serve God as his ruler.”*

ULT **No one, having put his hand on a plow, yet looking to the things behind, is fit for the kingdom of God**

UST Anyone who is like a farmer who tries to plow his field while looking behind him is not able to serve God as his ruler

(οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ’ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν τῇ Βασιλείᾳ τοῦ Θεοῦ)

Jesus responds with an illustration that is designed to teach this person about what is required to be his disciple. He means that a person is not suitable for the kingdom to God if his past loyalties are more important to him. If it would be helpful to your readers, you could explain this illustration. Alternate translation, add: [No one can plow straight if he is looking backwards, and in the same way, no one will be useful in the kingdom of God if his past loyalties are more important to him]

Support Reference: Metaphor

ULT **No one, having put his hand on a plow**

UST Anyone who is like a farmer who tries to plow his field & not

(οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ’ ἄροτρον)

Jesus refers to a person using a plow by describing one part of that activity, guiding the plow with the **hand**. Alternate translation: [No one who is using a plow]

Support Reference: Synecdoche

ULT **No one, having put his hand on a plow**

UST Anyone who is like a farmer who tries to plow his field & not

(οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ’ ἄροτρον)

A **plow** is a tool that farmers use to break up soil to prepare a field for planting. Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow. If your readers would not be familiar with this kind of tool, you could use a general expression. Alternate translation: [No one who needs to go straight forward]

Support Reference: Translate Unknowns

ULT **looking to the things behind**
UST looking behind him
(βλέπων εἰς τὰ ὀπίσω)

The implication is that anyone who is looking backwards while plowing cannot guide the plow where it needs to go. That person must focus on looking forward in order to plow well. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [looking backwards, and so not going in the right direction]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is fit for the kingdom of God**
UST is & able to serve God as his ruler
(εὔθετός ἐστιν τῇ Βασιλείᾳ τοῦ Θεοῦ)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [can really let God rule his life]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
a plow	who is like a farmer who tries to plow his field
for the kingdom of God	to serve God as his ruler

Luke 10

Luke 10 Introduction

Luke 10 Chapter Introduction

Structure and Formatting

1. Jesus sends seventy-two disciples to teach and heal (10:1–24)
2. Jesus tells the Parable of the Good Samaritan (10:25–37)
3. Jesus visits Mary and Martha (10:38–43)

Religious and Cultural Concepts in This Chapter

Harvest

Harvest refers to the time when people gather in the food they have planted so they can eat some of it right away and store the rest for future use. Jesus uses this as a metaphor to teach his followers that they need to go and tell other people about him so that those people can become part of God's kingdom. (See: faith)

Neighbor

The Jews helped their Jewish neighbors who needed help, and they expected their Jewish neighbors to help them. Jesus wanted them to understand that people who were not Jews were also their neighbors, so he told them a story about this (10:29–37). (See: Parables)

Textual Issues in This Chapter

"72"

In 10:1 and 10:17, some ancient manuscripts of the Bible read "72," but others read "70." ULT reads "72," but it mentions in a footnote that scholars are divided as to which number was originally in the book of Luke.

"Jesus"

In 10:39, many of the best ancient manuscripts read "Jesus," but some read "the Lord." ULT reads "Jesus."

In both of these cases, if a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to follow the example of ULT. (See: Textual Variants)

Luke 10:1

ULT	UST
And after these things, the Lord also appointed 72others, and sent them out by twos before his face to every city and place where he himself was about to go.	*After that, Jesus appointed 72 other disciples {to go and prepare people to hear him}. He sent them out in pairs to go ahead of him to every town and village where he was intending to go himself.*

ULT **And after these things**
UST After that
(μετὰ δὲ ταῦτα)

Luke uses this phrase to mark a new event in the story. If your language has a similar expression that it uses for this same purpose, you could use that here.

Support Reference: Introduction of a New Event

ULT **the Lord**
UST Jesus
(ὁ Κύριος)

Here Luke refers to Jesus by the title **the Lord** to show his authority. Alternate translation: [the Lord Jesus]

ULT **72**
UST 72
(ἑβδομήκοντα δύο)

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to say **72** or “70” in your translation.

Support Reference: Textual Variants

ULT **sent them out by twos**
UST He sent them out in pairs
(ἀπέστειλεν αὐτοὺς ἀνὰ δύο)

This phrase is an idiom. Alternate translation: [sent them out two by two] or [sent them out in groups of two]

Support Reference: Idiom

ULT **before his face**
UST to go ahead of him
(πρὸ προσώπου αὐτοῦ)

Here, **face** means the front of a person. Alternate translation: [ahead of him] or [to prepare the way for him]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Lord	Jesus
appointed	appointed & to go and prepare people to hear him

Luke 10:2

ULT	UST
And he said to them, “Indeed the harvest {is} plentiful, but the laborers {are} few. Therefore, earnestly ask the Lord of the harvest, so that he would send out laborers into his harvest.	*He said to them, “Many people are ready to believe in me, but there are only a few of you whom I can send out to help them. So pray to God{, who wants all of those people to believe,} and plead with him for more disciples who can go and help them.*

ULT And he said to them
UST He said to them
(ἔλεγεν δὲ πρὸς αὐτούς)

Jesus said these things to the 72 disciples before they actually went out. Alternate translation: [He had said to them] or [Before they went out, he told them]

Support Reference: Order of Events

ULT Indeed the harvest {is} plentiful, but the laborers {are} few
UST Many people are ready to believe in me, but there are only a few of you whom I can send out to help them
(ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι)

This statement means, “There is a big crop, but there are not enough workers to bring it in.” Jesus is speaking. Alternate translation: [There are many people who are ready to enter God’s kingdom, but there are not enough disciples to help them understand how to do that]

Support Reference: Metaphor

ULT the Lord of the harvest
UST God{, who wants all of those people to believe
(τοῦ Κυρίου τοῦ θερισμοῦ)

Jesus continues to speak and extends his metaphor by describing God as **the Lord of the harvest**. Alternate translation: [God, who leads people to believe]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **so that he would send out laborers into his harvest**
> UST and plead with him for more disciples who can go and help them
> (ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ)

Jesus extends his metaphor even further by describing disciples who help others to trust in him as **laborers** in the **harvest**. Alternate translation: [to send more disciples to go and help people trust in me]

Support Reference: Biblical Imagery — Extended Metaphors

TRANSLATION WORDS

ULT	UST
harvest	Many people are ready to believe in me
laborers	whom I can send out to help them
Lord	God
of the harvest	who wants all of those people to believe
laborers	more disciples
harvest	who can go and help them

Luke 10:3

ULT	UST
Go. Behold, I send you out as lambs in the midst of wolves.	*Go now, but remember that I am sending you out to tell my message to people who will be hostile to you.*

ULT **Go**
UST Go now
(ὑπάγετε)

If it would be helpful to your readers, you could state explicitly where Jesus wants these disciples to go. Alternate translation: [Go to the cities and places where I am sending you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Behold**
UST but remember that
(ἰδοὺ)

Jesus uses the term **Behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: [Listen carefully now]

Support Reference: Metaphor

ULT **I send you out as lambs in the midst of wolves**
UST I am sending you out to tell my message to people who will be hostile to you
(ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων)

Wolves attack and kill sheep. This simile is a warning to the disciples whom Jesus is sending out that there will be people who will want to harm them. You could explain the meaning of this figurative expression in your translation. (However, you could also reproduce the simile, as suggested in the next note.) Alternate translation: [when I send you out, there are going to be some people who will want to harm you]

Support Reference: Simile

> ULT **I send you out as lambs in the midst of wolves**
> UST I am sending you out to tell my message to people who will be hostile to you
> (ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων)

Jesus' disciples would have known that **lambs** are gentle animals that have been domesticated for their wool, milk, meat, and leather, and that **wolves** are predatory land animals, similar to large dogs, that hunt and kill in packs. If you would like to reproduce the simile, but your readers would not be familiar with these animals, you could use general terms. Alternate translation: [I am sending you out like harmless animals that will encounter a group of predators]

Support Reference: Translate Unknowns

> ULT **you**
> UST you
> (ὑμᾶς)

Since Jesus is speaking to these 72 disciples as a group, **you** is plural here and through 10:12.

Support Reference: Forms of You

TRANSLATION WORDS

ULT	UST
lambs	to tell my message to people who will be hostile to you
of wolves	to tell my message to people who will be hostile to you

Luke 10:4

ULT	UST
Do not carry a money bag, nor a sack, nor sandals, and greet no one on the road.	*Do not bring along any money. Do not bring {a lot of things with you in} a pack. Do not bring {extra shoes}. Do not {stop and} talk with people along the way.*

ULT **Do not carry a money bag, nor a sack, nor sandals**
UST Do not bring along any money. Do not bring {a lot of things with you in} a pack. Do not bring {extra shoes
(μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα)

Here Jesus is using the word **carry** in an idiomatic sense to mean “bring along.” He is not envisioning that these disciples might carry their sandals in their hands. Alternate translation: [Do not bring any money or provisions or extra clothes with you]

Support Reference: Idiom

ULT **Do not carry a money bag, nor a sack, nor sandals**
UST Do not bring along any money. Do not bring {a lot of things with you in} a pack. Do not bring {extra shoes
(μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα)

While Jesus probably means what he says literally about not bringing these specific items, he is also using them with larger meanings. The **money bag** represents the money it would contain. The **sack** represents the provisions someone would carry in it for a journey. The **sandals** represent, in this culture, more clothing and equipment than is strictly needed. Alternate translation: [Do not bring any money or provisions or extra clothes with you]

Support Reference: Metonymy

ULT **Do not carry a money bag, nor a sack, nor sandals**
UST Do not bring along any money. Do not bring {a lot of things with you in} a pack. Do not bring {extra shoes
(μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα)

If it would be helpful to your readers, you could state explicitly why Jesus does not want his disciples to bring these things with them. As he will explain in 10:7, he wants the people who receive his message to provide for those who bring the message. Alternate translation: [Do not bring any money or provisions or extra clothes with you, because the people who receive my message will provide for you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **greet no one on the road**
UST Do not {stop and} talk with people along the way
(μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε)

Jesus is generalizing to indicate that these disciples should go quickly to the places where he is sending them to prepare the way for him. He is not telling them to be rude. Alternate translation: [make your journey as quickly as possible]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
Do & carry	Do & bring along & Do & bring & Do & bring
sandals	extra shoes

Luke 10:5

ULT	UST
Whatever house you enter into, first say, ‘Peace {be} to this house!’	*Whenever you enter a house, first say to the people who live there, ‘May God bless everyone in this house with peace!’*

ULT say, ‘Peace {be} to this house
UST say to the people who live there, ‘May God bless everyone in this house with peace
(λέγετε, εἰρήνη τῷ οἴκῳ τούτῳ)

Luke is quoting Jesus, and Jesus is quoting what he wants his disciples to say. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [say that you want there to be peace in that house]

Support Reference: Quotes within Quotes

ULT Peace {be} to this house
UST May God bless everyone in this house with peace
(εἰρήνη τῷ οἴκῳ τούτῳ)

The term **house** refers to the people who live in the house. Alternate translation: [May the people in this household have peace]

Support Reference: Metonymy

ULT Peace {be} to this house
UST May God bless everyone in this house with peace
(εἰρήνη τῷ οἴκῳ τούτῳ)

This was an idiomatic expression, based on the Hebrew concept of “shalom,” that was both a greeting and a blessing. Alternate translation: [I greet all of you in this household and I wish for God to bless you]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
house	a house
Peace {be	May God bless & with peace
to & house	everyone in & house

Luke 10:6

ULT	UST
And if a son of peace is there, your peace will rest upon him; but if not, it will return to you.	*If the people who live there desire God's peace, then they will experience the peace you are offering them. But if they do not desire God's peace, then you will experience that peace yourselves.*

ULT **a son of peace**
UST the people & desire God's peace & they do & desire God's peace
(υἱὸς εἰρήνης)

The expression **son of** refers to a person who shares the qualities of something. Alternate translation: [a person who wants peace with God and with people]

Support Reference: Idiom

ULT **your peace will rest upon him**
UST then they will experience the peace you are offering them & that peace
(ἐπαναπαήσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν)

Here, **upon** creates a spatial metaphor. It means that this person will experience the peace that God gives in a special and lasting way. Alternate translation: [he will deeply experience the peace that you wish him]

Support Reference: Metaphor

ULT **if not**
UST if & not
(εἰ & μή γε)

It may be helpful to restate the entire phrase. Alternate translation: [if there is no one there who wants peace with God and with people]

Support Reference: Ellipsis

ULT **it will return to you**
UST then you will experience & yourselves
(ἐφ' ὑμᾶς ἀνακάμψει)

Jesus describes **peace** as a living thing that could choose to leave one person and go to another person. Alternate translation: [you will experience that peace yourselves instead]

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
of peace	desire God’s peace & do & desire God’s peace
peace	the peace & peace

Luke 10:7

ULT	UST
And remain in that house, eating and drinking {what is} from them, for the laborer {is} worthy of his wages. Do not move around from house to house.	*Stay in that same house until you leave that village. Do not move around from one house to another. Eat and drink whatever they provide for you, because a worker deserves to receive payment for his work.*

ULT And remain in that house
UST Stay in that same house until you leave that village
(ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε)

Jesus was not saying that they should stay in the house all the time and never leave it, but that they should make it their base of operations for as long as they were in that place. Alternate translation: [stay at that house]

ULT what is} from them
UST whatever they provide for you
(τὰ παρ’ αὐτῶν)

This phrase is an idiom. Alternate translation: [the food and drink that they provide]

Support Reference: Idiom

ULT for the laborer {is} worthy of his wages
UST because a worker deserves to receive payment for his work
(ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ)

Jesus is quoting or creating a proverb, a short saying about something that is generally true in life, to explain the reason for these arrangements. You could translate the proverb directly into your language, or you could explain its meaning. Alternate translation: [for since you will be teaching and healing the people, they should provide you with a place to stay and food to eat]

Support Reference: Proverbs

ULT Do not move around from house to house
UST Do not move around from one house to another
(μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν)

This expression describes staying in different houses rather than making one house the base of operations the whole time. Jesus is repeating his earlier instruction, **remain in that house**, for emphasis. Jesus is not saying that these disciples cannot go to meet with people in other homes. Alternate translation: [As I said, stay at that house]

TRANSLATION WORDS

ULT	UST
house	same house
laborer	a worker
house	one house
house	another

Luke 10:8

ULT	UST
And whatever city you enter into, and they receive you, eat {what} is served to you,	*If you enter any town and the people there welcome you, eat whatever food they provide for you.*

ULT and they receive you
UST and the people there welcome you
(καὶ δέχωνται ὑμᾶς)

The pronoun **they** refers to the people living in this city. Alternate translation: [if the people there welcome you]

Support Reference: Pronouns — When to Use Them

ULT eat {what} is served to you
UST eat whatever food they provide for you
(ἐσθίετε τὰ παρατιθέμενα ὑμῖν)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [eat whatever food the people of that city serve you]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
they receive	the people there welcome

Luke 10:9

ULT	UST
and heal the sick in it, and say to them, ‘The kingdom of God has come close to you.’	*Heal the people in that city who are sick. Tell everyone, ‘You are seeing close up what it will be like when God rules everywhere as king.’*

ULT **the sick**
UST the people & who are sick
(τοὺς & ἀσθενεῖς)

Jesus is using the adjective **sick** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the people who are sick]

Support Reference: Nominal Adjectives

ULT **in it**
UST in that city
(ἐν αὐτῇ)

Alternate translation: [who live in that city]

Support Reference: Pronouns — When to Use Them

ULT **say to them, ‘The kingdom of God has come close to you**
UST Tell everyone, ‘You are seeing close up what it will be like when God rules everywhere as king
(λέγετε αὐτοῖς, ἤγγικεν ἐφ’ ὑμᾶς ἡ Βασιλεία τοῦ Θεοῦ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [tell them that the kingdom of God has come close to them]

Support Reference: Quotes within Quotes

ULT **The kingdom of God has come close to you**
UST You are seeing close up what it will be like when God rules everywhere as king
(ἤγγικεν ἐφ’ ὑμᾶς ἡ Βασιλεία τοῦ Θεοῦ)

The idea behind the abstract noun **kingdom** can be expressed with a verb such as “rule.” This could mean: (1) the kingdom of God is close in location, that is, its activities are happening nearby. Alternate translation: [God is ruling in this area]; (2) the kingdom of God is close in time, that is, it will begin soon. Alternate translation: [God will soon begin to rule as king]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
kingdom of God	when God rules everywhere as king

Luke 10:10

ULT	UST
And into whatever city you enter, and they do not receive you, go out into its streets {and} say,	*But if you enter any town and the people there do not welcome you, go into its main streets and say,*

ULT and they do not receive you
UST and the people there do not welcome you
(καὶ μὴ δέχωνται ὑμᾶς)

This is a direct contrast to the similar expression in 10:8. Once again the pronoun **they** refers to the people living in this city. Alternate translation: [if the people there do not welcome you]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
they do & receive	the people there do & welcome

Luke 10:11

ULT	UST
‘Even the dust that clings to us from your city on our feet we wipe off against you! But know this, that the kingdom of God has come near.’	*‘{As a warning} against you, we will wipe off even the dust that sticks to our feet {as we are leaving your town}. But you must realize that you have seen close up what it will be like when God rules everywhere as king!’*

ULT Even the dust that clings to us from your city on our feet we wipe off against you! But know this, that the kingdom of God has come near

UST As a warning} against you, we will wipe off even the dust that sticks to our feet {as we are leaving your town}. But you must realize that you have seen close up what it will be like when God rules everywhere as king

(καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν, ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν; πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἡ Βασιλεία τοῦ Θεοῦ)

Luke is quoting Jesus, and Jesus is quoting what he wants his disciples to say. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing from the end of the previous verse): [that you are going to wipe even the dust from their city off your feet as a warning to them, but that you still want them to know that the kingdom of God came close to them]

Support Reference: Quotes within Quotes

ULT Even the dust that clings to us from your city on our feet we wipe off against you

UST As a warning} against you, we will wipe off even the dust that sticks to our feet {as we are leaving your town

(καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν, ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν)

This is a symbolic action by which these disciples are to show that they do not want to have the slightest connection with the people of any city who reject Jesus. If it would be helpful to your readers, you could explain its significance. Alternate translation: [Because you have rejected Jesus, we want to have nothing to do with you. We do not even want to have the dust from your town on our feet]

Support Reference: Symbolic Action

> ULT **we wipe off**
> UST we will wipe off
> (ἀπομασσόμεθα)

Since Jesus was sending these people out in groups of two, two people would be saying this. So languages that have a dual form of “we” should use that form.

Support Reference: Forms of ‘You’ — Dual/Plural

> ULT **But know this**
> UST But you must realize
> (πλὴν τοῦτο γινώσκετε)

The phrase introduces a warning. Alternate translation: [But we must warn you]

Support Reference: Idiom

> ULT **the kingdom of God has come near**
> UST you have seen close up what it will be like when God rules everywhere as king
> (ἤγγικεν ἡ Βασιλεία τοῦ Θεοῦ)

See how you translated the similar sentence in 10:9.

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
know	But you must realize
kingdom of God	what it will be like when God rules everywhere as king

Luke 10:12

ULT	UST
I say to you that on that day it will be more tolerable for Sodom than for that city.	*I want you to know that at the time when God judges everyone, God will punish the people of that town even more severely than the wicked people who lived long ago in the city of Sodom!*

ULT **I say to you that**
UST I want you to know that
(λέγω ὑμῖν, ὅτι)

Jesus says this to emphasize that what he is about to tell these disciples is very important. Alternate translation: [Take special note that]

ULT **on that day**
UST at the time when God judges everyone
(ἐν τῇ ἡμέρᾳ ἐκείνῃ)

Jesus is using the term **day** to refer to a specific time. Alternate translation: [when God judges everyone for what they have done]

Support Reference: Idiom

ULT **on that day**
UST at the time when God judges everyone
(ἐν τῇ ἡμέρᾳ ἐκείνῃ)

Jesus expected his disciples to understand that he was referring to the time when God will bring final judgment. Alternate translation: [when God judges everyone for what they have done]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it will be more tolerable for Sodom than for that city**
UST God will punish the people of that town even more severely than the wicked people who lived long ago in the city of Sodom
(Σοδόμοις & ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ)

Jesus uses the name of the city, **Sodom**, to refer to the people who lived there. Alternate translation: [God will judge the people of that town more severely than he will judge the people of Sodom]

Support Reference: Metonymy

ULT **it will be more tolerable for Sodom than for that city**
UST God will punish the people of that town even more severely than the wicked people who lived long ago in the city of Sodom
(Σοδόμοις & ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ)

Jesus assumes that these disciples will know that God destroyed the city of **Sodom** because the people in it were so wicked. The implication is that it must therefore be an extremely serious offense to reject the messengers of the kingdom of God. Alternate translation: [God will judge the people of that town more severely than he will judge the people of Sodom, even though he destroyed their city because they were so wicked]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
day	the time when God judges everyone
day	the time when God judges everyone
for Sodom	the wicked people who lived long ago in the city of Sodom

Luke 10:13

ULT	UST
Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago, sitting in sackcloth and ashes.	*How terrible it will be for you people who live in the cities of Chorazin and Bethsaida! I say this because I did great miracles while I was in your cities. If I had performed those same miracles in {the ancient cities of} Tyre and Sidon, the {wicked} people who lived there would have been very sorry for their sins. They would have shown this by sitting on the ground wearing coarse clothing and putting ashes on their heads.*

ULT **Woe to you, Chorazin! Woe to you, Bethsaida**
UST How terrible it will be for you people who live in the cities of Chorazin and Bethsaida
(οὐαί σοι, Χοραζείν! οὐαί σοι, Βηθσαϊδά)

Jesus is speaking to two cities that he knows cannot hear him. He is doing this to show in a very strong way how he feels about those cities. He is actually speaking to the people who can hear him, the disciples whom he is sending out. If your readers might not understand this kind of figurative speech, you could translate Jesus' words as if he were speaking directly to his disciples. Alternate translation: [Chorazin and Bethsaida are two of the cities whose people God will judge severely for rejecting my message]

Support Reference: Apostrophe

ULT **Woe to you, Chorazin! Woe to you, Bethsaida**
UST How terrible it will be for you people who live in the cities of Chorazin and Bethsaida
(οὐαί σοι, Χοραζείν! οὐαί σοι, Βηθσαϊδά)

See how you translated this phrase in 6:24. Alternate translation: [how terrible it will be for you, Chorazin and Bethsaida!]

Support Reference: Idiom

ULT **Woe to you, Chorazin! Woe to you, Bethsaida**
UST How terrible it will be for you people who live in the cities of Chorazin and Bethsaida
(οὐαί σοι, Χοραζείν! οὐαί σοι, Βηθσαϊδά)

Jesus is using the names of these cities to refer to the people who live there. Alternate translation: [How terrible it will be for you people of Chorazin and Bethsaida!]

Support Reference: Metonymy

ULT **Woe to you, Chorazin! Woe to you, Bethsaida**
UST How terrible it will be for you people who live in the cities of Chorazin and Bethsaida
(οὐαί σοι, Χοραζείν! οὐαί σοι, Βηθσαϊδά)

Jesus is addressing an individual city in each of these phrases, so **you** is singular in both cases. However, if you decide to translate this as "you people of Chorazin and Bethsaida," then **you** would be plural.

Support Reference: Forms of You

ULT **Chorazin & Bethsaida**
UST in the cities of Chorazin & Bethsaida
(Χοραζείν & Βηθσαϊδά)

Chorazin and **Bethsaida** are the names of two cities.

Support Reference: How to Translate Names

ULT **For if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago**
UST I say this because I did great miracles while I was in your cities. If I had performed those same miracles in {the ancient cities of} Tyre and Sidon, the {wicked} people who lived there would have been very sorry for their sins. They would have shown this
(ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις, αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν & μετενόησαν)

Jesus is describing a situation that might have happened in the past but actually did not. He is doing this to express disappointment and regret about what is happening in the present. Be sure to translate this in such a way that your readers will know that this event actually did not happen but they will understand why Jesus is imagining it. Alternate translation: [I can well imagine that if the people of Tyre and Sidon had witnessed the miracles that I performed for you, they would have repented a long time ago]

Support Reference: Hypothetical Situations

ULT **For if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago**
UST I say this because I did great miracles while I was in your cities. If I had performed those same miracles in {the ancient cities of} Tyre and Sidon, the {wicked} people who lived there would have been very sorry for their sins. They would have shown this
(ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις, αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν & μετενόησαν)

Jesus assumes that these disciples will know that God destroyed the cities of **Tyre** and **Sidon** because the people in them were so wicked. So the implication is similar to the one about the people of Sodom. Alternate translation: [God destroyed the cities of Tyre and Sidon because they were so wicked. But even the people who lived in those cities would have repented if they had seen the miracles I did in Chorazin and Bethsaida. So the people of Chorazin and Bethsaida certainly should have repented as well]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Tyre and Sidon**
UST the & cities of} Tyre and Sidon
(Τύρῳ καὶ Σιδῶνι)

Jesus uses the names of these cities to refer to the people who lived there. Alternate translation: [the people of Tyre and Sidon]

Support Reference: Metonymy

ULT **in you**
UST while I was in your cities
(ἐν ὑμῖν)

Since Jesus is addressing two cities, **you** would be dual here if your language uses that form. Otherwise, it would be plural.

Support Reference: Forms of 'You' — Dual/Plural

ULT **they would have repented & sitting in sackcloth and ashes**
UST the {wicked} people who lived there would have been very sorry for their sins. They would have shown this by sitting on the ground wearing coarse clothing and putting ashes on their heads
(ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν)

Jesus is saying that the people of Tyre and Sidon would have performed these actions, which are signs of humility and sorrow, to show that they were very sorry for committing their sins. Alternate translation: [they would have shown how sorry they were for their sins … by sitting on the ground wearing rough clothes and putting ashes on their heads]

Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
Woe	and
miracles	great miracles & those same miracles
Tyre	the & cities of} Tyre
Sidon	Sidon
they would have repented	the {wicked} people who lived there would have been very sorry for their sins. They would have shown this
sackcloth	wearing coarse clothing

Luke 10:14

ULT	UST
But it will be more tolerable for Tyre and for Sidon at the judgment than for you.	*So when God judges everyone, he will punish you more severely than the wicked people who lived in Tyre and Sidon.*

ULT **it will be more tolerable for Tyre and for Sidon & than for you**
UST he will punish you more severely than the wicked people who lived in Tyre and Sidon
(Τύρῳ καὶ Σιδῶνι, ἀνεκτότερον ἔσται & ἢ ὑμῖν)

Jesus uses the names of these cities, **Tyre** and **Sidon**, to refer to the people who lived there. Alternate translation: [God will judge you people of Chorazin and Bethsaida more severely than he will judge the people who lived in Tyre and Sidon]

Support Reference: Metonymy

ULT **it will be more tolerable for Tyre and for Sidon at the judgment than for you**
UST when God judges everyone, he will punish you more severely than the wicked people who lived in Tyre and Sidon
(Τύρῳ καὶ Σιδῶνι, ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν)

Jesus assumes that these disciples will know that God destroyed the cities of Tyre and Sidon because the people in them were so wicked. The implication, as in the case of Sodom, is that it must therefore be an extremely grave offense to reject the messengers of the kingdom of God. Alternate translation: [God will judge you people of Chorazin and Bethsaida more severely than he will judge the people who lived in Tyre and Sidon, even though he destroyed their cities because they were so wicked]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it will be more tolerable for Tyre and for Sidon at the judgment than for you**
UST when God judges everyone, he will punish you more severely than the wicked people who lived in Tyre and Sidon
(Τύρῳ καὶ Σιδῶνι, ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν)

It may be helpful to state clearly the reason why God will judge Chorazin and Bethsaida. Alternate translation: [because you did not repent and believe in me even though you saw me do miracles, God will judge you people of Chorazin and Bethsaida more severely than he will judge the people who lived in Tyre and Sidon]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT** **at the judgment**
> **UST** when God judges everyone
> (ἐν τῇ κρίσει)

The disciples would have understood that Jesus was referring to the time when God will bring final judgment. Alternate translation: [at the time when God judges everyone for what they have done]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT** **for you**
> **UST** you
> (ὑμῖν)

Since Jesus is addressing two cities, **you** would be dual here if your language uses that form. Otherwise, it would be plural. Alternate translation: [you people of Chorazin and Bethsaida]

Support Reference: Forms of 'You' — Dual/Plural

TRANSLATION WORDS

ULT	UST
for Tyre	the wicked people who lived in Tyre
for Sidon	Sidon
judgment	God judges everyone

Luke 10:15

ULT	UST
And you, Capernaum, you will not be exalted to heaven, will you? You will be brought down as far as Hades.	*I also have something to say to you people who live in the town of Capernaum. You may think that God is going to give you great rewards. No, God is not going to reward you at all!”*

ULT **you, Capernaum, you will not be exalted to heaven, will you**
UST to you people who live in the town of Capernaum. You may think that God is going to give you great rewards
(σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ)

Jesus is speaking to another city that he knows cannot hear him. He is doing this once again to show in a very strong way how he feels about this city. He is actually speaking to the people who can hear him, the disciples whom he is sending out. If your readers might not understand this kind of figurative speech, you could translate Jesus’ words as if he were speaking directly to his disciples. Alternate translation: [The people of Capernaum are wrong to think that God is going to honor them greatly]

Support Reference: Apostrophe

ULT **you, Capernaum, you will not be exalted to heaven, will you**
UST to you people who live in the town of Capernaum. You may think that God is going to give you great rewards
(σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ)

In Greek, the first word of the question that Jesus asks Capernaum is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding, **will you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: [you people of Capernaum, do you really think that God is going to honor you greatly?]

Support Reference: Double Negatives

ULT **you, Capernaum, you will not be exalted to heaven, will you**
UST to you people who live in the town of Capernaum. You may think that God is going to give you great rewards
(σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ)

Jesus is using the question form to teach. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [you people of Capernaum are wrong to think that God is going to honor you greatly.]

Support Reference: Rhetorical Question

> ULT **you, Capernaum, you will not be exalted to heaven, will you**
> UST to you people who live in the town of Capernaum. You may think that God is going to give you great rewards
> (σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ)

To be **exalted** or "lifted up" is a spatial metaphor that indicates receiving honor. To be lifted all the way up **to heaven** (or "to the sky," another possible meaning) means to receive very great honor. Alternate translation: [you people of Capernaum are wrong to think that God is going to honor you greatly.]

Support Reference: Metaphor

> ULT **you, Capernaum**
> UST to you people who live in the town of Capernaum
> (σύ, Καφαρναούμ)

Jesus uses the name of this city to refer to the people who live there. Alternate translation: [you people of Capernaum]

Support Reference: Metonymy

> ULT **you, Capernaum**
> UST to you people who live in the town of Capernaum
> (σύ, Καφαρναούμ)

Jesus is addressing an individual city, so **you** is singular here and in the rest of this verse. However, if you decide to translate this as "you people of Capernaum," then **you** would be plural.

Support Reference: Forms of You

> ULT **you will not be exalted to heaven, will you**
> UST You may think that God is going to give you great rewards
> (μὴ ἕως οὐρανοῦ ὑψωθήσῃ)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [God is not going to honor you greatly, is he]

Support Reference: Active or Passive

> ULT **you will not be exalted to heaven, will you**
> UST You may think that God is going to give you great rewards
> (μὴ ἕως οὐρανοῦ ὑψωθήσῃ)

If it would be helpful to your readers, you could state the reason why the people of Capernaum think that God would want to honor them. Alternate translation: [God is not going to honor you greatly because you are such good people and your city is so prosperous, is he]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **You will be brought down as far as Hades**
> UST No, God is not going to reward you at all
> (ἕως τοῦ Ἅδου καταβήσῃ)

To be **brought down** is another spatial metaphor. It indicates experiencing punishment and dishonor. To be brought down all the way to Hades, the underworld (that is, the abode of the dead), means to receive very great punishment or dishonor. Alternate translation: [God is going to punish you severely]

Support Reference: Metaphor

> ULT **You will be brought down as far as Hades**
> UST No, God is not going to reward you at all
> (ἕως τοῦ Ἅδου καταβήσῃ)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [God is going to punish you severely]

Support Reference: Active or Passive

> ULT **You will be brought down as far as Hades**
> UST No, God is not going to reward you at all
> (ἕως τοῦ Ἅδου καταβήσῃ)

It may be helpful to state clearly the reason why God will judge Capernaum. Alternate translation: [God is going to punish you severely because you did not repent and believe in me, even though you saw me do miracles]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Capernaum	who live in the town of Capernaum
you will & be exalted	You may think that God is going to give you great rewards
heaven	You may think that God is going to give you great rewards
Hades	No, God is not going to reward you at all

Luke 10:16

ULT	UST
The one listening to you listens to me, and the one rejecting you rejects me, and the one rejecting me rejects the one having sent me.”	*{Jesus also said to the disciples,} “Whoever listens to your message is{, in effect,} listening to me. Whoever rejects your message is{, in effect,} rejecting me. And whoever rejects me is{, in effect,} rejecting God who sent me.”*

ULT **The one listening to you listens to me**
UST Jesus also said to the disciples,} “Whoever listens to your message is{, in effect,} listening to & me
(ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει)

You could translate this metaphor as a simile. Alternate translation: [When someone listens to you, it is as if they were listening to me]

Support Reference: Metaphor

ULT **the one rejecting you rejects me**
UST me. Whoever rejects your message is{, in effect,} rejecting
(ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ)

You could also translate this metaphor as a simile. Alternate translation: [when someone rejects you, it is as if they were rejecting me]

Support Reference: Metaphor

ULT **and the one rejecting me rejects the one having sent me**
UST And whoever rejects me is{, in effect,} rejecting God who sent me
(ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με)

You could also translate this metaphor as a simile. Alternate translation: [and when someone rejects me, it is as if they were rejecting the one who sent me]

Support Reference: Metaphor

ULT **the one having sent me**
UST God who sent me
(τὸν ἀποστείλαντά με)

This refers implicitly to God, who appointed Jesus for this special task. Alternate translation: [God who sent me]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
rejecting	rejects
rejects	is{, in effect,} rejecting
rejecting	rejects
rejects	is{, in effect,} rejecting

Luke 10:17

ULT	UST
Then the 72 returned with joy, saying, “Lord, even the demons are subjected to us in your name.”	*The 72 people whom Jesus appointed {went and did what he told them to do.} When they returned, they were very joyful. They said, “Lord, even the demons obeyed us when, by your authority, we commanded them to leave people!”*

ULT **Then the 72 returned**
UST The 72 people whom Jesus appointed {went and did what he told them to do.} When they returned
(ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα δύο)

Some languages will need to say that the 72 actually went out first, as UST does. Alternate translation: [So the 72 disciples went out and did as Jesus had told them to do, and then they returned]

Support Reference: Assumed Knowledge and Implicit Information

ULT **72**
UST 72 people whom Jesus appointed & they
(ἑβδομήκοντα δύο)

As in 10:1, see the discussion of textual issues at the end of the introduction to this chapter to decide whether to say **72** or “70” in your translation.

Support Reference: Textual Variants

ULT **the demons are subjected to us**
UST the demons obeyed us when & we commanded them to leave people
(τὰ δαιμόνια ὑποτάσσεται ἡμῖν)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the demons obey us]

Support Reference: Active or Passive

ULT **in your name**
UST by your authority
(ἐν τῷ ὀνόματί σου)

The term **name** refers to Jesus’ power and authority. Alternate translation: [when we command them using the authority that you gave us]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
joy	they were very joyful
Lord	Lord
demons	demons
are subjected	obeyed & when & we commanded them to leave people

Luke 10:18

ULT	UST
And he said to them, “I was watching Satan fall from heaven like lightning.	*Jesus told them, “{While you were away doing that,} I saw Satan lose a position of advantage as suddenly and quickly as lightning comes down!*

ULT I was watching Satan fall from heaven like lightning
UST While you were away doing that,} I saw Satan lose a position of advantage as suddenly and quickly as lightning comes down
(ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα)

Jesus uses a simile to express that while his 72 disciples were out proclaiming the kingdom of God, he discerned that this was a quick and decisive defeat for Satan. If your readers would be familiar with lightning, you could use the same simile in your translation. Otherwise, you could use another comparison to something that happens rapidly and evidently.

Support Reference: Simile

ULT fall from heaven
UST lose a position of advantage
(ἐκ τοῦ οὐρανοῦ πεσόντα)

While Jesus actually did see this in his vision, if it would be helpful to your readers, you could explain the meaning of this image, as UST does.

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Satan	Satan
heaven	lose a position of advantage

Luke 10:19

ULT	UST
Behold, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy, and nothing will harm you at all.	*Listen! I have given you the power to defeat evil spirits. I have even given you enough power to defeat our enemy, Satan. Nothing will hurt you at all.*

ULT **Behold**
UST Listen
(ἰδοὺ)

Jesus uses **Behold** to focus his disciples' attention on what he is about to say. Alternate translation: [Listen carefully now]

Support Reference: Metaphor

ULT **authority to tread on snakes and scorpions**
UST the power to defeat evil spirits & enough power
(τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων)

This could mean: (1) Jesus is referring to actual **snakes and scorpions** and saying that God will protect his disciples from these dangers everywhere they travel to proclaim the kingdom. Alternate translation: [protection from snakes and scorpions, even if you step on them]; (2) the phrase **snakes and scorpions** is a figurative way of describing evil spirits. Alternate translation: [the power to defeat evil spirits]

Support Reference: Metaphor

ULT **snakes**
UST evil spirits
(ὄφεων)

In context, this clearly means poisonous **snakes**. If your readers would not be familiar with **snakes**, you could use a general expression. Alternate translation: [poisonous biting animals]

Support Reference: Translate Unknowns

ULT **scorpions**
UST evil spirits
(σκορπίων)

The term **scorpions** describes small animals that are related to spiders. They have two claws and a poisonous stinger in their tail. If your readers would not be familiar with **scorpions**, you could use a general expression. Alternate translation: [poisonous stinging animals]

Support Reference: Translate Unknowns

> ULT **and over all the power of the enemy**
> UST even & to defeat our enemy, Satan
> (καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ)

This phrase continues the meaning from earlier in the sentence. The **enemy** is Satan, as described in the previous verse. It may be helpful to begin a new sentence here. Alternate translation: [I have also given you authority to overcome the resistance of Satan]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **nothing will harm you at all**
> UST you & Nothing will hurt & at all
> (οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ)

Here Jesus uses a double negative for emphasis, “nothing in no way will hurt you.” The second negative does not cancel the first to create a positive meaning, “something in some way might hurt you.” If your language uses double negatives for emphasis that do not cancel one another, it would be appropriate to use that construction here.

Support Reference: Double Negatives

TRANSLATION WORDS

ULT	UST
authority	the power & enough power
snakes	evil spirits
of the enemy	our enemy, Satan

Luke 10:20

ULT	UST
Nevertheless, do not rejoice in this, that the spirits are subjected to you, but rejoice that your names are written in the heavens.”	*But do not {only} rejoice that the evil spirits must obey you. You should rejoice {even more} that God has written your names in heaven{, because that means you will be with God forever}.”*

ULT **do not rejoice in this, that the spirits are subjected to you, but rejoice that your names are written in the heavens**
UST do not {only} rejoice that the evil spirits must obey you. You should rejoice {even more} that God has written your names in heaven{, because that means you will be with God forever
(ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς)

Jesus is not actually telling the disciples not to rejoice over the way God has allowed them to deliver people who were oppressed by demons. Rather, he is exaggerating to emphasize that the disciples should rejoice even more that their names are written in heaven. Alternate translation: [rejoice that your names are written in heaven even more than you rejoice that the spirits submit to you]

Support Reference: Hyperbole

ULT **the spirits are subjected to you**
UST the evil spirits must obey you
(τὰ πνεύματα ὑμῖν ὑποτάσσεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the demons must obey you]

Support Reference: Active or Passive

ULT **your names are written in the heavens**
UST God has written your names in heaven
(τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [God has written down your names in heaven]

Support Reference: Active or Passive

> **ULT your names are written in the heavens**
> **UST** God has written your names in heaven
> (τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς)

While it may be literally true that there is a written record of names in heaven, you may wish to express the meaning and significance of this in your translation. Alternate translation: [God in heaven knows that you belong to him]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
do & rejoice	do not {only} rejoice
spirits	evil spirits
are subjected	must obey
rejoice	You should rejoice & because that means you will be with God forever
heavens	heaven

Luke 10:21

ULT	UST
At that hour he rejoiced greatly in the Holy Spirit, and said, “I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and intelligent and revealed them to little children. Yes, Father, for thus it was well-pleasing before you.	*Right then, the Holy Spirit gave Jesus great joy. He said, “God my Father, you are Lord over everything in heaven and on earth. I praise you that you have prevented people who think they are smart from understanding things. Instead, you have revealed them to people who accept your truth as readily as little children do. Yes, Father, you have done that because it pleased you to do so.*

ULT **At that hour**
UST Right then
(ἐν αὐτῇ τῇ ὥρᾳ)

Here Luke uses the term **hour** to refer to a particular time. Alternate translation: [At that same time]

Support Reference: Idiom

ULT **I praise you, Father**
UST God my Father & I praise you
(ἐξομολογοῦμαί σοι, Πάτερ)

Use your best judgment about whether the formal or informal form of **you** would be more natural in your language here. Jesus is speaking as an adult son would to a father with whom he had a close relationship.

Support Reference: Forms of ‘You’ — Formal or Informal

ULT **Father**
UST God my Father
(Πάτερ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **Lord of heaven and earth**
UST you are Lord over everything in heaven and on earth
(Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς)

Jesus is using a figure of speech to describe something by naming its two components. Together **heaven** and **earth** represent everything that exists. Alternate translation: [you who rule over everything that exists]

Support Reference: Merism

> ULT **these things**
> UST things
> (ταῦτα)

Jesus is likely using this expression to refer to his identity as God's Son and God's identity as his Father. He describes these things in the next verse and says that only people to whom he reveals these identities can understand them, just as he says here that they are revealed only to certain people. Since the expression is explained in the next verse, you do not need to explain its meaning further here.

Support Reference: When to Keep Information Implicit

> ULT **the wise and intelligent**
> UST people who think they are smart
> (σοφῶν καὶ συνετῶν)

Jesus is using the adjectives **wise** and **intelligent** as nouns in order to indicate people who have those qualities. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [people who are wise and intelligent]

Support Reference: Nominal Adjectives

> ULT **the wise and intelligent**
> UST people who think they are smart
> (σοφῶν καὶ συνετῶν)

Because God had concealed the truth from these people, they actually were not wise and intelligent, even though they thought they were. Alternate translation: [people who think they are wise and intelligent]

Support Reference: Irony

> ULT **the wise and intelligent**
> UST people who think they are smart
> (σοφῶν καὶ συνετῶν)

The terms **wise** and **intelligent** mean similar things. Jesus uses the two terms together for emphasis. Alternate translation: [people who think they understand everything]

Support Reference: Doublet

ULT **to little children**
UST to people who accept your truth as readily as little children do
(νηπίοις)

The phrase **little children** refers to people who may not have much education, but who are willing to accept Jesus' teachings in the same way that little children willingly listen to those they trust. You could explain the meaning of this metaphor in your translation, or you could translate it as a simile, as UST does. Alternate translation: [people who trust my teachings implicitly]

Support Reference: Metaphor

ULT **before you**
UST you to do so
(ἔμπροσθέν σου)

Jesus says **before you** to mean "where you could see" or "in your sight." Sight, in turn, means attention and judgment. Alternate translation: [in your judgment]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
hour	Right then
he rejoiced greatly	gave Jesus great joy
in the Holy Spirit	the Holy Spirit
I praise	I praise
Father	God my Father
Lord	you are Lord over everything
of heaven	in heaven
earth	on earth
the wise	people who think they are smart
intelligent	people who think they are smart
Father	Father

Luke 10:22

ULT	UST
All things have been handed over to me by my Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and to whomever the Son desires to reveal him."	*God, my Father, has given everything to me. Only my Father really knows me, his Son. And only I, his Son, really know my Father. But I do choose to show some people who he is."*

ULT **All things have been handed over to me by my Father**
UST God, my Father, has given everything to me
(πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου)

If your language does not use this passive form, you can state this in active form. Alternate translation: [My Father has handed everything over to me]

Support Reference: Active or Passive

ULT **no one knows who the Son is except the Father**
UST Only my Father really knows me, his Son & know
(οὐδεὶς γινώσκει τίς ἐστιν ὁ Υἱὸς, εἰ μὴ ὁ Πατήρ)

If, in your language, it would appear that Jesus is making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [only the Father knows who the Son is]

Support Reference: Connect — Exception Clauses

ULT **knows who the Son is**
UST knows me, his Son & know
(γινώσκει τίς ἐστιν ὁ Υἱὸς)

Here, the Greek word translated **knows** means to know from personal experience. God the Father knows Jesus in this way. Alternate translation: [is acquainted with the Son] or [is acquainted with me]

ULT **knows who the Son is**
UST knows me, his Son & know
(γινώσκει τίς ἐστιν ὁ Υἱὸς)

Jesus is referring to himself in the third person. Alternate translation: [knows who I am]

Support Reference: First, Second or Third Person

ULT **the Son & the Father**
UST my Father & me, his Son
(ὁ Υἱὸς & ὁ Πατήρ)

Son and **Father** are important titles that describe the relationship between God and Jesus.

Support Reference: Translating Son and Father

ULT **no one knows & who the Father is except the Son**
UST Only & really knows & only I, his Son, really know my Father
(οὐδεὶς γινώσκει & τίς ἐστιν ὁ Πατὴρ, εἰ μὴ ὁ Υἱὸς)

If, in your language, it would appear that Jesus is making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [only the Son knows … who the Father is] or [only I know … who the Father is]

Support Reference: Connect — Exception Clauses

ULT **knows**
UST knows & know
(γινώσκει)

Here the Greek word translated **knows** means to know from personal experience. Jesus knows God his Father in this way. Alternate translation: [is acquainted with]

ULT **to whomever the Son desires to reveal him**
UST I do choose to show some people who he is
(ᾧ ἐὰν βούληται ὁ Υἱὸς ἀποκαλύψαι)

Alternate translation: [whoever the Son wants to introduce the Father to] or (if you translated in the first person) [whoever I want to introduce the Father to]

TRANSLATION WORDS

ULT	UST
Father	God & Father
knows	knows & know
Son	me & Son
Father	Father
Father	my Father
Son	I, his Son
Son	I

Luke 10:23

ULT	UST
And having turned around to the disciples, he said privately, “Blessed {are} the eyes that see what you see!	*Then Jesus said, just to his disciples, “God has given you a great gift by letting you see the things that I am doing!*

ULT **And having turned around to the disciples, he said privately**
UST Then Jesus said, just to his disciples
(καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν, εἶπεν)

The implication is that a crowd was present when the 72 disciples returned to report to Jesus what they had done, and that this crowd heard what Jesus told them and what he prayed to God. But now Jesus is speaking only to the disciples in a way that the crowd will not be able to hear him. Alternate translation: [Then Jesus said, in the direction of his disciples so that only they could hear him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Blessed {are} the eyes that see what you see**
UST God has given you a great gift by letting you see the things that I am doing
(μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε)

Jesus is using the term **eyes** to describe these disciples by reference to one part of them, the part they are using to witness the great works that reveal who he is. Alternate translation: [How good it is for you to see what you see]

Support Reference: Synecdoche

ULT **Blessed {are} the eyes that see what you see**
UST God has given you a great gift by letting you see the things that I am doing
(μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε)

The phrase **what you see** probably refers to the great works of healing and miracles that Jesus is doing, which reveal who he is. Alternate translation: [How good it is for you to see the things that I am doing]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
disciples	disciples
Blessed {are	God has given & a great gift

Luke 10:24

ULT	UST
For I say to you that many prophets and kings desired to see what you see, and did not see, and to hear what you hear, and did not hear."	*I want you to know that many prophets and kings would have liked to see the things that you are seeing me do. But they did not get to see them{, because they lived long ago}. They would have liked to hear the things that you have been hearing me say. But they did not get to hear them{, because they lived long ago}."*

ULT and did not see
UST But they did not get to see them{, because they lived long ago
(καὶ οὐκ εἶδαν)

If it would be helpful to your readers, you could give the reason why the prophets and kings did not see these things. Alternate translation: [but could not see them because they lived before this time]

Support Reference: Assumed Knowledge and Implicit Information

ULT what you hear
UST the things that you have been hearing me say
(ἃ ἀκούετε)

The phrase **what you hear** probably refers to the teachings of Jesus. Alternate translation: [the things that you have heard me say]

Support Reference: Assumed Knowledge and Implicit Information

ULT and did not hear
UST But they did not get to hear them{, because they lived long ago
(καὶ οὐκ ἤκουσαν)

If it would be helpful to your readers, you could give the reason why the prophets and kings did not hear these things. Alternate translation: [but could not hear them because they lived before this time]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
prophets	prophets
kings	kings

Luke 10:25

ULT	UST
And behold, a certain lawyer stood up, testing him, saying, “Teacher, doing what, will I inherit eternal life?”	*A man who taught Jewish laws was there. He wanted to test Jesus {by asking him a difficult question}. So he stood up and asked, “Teacher, what do I have to do in order to live with God forever?”*

ULT **behold**
UST was there
(ἰδοὺ)

Luke uses the term **behold** to calls the reader’s attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **a certain lawyer**
UST A man who taught Jewish laws
(νομικός τις)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a lawyer who]

Support Reference: Introduction of New and Old Participants

ULT **a certain lawyer**
UST A man who taught Jewish laws
(νομικός τις)

See how you translated **lawyer** in 7:30. Alternate translation: [a certain expert in the Jewish law]

Support Reference: Translate Unknowns

ULT **stood up**
UST So he stood up
(ἀνέστη)

By standing up, this lawyer was indicating that he had a question to ask Jesus. If it would be helpful to your readers, you could explain that this was the reason for his action. Alternate translation: [stood up to show that he wanted to ask a question]

Support Reference: Symbolic Action

ULT **testing him**
UST He wanted to test Jesus {by asking him a difficult question
(ἐκπειράζων αὐτὸν)

Alternate translation: [seeing how well he would answer]

ULT **Teacher**
UST Teacher
(Διδάσκαλε)

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

ULT **doing what, will I inherit eternal life**
UST what do I have to do in order to live with God forever
(τί ποιήσας, ζωὴν αἰώνιον κληρονομήσω)

The lawyer is using the term **inherit** in a figurative sense to mean “come to possess” or “have.” Alternate translation: [what must I do in order to have everlasting life]

Support Reference: Metaphor

ULT **doing what, will I inherit eternal life**
UST what do I have to do in order to live with God forever
(τί ποιήσας, ζωὴν αἰώνιον κληρονομήσω)

This lawyer may be asking about a single deed that would be worthy of eternal life, because he uses a verb form that does not indicate continuing action. Alternate translation: [What one thing do I need to do so that God will give me eternal life?]

Support Reference: Verbs

ULT **doing what, will I inherit eternal life**
UST what do I have to do in order to live with God forever
(τί ποιήσας, ζωὴν αἰώνιον κληρονομήσω)

The lawyer means implicitly that he would **inherit** or “come to possess” this **everlasting life** from God. Alternate translation: [what must I do so that God will give me everlasting life]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
a & lawyer	man who taught Jewish laws
testing	He wanted to test & by asking & a difficult question
Teacher	Teacher
will I inherit	in order to
eternal	forever

Luke 10:26

ULT	UST
But he said to him, “What is written in the law? How do you read {it}?”	*Jesus said to him, “You have read what Moses wrote in the laws that God gave him. What do those laws say?”*

ULT What is written in the law? How do you read {it
UST You have read what Moses wrote in the laws that God gave him. What do those laws say
(ἐν τῷ νόμῳ τί γέγραπται? πῶς ἀναγινώσκεις)

Jesus is using these questions to get this man to reflect on the Jewish law and apply it to his own question. If it would be helpful in your language, you could translate this as a statement that incorporates both of Jesus’ questions. Alternate translation: [Tell me what Moses wrote about that in the law and how you understand it.]

Support Reference: Rhetorical Question

ULT What is written in the law? How do you read {it
UST You have read what Moses wrote in the laws that God gave him. What do those laws say
(ἐν τῷ νόμῳ τί γέγραπται? πῶς ἀναγινώσκεις)

These two phrases mean similar things. Jesus may be using repetition for emphasis and clarity. Both phrases have to do with what the law says. The first phrase views this objectively in terms of what is written there, and the second phrase views this subjectively from the perspective of a person reading it. You do not need to put both phrases in your translation if your readers might wonder why Jesus was saying basically the same thing twice. Alternate translation: [Tell me what answer a person would find to your question in the law of Moses.]

Support Reference: Parallelism

ULT What is written in the law
UST what Moses wrote in the laws that God gave him. What do those laws say
(ἐν τῷ νόμῳ τί γέγραπται)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [What did Moses write in the law?]

Support Reference: Active or Passive

> ULT **How do you read {it**
> UST You have read
> (πῶς ἀναγινώσκεις)

This is an idiom. Alternate translation: [What do you understand it to be saying?]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
law	laws that God gave him & those laws

Luke 10:27

ULT	UST
And answering, he said, “You will love the Lord your God from your whole heart and with your whole soul and with your whole strength and with your whole mind, and your neighbor as yourself.”	*The man replied, “Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind. And love your neighbor as much as you love yourself.”*

ULT **And answering, he said**
UST The man replied
(ὁ δὲ ἀποκριθεὶς εἶπεν)

Together **answering** and **said** mean that the lawyer responded to the question that Jesus asked him. Alternate translation: [The lawyer responded]

Support Reference: Hendiadys

ULT **You will love**
UST Love & love
(ἀγαπήσεις)

Here it may not be clear whether to use the singular or plural form of **You** because this is a short quotation from the Scriptures and the context is not given. The word is actually singular because, even though Moses said this to the Israelites as a group, each individual person was supposed to obey this command. So in your translation, use the singular forms of **You your**, and **yourself** in this verse, if your language marks that distinction.

Support Reference: Singular Pronouns that refer to Groups

ULT **You will love**
UST Love & love
(ἀγαπήσεις)

The Scriptures are using a statement to give a command. Alternate translation: [You must love]

Support Reference: Statements — Other Uses

ULT **from your whole heart and with your whole soul and with your whole strength and with your whole mind**
UST with all your heart, with all & soul, with all your strength, and with all your mind & your
(ἐξ ὅλης καρδίας σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου)

Moses is using a figure of speech that describes something by listing its parts. Alternate translation: [with your entire being]

Support Reference: Merism

ULT **from your whole heart and with your whole soul**
UST all your heart, with all & soul, with & your
(ἐξ ὅλης καρδίας σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου)

The words **heart** and **soul** represent a person's inner being. If you do not translate all four of the terms here with a single phrase, you could represent these two together. Alternate translation: [with all of your inner self]

Support Reference: Metaphor

ULT **and your neighbor as yourself**
UST your & And & neighbor as much as you love yourself
(καὶ, τὸν πλησίον σου ὡς σεαυτόν)

The lawyer is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation (filling in ellipsis): [and you must also love your neighbor as much as you love yourself]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
You will love	Love & love
the Lord	the Lord
God	God
soul	soul
mind	mind
neighbor	neighbor

Luke 10:28

ULT	UST
And he said to him, “You have answered correctly. Do this, and you will live.”	*Jesus told him, “You have answered correctly. If you do all that, you will live {with God forever}.”*

ULT Do this, and you will live
UST If you do all that, you will live {with God forever
(τοῦτο ποίει, καὶ ζήσῃ)

Jesus is describing a conditional situation. If it would be helpful in your language, you could express it that way. Alternate translation: [If you do this, then God will give you eternal life]

Support Reference: Connect — Hypothetical Conditions

ULT you will live
UST you will live {with God forever
(ζήσῃ)

Alternate translation: [God will give you eternal life]

Luke 10:29

ULT	UST
But he, desiring to justify himself, said to Jesus, “And who is my neighbor?”	*But the man wanted to show that God would approve of him. So he said to Jesus, “Which people are my neighbors {whom I should love}?”*

ULT But he, desiring to justify himself, said
UST But the man wanted to show that God would approve of him & he said
(ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν, εἶπεν)

Alternate translation: [But the lawyer wanted to prove that he had done what he needed to do, so he said]

ULT who is my neighbor
UST Which people are my neighbors {whom I should love
(τίς ἐστίν μου πλησίον)

If it would be helpful to your readers, you could indicate the reason why the lawyer asked this specific question. Alternate translation: [whom should I consider to be my neighbor, that is, someone I need to love as I love myself?]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
to justify	to show that God would approve
Jesus	Jesus
neighbor	neighbors {whom I should love

Luke 10:30

ULT	UST
Then answering, Jesus said, “A certain man was going down from Jerusalem to Jericho, and fell among robbers {who}, both having stripped him and having laid on blows, went away, leaving him half dead.	*Jesus replied, “One day, a Jewish man was traveling along the road from Jerusalem to Jericho. Some bandits attacked him. They took away most of the man’s clothes and everything else that he had. They beat him until he was almost dead. Then they left him there.*

ULT **Then answering, Jesus said**
UST Jesus replied
(ὑπολαβὼν δὲ Ἰησοῦς εἶπεν)

Together **answering** and **said** mean that Jesus responded to the question that the lawyer asked him. Alternate translation: [Then Jesus responded]

Support Reference: Hendiadys

ULT **Then answering, Jesus said**
UST Jesus replied
(ὑπολαβὼν δὲ Ἰησοῦς εἶπεν)

Jesus answers the man’s question by telling a brief story that provides an illustration. Alternate translation: [As an answer to the man’s question, Jesus told him this story]

Support Reference: Parables

ULT **A certain man**
UST a Jewish man
(ἄνθρωπός τις)

This introduces a new character in the parable. Alternate translation: [There was a man who]

Support Reference: Introduction of New and Old Participants

ULT **was going down from Jerusalem to Jericho**
UST One day & was traveling along the road from Jerusalem to Jericho
(κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰερειχὼ)

Jesus says **going down** because this man would have had to travel from a mountain height down into a valley to go from Jerusalem to Jericho. Alternate translation: [was traveling from Jerusalem to Jericho]

Support Reference: Idiom

> ULT **fell among robbers**
> UST Some bandits attacked him
> (λησταῖς περιέπεσεν)

Be sure that it is clear in your translation that this does not mean that the man fell down accidentally. Rather, this is an idiom. Alternate translation: [some robbers attacked him]

Support Reference: Idiom

> ULT **having stripped him**
> UST took away most of the man’s clothes and everything else that he had & him & him
> (ἐκδύσαντες αὐτὸν)

Alternate translation: [after they had taken everything he had] or [after they had stolen of all his things]

Support Reference: Idiom

> ULT **and having laid on blows**
> UST They beat
> (καὶ πληγὰς ἐπιθέντες)

This expression means that the robbers also beat this man. Alternate translation: [and beaten him]

Support Reference: Idiom

> ULT **half dead**
> UST until he was almost dead
> (ἡμιθανῆ)

This is an idiom. Alternate translation: [almost dead.]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Jerusalem	Jerusalem
Jericho	Jericho
robbers	Some bandits

Luke 10:31

ULT	UST
Then by coincidence a certain priest was going down on that road, and having seen him, he passed by on the other side.	*It happened that a {Jewish} priest was going along that road. When he saw that man, {instead of helping him,} he passed by on the other side of the road.*

ULT by coincidence
UST It happened that
(κατὰ συνκυρίαν)

This expression means that this event was not anything that anyone had planned. Alternate translation: [it just so happened that]

ULT a certain priest
UST a {Jewish} priest
(ἱερεύς τις)

This expression introduces a new character in the parable. Alternate translation: [there was a priest who]

Support Reference: Introduction of New and Old Participants

ULT a certain priest
UST a {Jewish} priest
(ἱερεύς τις)

Jesus assumes that his listeners will know that a priest is a religious leader. This detail is important to the story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [there was a priest, a religious leader, who]

Support Reference: Assumed Knowledge and Implicit Information

ULT and having seen him
UST When he saw that man
(καὶ ἰδὼν αὐτὸν)

Since a priest is a religious leader, the audience would assume that he would help the injured man. Since he did not, this phrase could be introduced with a contrasting word to call attention to this unexpected result. Alternate translation: [but when the priest saw the injured man]

Support Reference: Connect — Contrast Relationship

> **ULT he passed by on the other side**
> **UST** instead of helping him,} he passed by on the other side of the road
> (ἀντιπαρῆλθεν)

The implication is that the priest did not help the man. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [he did not help him, but instead walked past him on the other side of the road]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
a & priest	Jewish} priest

Luke 10:32

ULT	UST
And likewise a Levite also, having come to the place and having seen {him}, passed by on the other side.	*Similarly, a Levite {who worked in God's temple} also came to that place and saw the man. But he too passed by on the other side of the road.*

ULT **a Levite also**
UST a Levite {who worked in God's temple
(καὶ Λευείτης)

This expression introduces a new character in the parable. Alternate translation: [there was also a Levite]

Support Reference: Introduction of New and Old Participants

ULT **a Levite also**
UST a Levite {who worked in God's temple
(καὶ Λευείτης)

Jesus is leaving out some words, but they can be inferred from the rest of the story. Alternate translation: [there was also a Levite traveling on that road who]

Support Reference: Ellipsis

ULT **a Levite also**
UST a Levite {who worked in God's temple
(καὶ Λευείτης)

Jesus assumes that his listeners will know that a **Levite** was someone who served in the temple. This detail is important to the story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [there was also a Levite, someone who served in the temple, who]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **likewise a Levite also, having come to the place and having seen {him}, passed by on the other side**
> UST Similarly, a Levite {who worked in God's temple} also came to that place and saw the man. But he & passed by on the other side of the road
> (ὁμοίως & καὶ Λευείτης κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν)

Since Levites served in the temple, the audience would assume that this Levite would help the injured man. Since he did not, this phrase could be introduced with a contrasting word to call attention to this unexpected result. Alternate translation: [likewise a Levite also came to the place, but when he saw him, he walked past him on the other side of the road]

Support Reference: Connect — Contrast Relationship

> ULT **passed by on the other side**
> UST also & But he & passed by on the other side of the road
> (ἀντιπαρῆλθεν)

The implication is that the Levite did not help the man. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [he did not help the injured man, but instead walked past him on the other side of the road]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
a Levite	a Levite {who worked in God's temple

Luke 10:33

ULT	UST
But a certain Samaritan, as he traveled along, came upon him, and having seen {him}, he felt compassion.	*Then a man from the region of Samaria came along that road to where the man was lying. When he saw that man, he pitied him.*

ULT But a certain Samaritan
UST Then a man from the region of Samaria
(Σαμαρείτης δέ τις)

This expression introduces a new character in the parable. Alternate translation: [But there was also a Samaritan who]

Support Reference: Introduction of New and Old Participants

ULT But a certain Samaritan
UST Then a man from the region of Samaria
(Σαμαρείτης δέ τις)

Jesus assumes that his listeners will know that Jews and Samaritans were bitter enemies. This detail is important to the story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [But there was a Samaritan, whose people were enemies of the Jews, who]

Support Reference: Assumed Knowledge and Implicit Information

ULT But a certain Samaritan
UST Then a man from the region of Samaria
(Σαμαρείτης δέ τις)

Since Jews and Samaritans were enemies, the listeners would have assumed that this Samaritan would not help an injured Jewish man. Since he did help him, Jesus introduces this character with a contrasting word that calls attention to this unexpected result. you could do the same in your translation.

Support Reference: Connect — Contrast Relationship

ULT he felt compassion
UST he pitied him
(ἐσπλαγχνίσθη)

Alternate translation: [he felt sorry for him and wanted to help him]

TRANSLATION WORDS

ULT	UST
a & Samaritan	man from the region of Samaria
he felt compassion	he pitied him

Luke 10:34

ULT	UST
And having approached, he bound up his wounds, pouring on oil and wine. Then, having put him on his own animal, he brought him to an inn and took care of him.	*He went over to him and put some olive oil and wine on his wounds {to help heal them}. He wrapped strips of cloth around the wounds. Then he put the man on his own donkey and brought him to an inn and took care of him.*

ULT **he bound up his wounds, pouring on oil and wine**
UST and put some olive oil and wine on his wounds {to help heal them}. He wrapped strips of cloth around the wounds
(κατέδησεν τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον)

The Samaritan would have put the **oil and wine** on the **wounds** first, and then **bound up** the **wounds**. Alternate translation: [he put oil and wine on the wounds and then wrapped them with cloth]

Support Reference: Order of Events

ULT **pouring on oil and wine**
UST and put some olive oil and wine & to help heal them
(ἐπιχέων ἔλαιον καὶ οἶνον)

The **wine** was used to clean the **wounds**, and the **oil** was used to prevent infection. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [pouring oil and wine on them to help heal them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his own animal**
UST his own donkey
(τὸ ἴδιον κτῆνος)

The Greek term translated as **animal** refers to an animal that carried heavy loads. In this culture, it was probably a donkey. You could state that, but if your readers might not know what a donkey is, you could use a more general expression. Alternate translation: [his own pack animal]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
he bound up	He wrapped strips of cloth around
oil	some olive oil
wine	wine
animal	donkey

Luke 10:35

ULT	UST
And on the next day, taking out two denarii, he gave them to the innkeeper and said, ‘Take care of him, and whatever more you spend, when I return, I will repay you.’	*The next morning he gave two silver coins to the innkeeper and said, ‘Take care of this man. If you need to spend more than this amount to care for him, I will pay you back when I return.’”*

ULT **two denarii**
UST two silver coins
(δύο δηνάρια)

See how you translated the term **denarii** in 7:41. Alternate translation: [two silver coins] or [an amount equivalent to two days’ wages]

Support Reference: Biblical Money

ULT **to the innkeeper**
UST to the innkeeper
(τῷ πανδοχεῖ)

Alternate translation: [the person who was in charge of the inn]

ULT **whatever more you spend, when I return, I will repay you**
UST If you need to spend more than this amount to care for him, I will pay you back when I return
(ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι)

The Samaritan is describing a hypothetical situation and saying what he would do if the condition were true. Alternate translation: [if you need to spend more than this, then I will repay you when I return]

Support Reference: Hypothetical Situations

Luke 10:36

ULT	UST
Which of these three do you think became a neighbor to the one having fallen among the robbers?”	*{Then Jesus asked,} “Three people found the man whom the bandits had attacked. Which one of them would you say was a true neighbor to that man?”*

ULT Which of these three do you think became a neighbor to the one having fallen among the robbers
UST Then Jesus asked,} “Three people found the man whom the bandits had attacked. Which one of them would you say was a true neighbor to that man
(τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι, τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς)

If it would be helpful in your language, you could translate this as two questions. Alternate translation: [What do you think? Which of these three men acted like a neighbor to the man whom the robbers attacked?]

ULT became a neighbor
UST was
(πλησίον & γεγονέναι)

Alternate translation: [acted like a neighbor]

ULT to the one having fallen among the robbers
UST the man whom the bandits had attacked & to that man
(τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς)

As in 10:30, be sure it is clear in your translation that this does not mean that the man fell down accidentally. Rather, this is an idiom. Alternate translation: [to the man whom the robbers attacked]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
a neighbor	QUOTE_NOT_FOUND: πλησίον
robbers	bandits

Luke 10:37

ULT	UST
And he said, “The one having shown mercy to him.” Then Jesus said to him, “You go and do likewise.”	*The teacher of the law replied, “The one who acted mercifully toward him.” Jesus said to him, “{That is correct.} So you should go and act like that toward anyone who needs your help.”*

ULT You go and do likewise
UST That is correct.} So you should go and act like that toward anyone who needs your help
(πορεύου καὶ σὺ ποίει ὁμοίως)

The implication is that the lawyer has given the correct answer. If it would be helpful to your readers, you could state that explicitly, and you could also indicate what **do likewise** means. Alternate translation: [You are right. In the same way, you should also be a neighbor to people who need your help]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
mercy	mercifully
Jesus	Jesus

Luke 10:38

ULT	UST
And as they were traveling along, he entered into a certain village, and a certain woman named Martha welcomed him.	*As Jesus and his disciples continued to travel, they entered a certain village. There a woman whose name was Martha invited them to come to her house.*

ULT **And as they were traveling along**
UST As Jesus and his disciples continued to travel
(ἐν δὲ τῷ πορεύεσθαι αὐτοὺς)

Luke uses this phrase to introduce a new event. Alternate translation: [The next thing that happened on their journey was that]

Support Reference: Introduction of a New Event

ULT **he entered & welcomed him**
UST they entered & invited them to come to her house
(αὐτὸς εἰσῆλθεν & ὑπεδέξατο αὐτόν)

Luke says **he** and **him**, meaning Jesus, to describe the entire group of Jesus and his disciples. Alternate translation: [they entered … welcomed them]

Support Reference: Synecdoche

ULT **and a certain woman named Martha**
UST There a woman whose name was Martha
(γυνὴ δέ τις ὀνόματι Μάρθα)

This introduces **Martha** as a new character. Your language may have its own way of introducing new people. It may be helpful to begin a new sentence here. Alternate translation: [There was a woman named Martha who lived there]

Support Reference: Introduction of New and Old Participants

TRANSLATION WORDS

ULT	UST
Martha	Martha
welcomed	invited & to come to her house

Luke 10:39

ULT	UST
And she had a sister called Mary, and she was sitting at the feet of Jesus,listening to his word.	*Her sister, whose name was Mary, sat near Jesus' feet and listened to what he was teaching.*

ULT **And she had a sister called Mary**
UST Her sister, whose name was Mary
(καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ)

This introduces **Mary** as a new character. Alternate translation: [Now Martha had a sister whose name was Mary]

Support Reference: Introduction of New and Old Participants

ULT **called Mary**
UST whose name was Mary
(καλουμένη Μαριάμ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [whose name was Mary]

Support Reference: Active or Passive

ULT **she was sitting at the feet of Jesus**
UST sat near Jesus' feet
(παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ Ἰησοῦ)

This was the customary and respectful position for a learner at this time. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [she sat respectfully on the floor near Jesus to learn from him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of Jesus**
UST Jesus
(τοῦ Ἰησοῦ)

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to use this reading in your translation, or another reading, "the Lord." The note below discusses a translation issue in that reading, for those who decide to include it.

Support Reference: Textual Variants

ULT **of Jesus**
UST Jesus
(τοῦ Ἰησοῦ)

If you use the variant reading “the Lord” at this place in your translation, you may wish to indicate that this is referring to Jesus by a respectful title. Alternate translation: [the Lord Jesus]

ULT **listening to his word**
UST and listened to what he was teaching
(ἤκουεν τὸν λόγον αὐτοῦ)

Luke uses the term **word** to describe what Jesus said while he was at Martha’s house. Alternate translation: [and listened to what he said] or [and listened to him teaching]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Mary	Mary
of Jesus	Jesus

Luke 10:40

ULT	UST
But Martha was distracted with much service, and coming up, she said, “Lord, are you not concerned that my sister has left me alone to serve? Therefore, speak to her so that she might help me.”	*But Martha was worrying about preparing the meal for all of them. She went to Jesus and said, “Lord, my sister has left me to prepare everything by myself. You must know that is not fair. Please tell her to help me!”*

ULT But Martha was distracted with much service
UST But Martha was worrying about preparing the meal for all of them
(ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [But all Martha could think about was the big meal she was preparing]

Support Reference: Active or Passive

ULT are you not concerned that my sister has left me alone to serve
UST my sister has left me to prepare everything by myself. You must know that is not fair
(οὐ μέλει σοι, ὅτι ἡ ἀδελφή μου μόνην με κατέλιπεν διακονεῖν)

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. Martha respects the Lord, so she uses a rhetorical question to make her complaint more polite. If it would be helpful in your language, you could translate her words as a statement. Alternate translation: [it seems as if you do not care that my sister has left me alone to serve.]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
Martha	Martha
service	preparing the meal
Lord	Lord
to serve	to prepare everything

Luke 10:41

ULT	UST
But answering, the Lord said to her, “Martha, Martha, you are anxious and troubled about many things,	*But Jesus replied to her, “Martha, Martha, you are very worried about many things.*

ULT **But answering, the Lord said to her**
UST But Jesus replied to her
(ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Κύριος)

Together **answering** and **said** mean that Jesus responded to Martha’s request. Alternate translation: [But the Lord replied to her]

Support Reference: Hendiadys

ULT **the Lord**
UST Jesus
(ὁ Κύριος)

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

ULT **Martha, Martha**
UST Martha, Martha
(Μάρθα, Μάρθα)

Jesus repeats Martha’s name for emphasis. Alternate translation: [My dear Martha]

Support Reference: Reduplication

ULT **you are anxious and troubled about many things**
UST you are very worried about many things
(μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά)

The terms **anxious** and **troubled** mean similar things. Jesus uses the two terms together for emphasis. If it would be helpful in your language, you could translate them with a single phrase. Alternate translation: [you are worrying too much about things]

Support Reference: Doublet

> ULT **you are anxious and troubled about many things**
> UST you are very worried about many things
> (μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά)

If you do not combine the term for **troubled** with the word **anxious** into a single phrase, you could state **you are anxious and troubled** with an active form. Alternate translation: [you are anxious and letting too many things bother you]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Lord	Jesus
Martha	Martha
Martha	Martha
troubled	you are very worried

Luke 10:42

ULT	UST
but one thing is necessary. For Mary has chosen the good part, which will not be taken away from her.”	*But the one thing that is really important {is to listen to what I am teaching}. Because Mary has chosen the best thing to do, I will not tell her to do something else.”*

ULT **but one thing is necessary**
UST But the one thing that is really important {is to listen to what I am teaching
(ἑνός δέ ἐστιν χρεία)

Jesus says **one thing** as an overstatement for emphasis. Other things actually are necessary for life, but this is the most important one. Alternate translation: [but one thing is more important than all the others]

Support Reference: Hyperbole

ULT **but one thing is necessary**
UST But the one thing that is really important {is to listen to what I am teaching
(ἑνός δέ ἐστιν χρεία)

The implication is that this most important thing is what Jesus is teaching about God, and that Martha should have been concentrating on that. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [but one thing, what I am teaching about God, is more important than all the others, and you should have been concentrating on that]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Mary has chosen the good part**
UST Mary has chosen the best thing to do
(Μαριὰμ & τὴν ἀγαθὴν μερίδα ἐξελέξατο)

While Jesus spoke just earlier about “one thing” as opposed to “many things,” here he seems to contrast only two things, **the good part** with another part, perhaps not “the bad part,” but at least the part that is not to be preferred. This likely refers to the two activities that Mary and Martha have chosen to pursue while Jesus is present in their home. Alternate translation: [Mary has chosen the better activity]

> **ULT** **which will not be taken away from her**
> **UST** I will not tell her to do something else
> (ἥτις οὐκ ἀφαιρεθήσεται ἀπ᾽ αὐτῆς)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. This could mean: (1) “I will not take that opportunity away from her.” (2) “God will not let her lose what she has gained from listening to me.”

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Mary	Mary
has chosen	has chosen
good	best

Luke 11

Luke 11 Introduction

Luke 11 Chapter Introduction

Structure and Formatting

1. Jesus teaches about prayer (11:1–13)
2. Jesus teaches about driving out demons and other subjects (11:14–36)
3. Jesus criticizes the Pharisees and experts in the law (11:37–54)

ULT sets the lines in 11:2–4 farther to the right on the page than the rest of the text because they are a special prayer.

Religious and Cultural Concepts in This Chapter

The Lord’s Prayer

When Jesus’ followers asked him to teach them how to pray, he taught them this prayer. He did not expect them to use the same words every time they prayed, but he did want them to know what God wanted them to pray about.

Jonah

Jonah was an Old Testament prophet whom God sent to the Gentile city of Nineveh to tell the people there to repent. When he went and preached to them, they did repent. (See: prophet, prophecy, prophesy, seer, prophetess and sin, sinful, sinner, sinning and repent, repentance)

Light and darkness

The Bible often speaks of unrighteous people, that is, people who do not do what pleases God, as if they were walking around in darkness. The Bible speaks of light as if it were what enables those sinful people to become righteous, that is, to understand what they are doing wrong and begin to obey God. (See: righteous, righteousness, unrighteous, unrighteousness, upright, uprightness)

Washing

The Pharisees would wash themselves and the things they ate with. They would even wash things that were not dirty. The law of Moses did not tell them to wash those things, but they would wash them anyway. They did that because they thought that if they obeyed both the rules that God had made and some rules that their ancestors had added, God would think that they were better people. (See: law, law of Moses, law of Yahweh, law of God)

Textual Issues in This Chapter

Bread and stone, fish and snake

In 11:11, some ancient manuscripts have a longer reading, which also is found in Matthew 7:9. It says, “Which father among you, if your son asks for a loaf of bread, will give him a stone? Or a fish, will give him a snake?” ULT uses the shorter reading, which mentions just the fish and snake. This shorter reading is well attested to in many other ancient manuscripts. If a translation of the Bible exists in your region, you may wish to follow its reading. If a translation of the Bible does not exist in your region, you may wish to follow the example of ULT. (See: Textual Variants)

Luke 11:1

ULT	UST
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.”	*One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us how to pray. John the Baptist did that for his own disciples, and we would like you to do that for us.”*

ULT **And it happened that**
UST One day
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT **John**
UST John the Baptist
(Ἰωάννης)

This disciple is referring to **John** the Baptist. you could state that explicitly in your translation. Alternate translation: [John the Baptist]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
praying	praying
of & disciples	of & disciples
Lord	Lord
to pray	how to pray
John	John the Baptist
disciples	disciples

Luke 11:2

ULT	UST
And he said to them, “When you pray, say, ‘Father, let your name be made holy. Let your kingdom come.	*He said to them, “When you pray, say {things like this}: ‘Father, may all people honor your name as holy. May you soon rule all people everywhere.*

ULT **Father**
UST Father
(Πάτερ)

Jesus is commanding the disciples to honor the name of God the Father by addressing him as **Father** when praying to him. This is an important title for God.

Support Reference: Translating Son and Father

ULT **let your name be made holy**
UST may all people honor your name as holy
(ἁγιασθήτω τὸ ὄνομά σου)

Jesus is not saying that God’s **name** is not already **holy** in itself. Rather, he is referring to how people consider God’s **name**. Alternate translation: [may people treat your name as holy] or [may people regard your name as holy]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let your name be made holy**
UST may all people honor your name as holy
(ἁγιασθήτω τὸ ὄνομά σου)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [may people treat your name as holy] or [may people regard your name as holy]

Support Reference: Active or Passive

ULT **let your name be made holy**
UST may all people honor your name as holy
(ἁγιασθήτω τὸ ὄνομά σου)

The term **name** is a figurative way of referring to an entire person by reference to something associated with them. Alternate translation: [may all people honor you]

Support Reference: Metonymy

ULT **Let your kingdom come**
UST May you soon rule all people everywhere
(ἐλθέτω ἡ βασιλεία σου)

See how you decided to translate the phrase “the kingdom of God” in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” As the General Introduction to Luke explains, in one sense, the **kingdom** of God is already present on earth, while in another sense, it is still a future reality. Try to translate this in a way that acknowledges both aspects. Alternate translation: [Come and rule more and more throughout the earth]

Support Reference: Abstract Nouns

ULT **your**
UST your
(σου)

Here, **your** is singular because Jesus is teaching his disciples how to pray to God. If your language has a formal form of “you” that it uses to address a superior respectfully, you may wish to use that form for **your** in its two instances here and for **you** in 11:4. Alternatively, it might be more appropriate in your culture to address God using a familiar form, such as friends would use with one another. Use your best judgment about what form to use.

Support Reference: Forms of ‘You’ — Formal or Informal

TRANSLATION WORDS

ULT	UST
you pray	you pray
Father	Father
let & be made holy	may all people honor & as holy
your kingdom	May you soon rule all people everywhere

Luke 11:3

ULT	UST
Give us our daily bread each day.	*Please give us the food we need each day.*

ULT **Give us**
UST Please give & we
(δίδου ἡμῖν)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please give us]

Support Reference: Imperatives — Other Uses

ULT **Give us**
UST Please give & we
(δίδου ἡμῖν)

Jesus teaches his disciples to speak to God in the plural because he wants them to pray together in community about the matters he describes. Since the word **us** would refer to the people praying, but not to God, it would be exclusive, if your language marks that form.

Support Reference: Exclusive and Inclusive ‘We’

ULT **our daily bread**
UST us the food & need
(τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον)

Jesus refers to **bread**, one common food, to mean food in general. Alternate translation: [the food we need that day]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
bread	the food
day	day

Luke 11:4

ULT	UST
And forgive us our sins, for we also forgive everyone owing us. And do not bring us into temptation.’”	*Please forgive us for the wrong things that we have done. We ourselves will forgive people for the wrong things they have done to us. Help us to not sin when something tempts us.’”*

ULT **forgive us & do not bring us**
UST Please forgive us & Help us to not sin
(ἄφες ἡμῖν & μὴ εἰσενέγκῃς ἡμᾶς)

These are imperatives, but they should be translated as polite requests rather than as commands. It may be helpful to add an expression such as “please” in each case to make this clear. Alternate translation: [please forgive us … please do not bring us]

Support Reference: Imperatives — Other Uses

ULT **everyone owing us**
UST people for the wrong things they have done to us
(παντὶ ὀφείλοντι ἡμῖν)

Jesus uses the image of being in debt to describe having sinned against a person. Alternate translation: [everyone who has sinned against us]

Support Reference: Metaphor

ULT **do not bring us into temptation**
UST Help us to not sin when something tempts us
(μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν)

You could state this in a positive form. Alternate translation: [please lead us away from temptation]

TRANSLATION WORDS

ULT	UST
forgive	Please forgive
sins	for the wrong things that & have done
forgive	will forgive
temptation	when something tempts us

Luke 11:5

ULT	UST
And he said to them, “Which of you will have a friend and will go to him at midnight and say to him, ‘Friend, lend three loaves to me,	*Then he said to them, “Suppose that one of you goes to the house of a friend at midnight. You {stand outside and} call to him, ‘My friend, please lend me three loaves of bread!*

ULT **Which of you will have a friend and will go to him at midnight**
UST Suppose that one of you goes to the house of a friend at midnight
(τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου)

Jesus is using a hypothetical situation to teach his disciples. Alternate translation: [Suppose one of you went to the house of a friend in the middle of the night]

Support Reference: Hypothetical Situations

ULT **and say to him, ‘Friend, lend three loaves to me**
UST You {stand outside and} call to him, ‘My friend, please lend me three loaves of bread
(καὶ εἴπῃ αὐτῷ, φίλε, χρῆσόν μοι τρεῖς ἄρτους)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and asked his friend to let him borrow three loaves of bread]

Support Reference: Quotes within Quotes

ULT **lend three loaves to me**
UST please lend me three loaves of bread
(χρῆσόν μοι τρεῖς ἄρτους)

Alternate translation: [let me borrow three loaves of bread] or [give me three loaves of bread, and I will pay you back later]

TRANSLATION WORDS

ULT	UST
loaves	loaves of bread

Luke 11:6

ULT	UST
since my friend has come to me from the road, and I do not have anything to serve to him'?	*Another friend of mine who is traveling has just arrived at my house. But I do not have any food ready to serve him!'*

ULT **since my friend has come to me from the road, and I do not have anything to serve to him**
UST Another friend of mine who is traveling has just arrived at my house. But I do not have any food ready to serve him
(ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing the sentence from the previous verse): [explaining that another friend has just arrived on a journey and that he does not have enough food to feed him]

Support Reference: Quotes within Quotes

ULT **since my friend**
UST Another friend of mine
(ἐπειδὴ φίλος μου)

The speaker uses the word **since** to introduce the reason why he is making this request at this time. If you translate this as a direct quotation, it may be helpful to begin a new sentence here. Alternate translation: [Let me tell you why I am asking. My friend] or [I am asking because my friend]

Support Reference: Connect — Reason-and-Result Relationship

ULT **has come to me from the road**
UST who is traveling has just arrived at my house
(παρεγένετο ἐξ ὁδοῦ πρός με)

The speaker uses the term **road** to describe being on a journey. Alternate translation: [another friend of mine is on a journey and has just arrived at my house]

Support Reference: Metonymy

> ULT **anything to serve to him**
> UST any food ready to serve him
> (ὃ παραθήσω αὐτῷ)

It is unlikely that the speaker has no food at all in his house that he could serve his friend. Rather, this is an exaggeration for emphasis. Alternate translation: [enough food to feed him]

Support Reference: Hyperbole

> ULT **anything to serve to him**
> UST any food ready to serve him
> (ὃ παραθήσω αὐτῷ)

This could mean: (1) as UST implies, while his family has the ingredients to make a meal, they do not want to make a weary traveler wait the time it would take for them to bake bread and prepare other food. Alternate translation: [any food prepared to feed him]; (2) the speaker wants to extend hospitality by sharing a meal with his guest, and so he needs enough food for a family meal. Alternate translation: [enough food to share a meal with him]

Support Reference: Assumed Knowledge and Implicit Information

Luke 11:7

ULT	UST
And answering from inside, he may say, ‘Do not cause me trouble. The door has already been shut, and my children are in the bed with me. I am not able to get up to give to you.’	*And suppose that he responds from inside the house, ‘Do not bother me! I have already locked the door, and my whole family is in bed. It would be too hard for me to get up and give you something!’*

ULT **answering from inside, he may say**
UST responds from inside the house
(ἔσωθεν ἀποκριθεὶς εἶπῃ)

The word **answering** indicates that what this friend **may say** would be a response. Alternate translation: [he may reply from inside]

Support Reference: Hendiadys

ULT **he may say, ‘Do not cause me trouble. The door has already been shut, and my children are in the bed with me. I am not able to get up to give to you**
UST responds & Do not bother me! I have already locked the door, and my whole family is in bed. It would be too hard for me to get up and give you something
(εἶπῃ, μή μοι κόπους πάρεχε; ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ’ ἐμοῦ εἰς τὴν κοίτην εἰσίν; οὐ δύναμαι ἀναστὰς δοῦναί σοι)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he may tell you not to bother him, because he has already locked the door for the night and his children are in bed with him, so he cannot get up and give you anything]

Support Reference: Quotes within Quotes

ULT **The door has already been shut**
UST I have already locked the door
(ἤδη ἡ θύρα κέκλεισται)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [We have already closed and locked the door]

Support Reference: Active or Passive

> **ULT I am not able to get up**
> **UST** It would be too hard for me to get up
> (οὐ δύναμαι ἀναστὰς)

The friend inside is not literally incapable of getting up. Rather, this is an exaggeration for emphasis. Alternate translation: [It would be very difficult for me to get up]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
trouble	Do & bother

Luke 11:8

ULT	UST
I say to you, even if he does not get up to give {it} to him because he is his friend, yet because of his persistence, rising up, he will give to him as much as he needs.	*I tell you, he may not want to get up and give his friend any food just because he is his friend. But if he keeps on asking, the man inside will certainly get up and give him everything he needs.*

ULT **I say to you**
UST I tell you
(λέγω ὑμῖν)

Even though Jesus began this hypothetical situation by asking “which of you,” that is, “which one of you,” here he is addressing all of the disciples together, not the hypothetical single disciple who might go to a friend’s house at midnight. So here, the word **you** is plural.

Support Reference: Forms of You

ULT **yet because of his persistence**
UST But if he keeps on asking
(διά γε τὴν ἀναίδειαν αὐτοῦ)

If it would be helpful in your language, you could express the idea behind the abstract noun **persistence** with a verb such as “continue.” Alternate translation: [because you continue to ask him urgently]

Support Reference: Abstract Nouns

ULT **rising up**
UST the man inside will certainly get up
(ἐγερθεὶς)

Alternate translation: [getting out of bed]

Luke 11:9

ULT	UST
I also say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.	*So I tell you: Keep asking God for the things you need, and he will give them to you. Keep seeking those things from God, and you will receive them. Ask God to make things possible for you, and he will act on your behalf.*

ULT say to you & to you & you will find & to you
UST tell you & to you & you will receive them & on your behalf
(ὑμῖν λέγω & ὑμῖν & εὑρήσετε & ὑμῖν)

In the first instance in this verse, **you** is plural because Jesus is speaking to the disciples. In the next three instances, even though Jesus is describing what could be an individual situation of a person praying to God, **you** is also plural because Jesus is still speaking to the disciples as a group.

Support Reference: Forms of You

ULT ask & seek
UST Keep asking God for the things you need & Keep seeking those things from God
(αἰτεῖτε & ζητεῖτε)

It might be customary in your language to say what a person would be asking for and seeking, and from whom. Alternate translation: [keep asking God for what you need … keep seeking what you need from God]

Support Reference: Assumed Knowledge and Implicit Information

ULT it will be given to you
UST he will give them to you
(δοθήσεται ὑμῖν)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will give it to you] or [you will receive it]

Support Reference: Active or Passive

> ULT **knock**
> UST Ask God to make things possible for you
> (κρούετε)

To **knock** at a door means to hit it a few times to let a person inside the house know you are standing outside. You could translate this expression with the way people in your culture show that they have arrived at a house, such as “call out” or “cough” or “clap.”

Support Reference: Translate Unknowns

> ULT **knock**
> UST Ask God to make things possible for you
> (κρούετε)

Jesus is using the expression **knock** to mean getting someone’s attention. Alternate translation: [seek God’s attention in prayer] or [let God know you are depending on him]

Support Reference: Metaphor

> ULT **it will be opened to you**
> UST he will act on your behalf
> (ἀνοιγήσεται ὑμῖν)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will open the door for you] or [God will welcome you inside]

Support Reference: Active or Passive

> ULT **it will be opened to you**
> UST he will act on your behalf
> (ἀνοιγήσεται ὑμῖν)

This phrase continues the metaphor of prayer as knocking on a door. Alternate translation: [God will give you what you need] or [God will enable you to do what you are praying about]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
seek	Keep seeking those things from God

Luke 11:10

ULT	UST
For everyone asking receives; and the one seeking finds; and to the one knocking, it will be opened.	*You should do this because anyone who keeps asking God for the things he needs will receive them. Anyone who seeks those things from God will receive them. If anyone asks God to make things possible for him, God will act on his behalf.*

ULT to the one knocking
UST If anyone asks God to make things possible for him
(τῷ κρούοντι)

See how you translated the word “knock” in 11:9. Alternate translation: [to the one who calls out] or [to the one who coughs] or [to the one who claps]

Support Reference: Translate Unknowns

ULT it will be opened
UST God will act on his behalf
(ἀνοιγήσεται)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will open the door] or [God will welcome you inside]

Support Reference: Active or Passive

ULT it will be opened
UST God will act on his behalf
(ἀνοιγήσεται)

This phrase continues the metaphor of prayer as knocking on a door. Alternate translation: [God will give you what you need] or [God will enable you to do what you are praying about]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
receives	will receive them
seeking	seeks those things from God

Luke 11:11

ULT	UST
And which father among you, his son will ask for a fish, and instead of a fish, he will give him a snake?	*Suppose one of you fathers had a son who asked you for a fish to eat. You certainly would not give him a poisonous snake instead!*

ULT **And which father among you, his son will ask for a fish, and instead of a fish, he will give him a snake**
UST Suppose one of you fathers had a son who asked you for a fish to eat. You certainly would not give him a poisonous snake instead
(τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος, ὄφιν αὐτῷ ἐπιδώσει)

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to use this reading or a longer one that is found in some ancient manuscripts.

Support Reference: Textual Variants

ULT **And which father among you, his son will ask for a fish, and instead of a fish, he will give him a snake**
UST Suppose one of you fathers had a son who asked you for a fish to eat. You certainly would not give him a poisonous snake instead
(τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος, ὄφιν αὐτῷ ἐπιδώσει)

Alternate translation: [Which of you fathers, if his son asked for a fish, would give him a snake instead of a fish]

ULT **And which father among you, his son will ask for a fish, and instead of a fish, he will give him a snake**
UST Suppose one of you fathers had a son who asked you for a fish to eat. You certainly would not give him a poisonous snake instead
(τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος, ὄφιν αὐτῷ ἐπιδώσει)

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [None of you fathers would give your son a snake if he asked for a fish!]

Support Reference: Rhetorical Question

ULT **And which father among you, his son will ask for a fish, and instead of a fish, he will give him a snake**
UST Suppose one of you fathers had a son who asked you for a fish to eat. You certainly would not give him a poisonous snake instead
(τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος, ὄφιν αὐτῷ ἐπιδώσει)

Jesus is also using a hypothetical situation to teach, and you could translate his words that way. Alternate translation: [Suppose one of you had a son who asked for a fish to eat. None of you fathers would give him a snake instead.]

Support Reference: Hypothetical Situations

ULT **a snake**
UST a poisonous snake
(ὄφιν)

In this culture, people did not eat snakes. So Jesus is saying that a father would not give a son something the son could not eat if the son asked for something that he could eat. If people do eat snakes in your culture, you could use the name of something that they do not eat, or you could use a general expression. Alternate translation: [something he cannot eat]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
a snake	a poisonous snake

Luke 11:12

ULT	UST
Or also he will ask for an egg, he will give him a scorpion?	*Suppose he asked you for an egg. You certainly would not give him a scorpion instead!*

ULT **Or also he will ask for an egg, he will give him a scorpion**
UST Suppose he asked you for an egg. You certainly would not give him a scorpion instead
(ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον)

Jesus is speaking in an abbreviated way. Alternate translation: [Or if a son asked for an egg, would his father give him a scorpion]

Support Reference: Ellipsis

ULT **Or also he will ask for an egg, he will give him a scorpion**
UST Suppose he asked you for an egg. You certainly would not give him a scorpion instead
(ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον)

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [And no father would give his son a scorpion if he asked for an egg!]

Support Reference: Rhetorical Question

ULT **Or also he will ask for an egg, he will give him a scorpion**
UST Suppose he asked you for an egg. You certainly would not give him a scorpion instead
(ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον)

Jesus is also using a hypothetical situation to teach. You could translate his words that way. Alternate translation: [Or suppose a son asked for an egg to eat. His father would not give him a scorpion instead.]

Support Reference: Hypothetical Situations

ULT **a scorpion**
UST a scorpion instead
(σκορπίον)

A **scorpion** is a small animal related to the spider. It has two claws and a poisonous stinger in its tail. If your readers would not be familiar with scorpions, you could use a more general term. Alternate translation: [a poisonous stinging animal]

Support Reference: Translate Unknowns

> ULT **a scorpion**
> UST a scorpion instead
> (σκορπίον)

In this culture, people did not eat scorpions. So Jesus is saying that a father would not give a son something the son could not eat if the son asked for something that he could eat. If people do eat scorpions in your culture, you could use the name of something that they do not eat, or you could use a general expression. Alternate translation: [something he cannot eat]

Support Reference: Assumed Knowledge and Implicit Information

Luke 11:13

ULT	UST
Therefore, if you being evil know to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to the ones asking him?”	*Even though you people are sinful, you still know how to give good gifts to your children. So it is even more certain that your Father in heaven will give the Holy Spirit to those who ask him.”*

ULT if you being evil know
UST Even though you people are sinful, you still know
(εἰ & ὑμεῖς πονηροὶ ὑπάρχοντες, οἴδατε)

Jesus is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [since you who are evil know]

Support Reference: Connect — Factual Conditions

ULT how much more will the Father from heaven give the Holy Spirit to the ones asking him
UST it is even more certain that your Father in heaven will give the Holy Spirit to those who ask him
(πόσῳ μᾶλλον ὁ Πατὴρ & ἐξ οὐρανοῦ, δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν αὐτόν)

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [your Heavenly Father will even more certainly give the Holy Spirit to those who ask him!]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
evil	sinful
know	you still know
good	good
Father	Father
heaven	heaven
the Holy Spirit	the Holy Spirit

Luke 11:14

ULT	UST
And he was casting out a mute demon. And it happened that, the demon having gone out, the mute {man} spoke, and the crowds marveled.	*One day Jesus was forcing out a demon who was keeping a man from speaking. After Jesus forced the demon out, the man began to talk. This amazed the crowd of people that was there.*

ULT **And**
UST One day
(καὶ)

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **he was casting out a mute demon**
UST Jesus was forcing out a demon who was keeping a man from speaking
(ἦν ἐκβάλλων δαιμόνιον κωφόν)

The **demon** itself was not unable to speak. Rather, it was preventing the man whom it was controlling from speaking. Alternate translation: [Jesus was driving out a demon that was causing a man to be unable to speak]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And it happened that**
UST QUOTE_NOT_FOUND: ἐγένετο δὲ
(ἐγένετο δὲ)

Luke uses this phrase to mark where the action begins that this episode centers around. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT **the demon having gone out**
UST After Jesus forced the demon out
(τοῦ δαιμονίου ἐξελθόντος)

Luke is relating this episode briefly, and he does not say from whom the demon had **gone out**. Your language may require you to say that. Alternate translation: [when the demon had gone out of the man] or [once the demon had left the man]

Support Reference: Ellipsis

> ULT **the mute {man} spoke**
> UST the man began to talk
> (ἐλάλησεν ὁ κωφός)

Alternate translation: [the man who had been unable to speak then spoke]

TRANSLATION WORDS

ULT	UST
casting out	forcing out
a & demon	a demon
demon	demon

Luke 11:15

ULT	UST
But some of them said, “By Beelzebul, the ruler of demons, he casts out the demons.”	*But some of them said, “It is Beelzebul, the ruler of the demons, who enables this man to force out demons!”*

ULT By Beelzebul
UST It is Beelzebul & who enables
(ἐν Βεελζεβοὺλ)

These people are using the name of this chief demon to refer by association to his power, which they are accusing Jesus of using. Alternate translation: [By the power of Beelzebul]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Beelzebul	It is Beelzebul & who enables
ruler	ruler
of demons	of the demons
he casts out	this man to force out
demons	demons

Luke 11:16

ULT	UST
And others tested {him}, seeking from him a sign from heaven.	*Other people there questioned his authority. They demanded that he perform a miracle to prove that God had sent him.*

ULT And others tested {him
UST Other people there questioned his authority
(ἕτεροι δὲ πειράζοντες)

The pronoun **{him}** refers to Jesus. Alternate translation: [Other people challenged Jesus]

Support Reference: Pronouns — When to Use Them

ULT seeking from him a sign from heaven
UST They demanded that he perform a miracle to prove that God had sent him
(σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ’ αὐτοῦ)

Luke uses the term **heaven** to refer to God by association, since heaven is the abode of God. Alternate translation: [demanding that he ask God to do a miracle]

Support Reference: Metonymy

ULT seeking from him a sign from heaven
UST They demanded that he perform a miracle to prove that God had sent him
(σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ’ αὐτοῦ)

The implication is that the people who were challenging Jesus wanted him to ask God for a miracle to prove that his authority came from God. Alternate translation: [by demanding that he ask God to do a miracle to show that God had given him his authority]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
tested {him	questioned his authority
seeking	They demanded that
a sign	a miracle
heaven	to prove that God had sent him

Luke 11:17

ULT	UST
But he, knowing their thoughts, said to them, “Every kingdom divided against itself is made desolate, and house against house falls.	*But he knew what they were thinking. So he said to them, “If the people in one nation fight against each other, they will destroy their nation. If the people in one household oppose each other, they will destroy their family.*

ULT **Every kingdom divided against itself is made desolate**
UST If the people in one nation fight against each other, they will destroy their nation
(πᾶσα βασιλεία ἐφ’ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται)

If it would be helpful in your language, you could use active verbs to express the ideas behind the two passive verb forms **divided** and **is made desolate**. Alternate translation: [If the people of a kingdom fight among themselves, they will destroy their own kingdom]

Support Reference: Active or Passive

ULT **kingdom**
UST If the people in one nation
(βασιλεία)

Jesus uses the term **kingdom** to refer to the people who live in it. Alternate translation: [the people of a kingdom]

Support Reference: Metonymy

ULT **house against house falls**
UST If the people in one household oppose each other, they will destroy their family
(οἶκος ἐπὶ οἶκον πίπτει)

Jesus is leaving out some of the words that a sentence would need in many languages in order to be complete. The sense of **divided** can be supplied from the previous phrase. Alternate translation: [any house that is divided against itself will collapse]

Support Reference: Ellipsis

ULT **house against house falls**
UST If the people in one household oppose each other, they will destroy their family
(οἶκος ἐπὶ οἶκον πίπτει)

The term **house** refers to the people of a family who live in the same **house**. Alternate translation: [if family members fight against each other, they will ruin their family]

Support Reference: Metonymy

ULT **falls**
UST they will destroy their family
(πίπτει)

This image of a house collapsing depicts the destruction of a family when the members fight against each other. Alternate translation: [will ruin the family]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
knowing	knew
kingdom	If the people in one nation
house	If the people in one household oppose each other
house	If the people in one household oppose each other

Luke 11:18

ULT	UST
But if Satan is also divided against himself, how will his kingdom stand? For you say I cast out the demons by Beelzebul.	*Similarly, if Satan and his demons were fighting against each other, his rule over them would certainly not last! I say this because you are saying that I force out demons by the power of the ruler of demons!*

ULT **But if Satan is also divided against himself, how will his kingdom stand**
UST Similarly, if Satan and his demons were fighting against each other, his rule over them would certainly not last
(εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ)

Jesus is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [But if Satan is divided against himself, then his kingdom cannot last.]

Support Reference: Rhetorical Question

ULT **But if Satan is also divided against himself, how will his kingdom stand**
UST Similarly, if Satan and his demons were fighting against each other, his rule over them would certainly not last
(εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ)

Jesus is also using a conditional statement to teach. Specifically, he is suggesting a condition that is not true in order to show by the results of the condition that it is certainly not true. Alternate translation: [Suppose Satan and all the other members of his kingdom are fighting among themselves. In that case, his kingdom cannot last.]

Support Reference: Connect — Contrary to Fact Conditions

ULT **if Satan is also divided against himself**
UST Similarly, if Satan and his demons were fighting against each other
(εἰ & καὶ ὁ Σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη)

Here Jesus uses the person of **Satan** to refer to all of the demons who follow Satan, as well as to Satan himself. Alternate translation: [if Satan and all of his demons are also fighting among themselves]

Support Reference: Synecdoche

ULT **if Satan is also divided against himself**
UST Similarly, if Satan and his demons were fighting against each other
(εἰ & καὶ ὁ Σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [if Satan and all of his demons are also fighting among themselves]

Support Reference: Active or Passive

ULT **how will his kingdom stand**
UST his rule over them would certainly not last
(πῶς σταθήσεται ἡ βασιλεία αὐτοῦ)

Jesus asks how a **kingdom** could **stand** as if it were a building or a person. Alternate translation: [how can his kingdom last?] or [then his kingdom cannot last.]

Support Reference: Metaphor

ULT **For you say I cast out the demons by Beelzebul**
UST I say this because you are saying that I force out demons by the power of the ruler of demons
(ὅτι λέγετε, ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια)

The implication is that if Jesus is doing this, then Satan’s kingdom is divided against itself. If it would be helpful to your readers, you could state that explicitly. It may also be helpful to say who people considered **Beelzebul** to be. Alternate translation: [You are saying that I make demons leave people by using the power of Beelzebul, the ruler of the demons. That would mean that Satan is divided against himself]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Satan	Satan and his demons
kingdom	rule over them
cast out	force out
demons	demons
Beelzebul	the ruler of demons

Luke 11:19

ULT	UST
But if I cast out the demons by Beelzebul, by whom do your sons cast them out? Because of this, they will be your judges.	*If it is true that Beelzebul is enabling me to force out demons, it must also be true that he is enabling your disciples to force out demons. {But you know that is not true.} So your own disciples prove that you are wrong.*

ULT **But if I cast out the demons by Beelzebul, by whom do your sons cast them out**
UST If it is true that Beelzebul is enabling me to force out demons, it must also be true that he is enabling your disciples to force out demons
(εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν)

Jesus is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [If I am making demons leave people by using the power of Beelzebul, then your followers must be using that same power.]

Support Reference: Rhetorical Question

ULT **But if I cast out the demons by Beelzebul, by whom do your sons cast them out**
UST If it is true that Beelzebul is enabling me to force out demons, it must also be true that he is enabling your disciples to force out demons
(εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν)

Jesus is also using a conditional statement to teach. Specifically, he is suggesting a condition that is not true in order to show by the results of the condition that it is certainly not true. Alternate translation: [Suppose I am making demons leave people by using the power of Beelzebul. In that case, your followers must be using that same power themselves.]

Support Reference: Connect — Contrary to Fact Conditions

ULT **But if I cast out the demons by Beelzebul, by whom do your sons cast them out**
UST If it is true that Beelzebul is enabling me to force out demons, it must also be true that he is enabling your disciples to force out demons
(εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν)

The implication is that the people challenging Jesus would not say that their own followers were using the power of **Beelzebul**, and so they should agree that he is not using that power himself. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [If I am making demons leave people by using the power of Beelzebul, then your followers must be using that same power. But you do not believe that is true about them. So it must not be true about me, either.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your sons**
UST your disciples
(οἱ υἱοὶ ὑμῶν)

Here, Jesus uses the word **sons** to mean “followers.” Alternate translation: [your followers]

Support Reference: Metaphor

ULT **they will be your judges**
UST your own disciples prove that you are wrong
(αὐτοὶ ὑμῶν κριταὶ ἔσονται)

If it would be helpful to your readers, you could express the implications of this statement more explicitly. Alternate translation: [your own followers will say that you are wrong for claiming that I make demons leave people by using the power of Beelzebul, because they know that they are not using that power themselves]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
cast out	to force out
demons	demons
Beelzebul	Beelzebul is enabling
do & cast them out	to force out demons
judges	prove that & are wrong

Luke 11:20

ULT	UST
But if I cast out the demons by the finger of God, then the kingdom of God has come upon you.	*I must actually be forcing out demons by the power of God. This means that God has begun to rule over you.”*

ULT if I cast out the demons by the finger of God, then the kingdom of God has come upon you
UST I must actually be forcing out demons by the power of God. This means that God has begun to rule over you
(εἰ & ἐν δακτύλῳ Θεοῦ, ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ Βασιλεία τοῦ Θεοῦ)

Jesus speaks as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [So I must be making demons leave people by the power of God. This shows that the kingdom of God has come upon you]

Support Reference: Connect — Factual Conditions

ULT by the finger of God
UST by the power of God
(ἐν δακτύλῳ Θεοῦ)

This phrase refers to God’s power. Alternate translation: [by the power of God]

Support Reference: Metonymy

ULT the kingdom of God has come upon you
UST God has begun to rule over you
(ἔφθασεν ἐφ’ ὑμᾶς ἡ Βασιλεία τοῦ Θεοῦ)

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” This could mean: (1) the kingdom of God has arrived in this place, that is, its activities are happening here. Alternate translation: [God is ruling in this area]; (2) the kingdom of God has arrived in time, that is, it already beginning. Alternate translation: [God is beginning to rule as king]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
cast out	must & be forcing out
demons	demons
of God	of God
kingdom of God	God & to rule

Luke 11:21

ULT	UST
When the strong man {who} has been fully armed is guarding his own courtyard, his possessions are at peace,	*{Jesus continued,} “When a strong man who has many weapons guards his own house, no one can steal the things inside.*

ULT When the strong man {who} has been fully armed
UST Jesus continued,} “When a strong man who has many weapons
(ὅταν ὁ ἰσχυρὸς καθωπλισμένος)

To help the people in the crowd understand what he has been teaching, Jesus tells a brief story that provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Then Jesus told the crowd this story to help them understand. “When a strong man who has all his weapons]

Support Reference: Parables

ULT the strong man {who} has been fully armed
UST a strong man who has many weapons
(ὁ ἰσχυρὸς καθωπλισμένος)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [a strong man who has all his weapons]

Support Reference: Active or Passive

ULT is guarding his own courtyard
UST guards his own house
(φυλάσσῃ τὴν ἑαυτοῦ αὐλήν)

Jesus speaks of one part of a house, its **courtyard** or entrance area, to refer to the entire house. Alternate translation: [is guarding his own house]

Support Reference: Synecdoche

ULT his possessions are at peace
UST no one can steal the things inside
(ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ)

This expression means that no one will disturb the man’s **possessions**, that is, they are safe from being stolen. Alternate translation: [no one can steal his possessions]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
strong man	strong man
possessions	the things
peace	no one can steal

Luke 11:22

ULT	UST
but when a stronger than he attacks him, he will overcome him, take away his armor in which he trusted, and divide his spoils.	*But when someone else who is stronger attacks that man and subdues him, he takes away the weapons that the man was depending on. Then he can steal anything he wants from that man's house.*

ULT **a stronger than he**
UST someone else who is stronger & that man
(ἰσχυρότερος αὐτοῦ)

Jesus is using the adjective **stronger** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [someone who is stronger than he is]

Support Reference: Nominal Adjectives

ULT **divide his spoils**
UST he can steal anything he wants from that man's house
(τὰ σκῦλα αὐτοῦ διαδίδωσιν)

Jesus speaks of the first man's possessions as if they were the **spoils** of war. He also says that the stronger man will **divide** these possessions, as if he were a soldier who needed to share them with other soldiers. Alternate translation: [take away his possessions]

Support Reference: Metaphor

ULT **divide his spoils**
UST he can steal anything he wants from that man's house
(τὰ σκῦλα αὐτοῦ διαδίδωσιν)

The implication of this parable is that Jesus must be stronger than Satan, because he has been overpowering him and rescuing the people whom Satan formerly controlled. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [take away his possessions. So I must be stronger than Satan and overpowering Satan, because I am taking away from him the people he formerly controlled]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
a stronger than	someone else who is stronger
armor	the weapons
he trusted	that the man was depending on

Luke 11:23

ULT	UST
The one not being with me is against me, and the one not gathering with me scatters.	*Anyone who is not supporting me is opposing me. Anyone who is not bringing people to me is sending them away from me.”*

ULT The one not being with me is against me, and the one not gathering with me scatters
UST Anyone who is not supporting me is opposing me. Anyone who is not bringing people to me is sending them away from me
(ὁ μὴ ὢν μετ’ ἐμοῦ, κατ’ ἐμοῦ ἐστιν; καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ, σκορπίζει)

Jesus is not referring to a specific individual. Rather, he is making a general statement that applies to any person or group of people. Alternate translation: [Anyone who is not with me is against me, and anyone who does not gather with me scatters] or [Those who are not with me are against me, and those who do not gather with me scatter]

ULT The one not being with me
UST Anyone who is not supporting & me
(ὁ μὴ ὢν μετ’ ἐμοῦ)

Alternate translation: [Anyone who is not working with me]

ULT is against me
UST me is opposing
(κατ’ ἐμοῦ ἐστιν)

Alternate translation: [is working against me]

ULT the one not gathering with me scatters
UST Anyone who is not bringing people to me is sending them away from me
(ὁ μὴ συνάγων μετ’ ἐμοῦ, σκορπίζει)

Jesus is referring implicitly to the work of gathering disciples to follow him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [anyone who is not working to help people come and follow me is keeping them away from me]

Support Reference: Assumed Knowledge and Implicit Information

Luke 11:24

ULT	UST
When the unclean spirit has gone out from the man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came out.'	*{Then Jesus said,} "An evil spirit might leave someone and wander around in desolate areas looking for someone else to live in. If it does not find anyone there, it may say, 'I am going to go back to the person I used to live in!'*

ULT **When the unclean spirit has gone out from the man, it passes through waterless places seeking rest**
UST Then Jesus said,} "An evil spirit might leave someone and wander around in desolate areas looking for someone else to live in
(ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν)

Jesus is using a hypothetical situation to teach. Alternate translation: [Suppose a demon goes out of a person. And suppose it then wanders through the desert looking for another place to live]

Support Reference: Hypothetical Situations

ULT **the unclean spirit**
UST An evil spirit
(τὸ ἀκάθαρτον πνεῦμα)

This is an idiom. Alternate translation: [a demon]

Support Reference: Idiom

ULT **the man**
UST someone
(τοῦ ἀνθρώπου)

Here Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: [a person]

Support Reference: When Masculine Words Include Women

ULT **waterless places**
UST desolate areas
(ἀνύδρων τόπων)

Jesus is describing the desert by reference to the lack of water there. Alternate translation: [the desert]

Support Reference: Metonymy

ULT **seeking rest**
UST looking for someone else to live in
(ζητοῦν ἀνάπαυσιν)

This is an idiom. Alternate translation: [looking for another place to live]

Support Reference: Idiom

ULT **and not finding any, it says, ‘I will return to my house from which I came out**
UST If it does not find anyone there, it may say, ‘I am going to go back to the person I used to live in
(καὶ μὴ εὑρίσκον, λέγει, ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον)

Jesus continues to use a hypothetical situation to teach. If you show that directly in your translation, it may be helpful to begin a new sentence here. Alternate translation: [And suppose the demon does not find another place to live. Then it would say, ‘I will return to my house from which I came out]

Support Reference: Hypothetical Situations

ULT **it says, ‘I will return to my house from which I came out**
UST it may say, ‘I am going to go back to the person I used to live in
(λέγει, ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον)

Luke is quoting Jesus, and Jesus is quoting the unclean spirit. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [it says that it will return to the house from which it came out]

Support Reference: Quotes within Quotes

ULT **my house from which I came out**
UST the person I used to live in
(τὸν οἶκόν μου, ὅθεν ἐξῆλθον)

The demon is referring to the person it formerly controlled as its **house**. Alternate translation: [the person I used to control]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
unclean spirit	evil spirit
seeking	looking for
house	the person

Luke 11:25

ULT	UST
And having come, it finds {it} having been swept out and put in order.	*So it goes back and finds that the person is like a house that someone has swept clean and put in order{, but which has no one living in it}.*

> ULT **it finds {it} having been swept out and put in order**
> UST and finds that the person is like a house that someone has swept clean and put in order{, but which has no one living in it
> (εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [it finds that someone has swept the house and put it in order]

Support Reference: Active or Passive

> ULT **it finds {it} having been swept out and put in order**
> UST and finds that the person is like a house that someone has swept clean and put in order{, but which has no one living in it
> (εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον)

Jesus speaks about the person whom the demon left by continuing the metaphor of a house. You could express this metaphor as a simile if that would be helpful to your readers. Alternate translation: [the demon finds that the person it left is like a house that someone has swept clean and organized by putting everything where it belongs]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **it finds {it} having been swept out and put in order**
> UST and finds that the person is like a house that someone has swept clean and put in order{, but which has no one living in it
> (εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον)

The implication is that the house is still empty. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the demon finds that the person it left is like a house that someone has swept clean and organized by putting everything where it belongs, but which is still empty]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
having been swept out	the person is like a house that someone has swept clean

Luke 11:26

ULT	UST
Then it goes and takes along seven other spirits more evil than itself and they having entered, it resides there. And the last things of that man become worse than the first things.”	*Then this evil spirit goes and gets seven other spirits that are even more evil than it is. They all enter that person and begin living in him. That person’s condition was bad before, and it becomes even worse.”*

ULT **the last things of that man become worse than the first things**
UST That person’s condition was bad before, and it becomes even worse
(γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου, χείρονα τῶν πρώτων)

Here the adjectives **last** and **first** function as nouns. They are plural, and ULT supplies the noun **things** in each case to show that. If your language does not use adjectives in this way, you can supply a more specific singular noun. Alternate translation: [the final condition of that person is worse than his original condition]

Support Reference: Nominal Adjectives

ULT **of that man**
UST That person’s
(τοῦ ἀνθρώπου ἐκείνου)

Here Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: [that person]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
spirits more evil than	spirits that are even more evil

Luke 11:27

ULT	UST
And it happened that, as he was saying these things, a certain woman from the crowd, lifting up her voice, said to him, “Blessed {is} the womb that bore you and the breasts that you nursed at.”	*When Jesus said that, a woman in the crowd {who was listening} called out to him loudly, “God is pleased with the woman who gave birth to you and who nursed you!”*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: ἐγένετο δὲ
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

ULT **lifting up her voice, said**
UST called out & loudly
(ἐπάρασά & φωνὴν & εἶπεν)

The idiom **lifting up her voice** means that the woman spoke loudly. Alternate translation: [said in a loud voice]

Support Reference: Idiom

ULT **lifting up her voice, said**
UST called out & loudly
(ἐπάρασά & φωνὴν & εἶπεν)

The phrase **lifting up her voice** tells how the woman **said** what she did. If it would be helpful in your language, you could combine these two terms. Alternate translation: [shouted out]

Support Reference: Hendiadys

ULT **Blessed {is} the womb that bore you and the breasts that you nursed at**
UST God is pleased with the woman who gave birth to you and who nursed you
(μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας)

The woman who is shouting out to Jesus is using some of a woman’s body to refer to the whole woman. Alternate translation: [How good it is for the woman who gave birth to you and nursed you] or [How happy the woman must be who gave birth to you and nursed you]

Support Reference: Synecdoche

> ULT **Blessed {is} the womb that bore you and the breasts that you nursed at**
> UST God is pleased with the woman who gave birth to you and who nursed you
> (μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας)

While this woman is speaking about the mother of Jesus, she is actually pronouncing a blessing on him. Alternate translation: [I bless you, because this world is a better place because your mother brought you into it]

TRANSLATION WORDS

ULT	UST
Blessed {is	God is pleased with
womb	woman
bore	gave birth to

Luke 11:28

ULT	UST
But he said, “Rather, blessed {are} the ones hearing the word of God and keeping {it}.”	*Then he replied, “God is even more pleased with those who hear his message and obey it!”*

ULT Rather, blessed {are
UST God is even more pleased with
(μενοῦν, μακάριοι)

Jesus is not saying that his mother is not blessed. He is saying that the people he is about to describe are even more **blessed**. Alternate translation: [It is even better for]

ULT the ones hearing the word of God and keeping {it
UST those who hear his message and obey it
(οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες)

Alternate translation: [those who listen carefully to the message God has spoken and obey it]

ULT the word of God
UST his message
(τὸν λόγον τοῦ Θεοῦ)

Jesus uses the term **word** to describe the message that has come from God in the form of words. Alternate translation: [the message God has spoken]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
blessed {are	God is even more pleased with
word of God	his message

Luke 11:29

ULT	UST
And as the crowds were increasing, he began to say, “This generation is an evil generation. It seeks a sign, but a sign will not be given to it except the sign of Jonah.	*More and more people were coming to join the crowd around Jesus. He said, “The people living at this time are evil people. They want me to do a miracle {to prove that I have come from God}. But the only proof they will see is a miracle like the one that happened to Jonah.*

ULT **And as the crowds were increasing**
UST More and more people were coming to join the crowd around Jesus
(τῶν δὲ ὄχλων ἐπαθροιζομένων)

If it would be helpful to your readers, you could state what these **crowds** were. Alternate translation: [as the crowds around Jesus were growing larger] or [as more people kept joining the crowds around Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **This generation is an evil generation. It seeks a sign**
UST The people living at this time are evil people. They want me to do a miracle {to prove that I have come from God
(ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν; σημεῖον ζητεῖ)

Jesus uses the term **generation** to mean the people who were born in the current generation. Alternate translation: [The people living at this time are evil people. They seek]

Support Reference: Metonymy

ULT **It seeks a sign**
UST They want me to do a miracle {to prove that I have come from God
(σημεῖον ζητεῖ)

If it would be helpful to your readers, you could indicate the purpose of the **sign** that the people were seeking. Alternate translation: [They want me to perform a miracle to prove that I have come from God]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT** **a sign will not be given to it except the sign of Jonah**
> **UST** the only proof they will see is a miracle like the one that happened to Jonah
> (σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ)

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [God will only give it the sign of Jonah]

Support Reference: Connect — Exception Clauses

> **ULT** **a sign will not be given to it**
> **UST** the only proof they will see
> (σημεῖον οὐ δοθήσεται αὐτῇ)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [God will not give it a sign]

Support Reference: Active or Passive

> **ULT** **the sign of Jonah**
> **UST** is a miracle like the one that happened to Jonah
> (τὸ σημεῖον Ἰωνᾶ)

Alternate translation: [a miracle like the one that God did for Jonah]

TRANSLATION WORDS

ULT	UST
generation	The people living at & time
evil	evil
an & generation	people
It seeks	They want me to do
a sign	a miracle {to prove that I have come from God
a sign	the & proof
sign	is a miracle
of Jonah	like the one that happened to Jonah

Luke 11:30

ULT	UST
For as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation.	*Long ago God did a miracle for Jonah to show the people living in the city of Nineveh that he had sent him. In the same way, God will do a similar miracle for me, the Son of Man, to show the people living now that he has sent me.*

ULT **as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation**
UST Long ago God did a miracle for Jonah to show the people living in the city of Nineveh that he had sent him. In the same way, God will do a similar miracle for me, the Son of Man, to show the people living now that he has sent me
(καθὼς & ἐγένετο Ἰωνᾶς τοῖς Νινευείταις σημεῖον, οὕτως ἔσται καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου τῇ γενεᾷ ταύτῃ)

If it would be helpful to your readers, you could state explicitly in what way Jesus will be a sign to this generation the way Jonah was a sign to the Ninevites. Alternate translation: [God did a miracle to show the people who lived long ago in the city of Nineveh that Jonah was his prophet. He brought Jonah out alive after he had been inside the great fish for three days. In the same way, God will do a miracle to show the people living at this time that I have come from him. He will bring me out alive after I have been in the grave for three days]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the Ninevites**
UST the people living in the city of Nineveh
(τοῖς Νινευείταις)

Ninevites describes the people who lived in the ancient city of Nineveh.

Support Reference: How to Translate Names

ULT **the Son of Man**
UST for me, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man]

Support Reference: First, Second or Third Person

> ULT **the Son of Man**
> UST for me, the Son of Man
> (ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated this title in 5:24. Alternate translation: [I, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to this generation**
> UST the people living now
> (τῇ γενεᾷ ταύτῃ)

Jesus uses the term **generation** to mean the people who were born in the current generation. Alternate translation: [to the people living at this time]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Jonah	for Jonah
a sign	a miracle & to show & that he had sent him
to the Ninevites	the people living in the city of Nineveh
Son of Man	for me & Son of Man
to & generation	the people

Luke 11:31

ULT	UST
The Queen of the South will stand up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon {is} here.	*Long ago the Queen of Sheba traveled a great distance to hear the wise things that Solomon said. Now someone greater than Solomon is right here with you. {But you have not really listened to what I am saying.} Therefore, at the time when God judges all people, she will stand up and condemn the people who are living now.*

ULT **The Queen of the South**
UST Long ago the Queen of Sheba
(βασίλισσα νότου)

This means the Queen of Sheba. Sheba was a kingdom south of Israel. Alternate translation: [The Queen of Sheba]

Support Reference: How to Translate Names

ULT **will stand up & with the men of this generation**
UST she will stand up & the people who are living now
(ἐγερθήσεται & μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης)

In this culture, a person would **stand up** to give testimony in a legal proceeding. If it would be helpful to your readers, you could explain that this will be the reason for her action. Alternate translation: [will stand up … to give testimony before God against the people who lived at this time]

Support Reference: Symbolic Action

ULT **in the judgment**
UST at the time when God judges all people
(ἐν τῇ κρίσει)

Alternate translation: [at the time when God judges people]

ULT **the men of this generation**
UST the people who are living now
(τῶν ἀνδρῶν τῆς γενεᾶς ταύτης)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [the people who lived at this time]

Support Reference: When Masculine Words Include Women

ULT **she came from the ends of the earth**
UST traveled a great distance
(ἦλθεν ἐκ τῶν περάτων τῆς γῆς)

This is an idiom that means she came from very far away. Alternate translation: [she traveled a great distance] or [she came from a faraway place]

Support Reference: Idiom

ULT **the wisdom of Solomon**
UST the wise things that Solomon said
(τὴν σοφίαν Σολομῶνος)

If it would be helpful in your language, you could express the idea behind the abstract noun **wisdom** with an adjective such as “wise.” Alternate translation: [the wise things that Solomon said]

Support Reference: Abstract Nouns

ULT **behold**
UST Now
(ἰδοὺ)

Jesus uses the term **behold** to get the crowd to focus its attention on what he is about to say. Alternate translation: [now listen carefully]

Support Reference: Metaphor

ULT **something greater than Solomon {is} here**
UST someone greater than Solomon is right here with you. {But you have not really listened to what I am saying
(πλεῖον Σολομῶνος ὧδε)

Jesus is using the phrase **something greater** to refer to a specific person, the Son of Man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [someone greater than Solomon is here]

Support Reference: Assumed Knowledge and Implicit Information

ULT **something greater than Solomon {is} here**
UST someone greater than Solomon is right here with you. {But you have not really listened to what I am saying
(πλεῖον Σολομῶνος ὧδε)

Jesus is speaking about himself in the third person. Alternate translation: [I, who am greater than Solomon, am here]

Support Reference: First, Second or Third Person

> **ULT something greater than Solomon {is} here**
> **UST** someone greater than Solomon is right here with you. {But you have not really listened to what I am saying
> (πλεῖον Σολομῶνος ὧδε)

It may be helpful to state explicitly that these people have not listened to Jesus. Alternate translation: [even though I, who am greater than Solomon, am here, the people of this time have not listened to me]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
The Queen	Long ago the Queen of Sheba
judgment	time when God judges all people
of & generation	who are living
condemn	condemn
of the earth	a great distance
wisdom	wise things
of Solomon	that Solomon said
Solomon	Solomon

Luke 11:32

ULT	UST
The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah {is} here.	*The people who lived in the ancient city of Nineveh turned from their sinful ways when Jonah preached to them. And now I, who am greater than Jonah, have come and preached to you. {But you have not turned from your sinful ways.} Therefore, at the time when God judges all people, the people who lived in Nineveh will stand up and condemn the people who are living now.*

ULT **The men of Nineveh**
UST The people who lived in the ancient city of Nineveh
(ἄνδρες Νινευεῖται)

It may be helpful to state explicitly that **Nineveh** refers to the ancient city of **Nineveh**. Alternate translation: [The people who lived in the ancient city of Nineveh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The men**
UST The people
(ἄνδρες)

Here, **men** is generic and includes both men and women. Alternate translation: [The people]

Support Reference: When Masculine Words Include Women

ULT **will rise up & with this generation**
UST the people who lived in Nineveh will stand up & the people who are living now
(ἀναστήσονται & μετὰ τῆς γενεᾶς ταύτης)

Here, **rise up** means to stand up. In this culture, people would stand up to give testimony in a legal proceeding. If it would be helpful to your readers, you could explain that this will be the reason for their action. Alternate translation: [will stand up … to give testimony before God against the people who lived at this time]

Support Reference: Symbolic Action

ULT **in the judgment**
UST at the time when God judges all people
(ἐν τῇ κρίσει)

Alternate translation: [at the time when God judges people]

ULT **this generation**
UST the people who are living now
(τῆς γενεᾶς ταύτης)

Alternate translation: [the people who lived at this time]

ULT **behold**
UST now
(ἰδοὺ)

Jesus uses the term **behold** to get the crowd to focus its attention on what he is about to say. Alternate translation: [indeed]

Support Reference: Metaphor

ULT **something greater than Jonah {is} here**
UST I, who am greater than Jonah, have come and preached to you. {But you have not turned from your sinful ways
(πλεῖον Ἰωνᾶ ὧδε)

Jesus is using the phrase **something greater** to refer to a specific person, the Son of Man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [someone greater than Jonah is here]

Support Reference: Assumed Knowledge and Implicit Information

ULT **something greater than Jonah {is} here**
UST I, who am greater than Jonah, have come and preached to you. {But you have not turned from your sinful ways
(πλεῖον Ἰωνᾶ ὧδε)

Jesus is speaking about himself in the third person. Alternate translation: [I, who am greater than Jonah, am here]

Support Reference: First, Second or Third Person

> ULT **something greater than Jonah {is} here**
> UST I, who am greater than Jonah, have come and preached to you. {But you have not turned from your sinful ways
> (πλεῖον Ἰωνᾶ ὧδε)

It may be helpful to state explicitly that these people have not repented after hearing the message of Jesus. Alternate translation: [even though I, who am greater than Jonah, am here, you still have not repented after hearing my message]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
of Nineveh	who lived in the ancient city of Nineveh
judgment	time when God judges all people
generation	the people
condemn	condemn
they repented	turned from their sinful ways
preaching	when & preached to them
of Jonah	Jonah
Jonah	Jonah

Luke 11:33

ULT	UST
No one, having lit a lamp, puts {it} in a hidden place, nor under the measure, but on the lampstand, so that the ones entering may see the light.	*People who light a lamp do not hide it or put it under a basket. Instead, they put it on a lampstand so that those who enter the room can see the light.*

ULT **No one, having lit a lamp**
UST People who light a lamp do not
(οὐδεὶς λύχνον ἅψας)

To help the people in the crowd understand what he has been teaching, Jesus offers a brief illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Then Jesus gave the crowd this illustration to help them understand. “No one who lights a lamp]

Support Reference: Parables

ULT **a hidden place**
UST hide it
(κρύπτην)

This expression means a place in a house that would not ordinarily be seen. If it would be helpful to your readers, you could use the name of any part of a dwelling in your culture that would not ordinarily be seen. Alternate translation: [a closet]

Support Reference: Translate Unknowns

ULT **the measure**
UST a basket
(τὸν μόδιον)

The term **the measure** refers to a container for dry material that had a capacity of about eight liters or about two gallons. You can represent the term in your translation with the name of a corresponding container in your culture. Alternate translation: [a basket] or [a bowl]

Support Reference: Translate Unknowns

ULT but on the lampstand
UST Instead & on a lampstand
(ἀλλ᾽ ἐπὶ τὴν λυχνίαν)

If it would be helpful to your readers, you could supply the understood subject and verb in this clause. It may also be helpful to begin a new sentence here. Alternate translation: [Instead, a person places a lighted lamp on a lampstand]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
a lamp	a lamp
lampstand	lampstand

Luke 11:34

ULT	UST
The lamp of the body is your eye. When your eye is healthy, your whole body is also illuminated. But when it is evil, your body {is} also dark.	*Your eye lets light into your body. If your eye is working right, then your whole body will be full of light. But if your eye is not working right, then your body will not get any light.*

ULT **The lamp of the body is your eye**
UST Your eye lets light into your body
(ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου)

The **eye** is a **lamp** in a figurative sense. It is not a source of light, but a channel of light. Alternate translation: [Your eye lets light into your body]

Support Reference: Metaphor

ULT **your**
UST Your
(σου)

Even though Jesus is speaking to the crowd, he is addressing an individual situation, so **your** and **you** are singular in 11:34–36. But if the singular form of these pronouns would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **When your eye is healthy, your whole body is also illuminated**
UST If your eye is working right, then your whole body will be full of light & will & get
(ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν)

Jesus is drawing an extended comparison between physical vision and spiritual receptivity. If it would be helpful to your readers, you could explain the comparison. Alternate translation: [When your eye is healthy, it lets light into your whole body. In the same way, if you are willing to obey God, you will understand and live by his message for every part of your life]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **But when it is evil, your body {is} also dark**
UST But if your eye is not working right, then your body & not & any light
(ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν)

Jesus continues to draw an extended comparison between physical vision and spiritual receptivity. If it would be helpful to your readers, you could explain the comparison. Alternate translation: [But when your eye is unhealthy, it does not let light into any of your body. In the same way, if you are not willing to obey God, you will not understand and live by his message for any part of your life]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **But when it is evil**
UST But if your eye is not working right
(ἐπὰν δὲ πονηρὸς ᾖ)

In this context, Jesus is using the term **evil** to contrast with **healthy**, so it means “unhealthy.” Alternate translation: [But when your eye is unhealthy]

TRANSLATION WORDS

ULT	UST
lamp	lets light into
evil	not working right

Luke 11:35

ULT	UST
Therefore, beware that the light {that is} in you is not darkness.	*Therefore, be careful not to think that your eye is working right and letting in light if it is actually not working right and not letting in any light.*

ULT **beware that the light {that is} in you is not darkness**
UST be careful not to think that your eye is working right and letting in light if it is actually not working right and not letting in any light
(σκόπει & μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν)

Jesus continues to draw an extended comparison between physical vision and spiritual receptivity. If it would be helpful to your readers, you could explain the comparison. Alternate translation: [it would be dangerous for you to think that you could see clearly if you actually could not. In the same way, be careful not to think that you understand and live by God's message if you really do not]

Support Reference: Biblical Imagery — Extended Metaphors

Luke 11:36

ULT	UST
If therefore your whole body {is} illuminated, not having any part dark, it will all be illuminated, as when the lamp with {its} brightness illuminates you.”	*So if light is getting into every part of your body, so that no part of it is in the dark, then all of your body will be full of light. Bright light will shine all over you inside, just as the bright light of a lamp shines all over you outside.”*

ULT it will all be illuminated, as when the lamp with {its} brightness illuminates you

UST then all of your body will be full of light. Bright light will shine all over you inside, just as the bright light of a lamp shines all over you outside
(ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε)

Jesus now uses a simile to connect the illustration of the lamp with the extended metaphor of the eye. If it would be helpful to your readers, you could explain the meaning of the simile. Alternate translation: [light will come into your whole body. In the same way, if you are willing to obey God, you will be able to understand his message and live by it completely, just as a lamp shines a bright light that allows you to see yourself and everything around you clearly]

Support Reference: Simile

TRANSLATION WORDS

ULT	UST
lamp	lamp

Luke 11:37

ULT	UST
And when he had spoken, a Pharisee asks him that he would dine with him. And having gone in, he reclined to eat.	*After Jesus finished saying those things, a Pharisee invited him to eat a meal with him. So Jesus went into the Pharisee's house and reclined at the table to eat.*

ULT And when he had spoken
UST After Jesus finished saying those things
(ἐν δὲ τῷ λαλῆσαι)

Luke uses this phrase to introduce a new event in the story. Alternate translation: [And when Jesus had finished saying these things]

Support Reference: Introduction of a New Event

ULT a Pharisee asks him
UST a Pharisee invited & him
(ἐρωτᾷ αὐτὸν Φαρισαῖος)

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: [a Pharisee asked him]

Support Reference: Irregular Use of Tenses

ULT a Pharisee
UST a Pharisee
(Φαρισαῖος)

This introduces a new character into the story. Alternate translation: [a Pharisee who was there]

Support Reference: Introduction of New and Old Participants

ULT he reclined to eat
UST and reclined at the table to eat
(ἀνέπεσεν)

It was the custom in this culture at a relaxed meal such as this one for host and guests to eat while lying down comfortably around the table. You could translate this by using the expression in your language for the customary posture at a meal. Alternate translation: [he sat down at the table]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
a Pharisee	a Pharisee

Luke 11:38

ULT	UST
And the Pharisee, having seen this, marveled that he did not first wash before the meal.	*The Pharisee was surprised when he saw that Jesus did not ritually wash his hands first before eating.*

ULT he did not first wash
UST Jesus did not ritually wash his hands first
(οὐ πρῶτον ἐβαπτίσθη)

The Pharisees had a rule that people had to **wash** their hands before eating in order to be ceremonially clean before God. Alternate translation: [he wash his hands in order to be ceremonially clean]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Pharisee	Pharisee

Luke 11:39

ULT	UST
But the Lord said to him, “Now you Pharisees clean the outside of the cup and of the bowl, but the inside of you is full of greed and evil.	*Jesus said to him, “You Pharisees wash the outside of cups and dishes before you eat, but within yourselves you are very greedy and wicked.*

ULT the Lord
UST Jesus
(ὁ Κύριος)

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

ULT you Pharisees clean the outside of the cup and of the bowl, but the inside of you is full of greed and evil
UST You Pharisees wash the outside of cups and dishes before you eat, but within yourselves you are very greedy and wicked
(ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας)

It becomes clear from the second part of this sentence that Jesus is using the cup and the bowl in the first part to represent the Pharisees. Alternate translation: [you Pharisees are careful to maintain good appearances on the outside, but your true character is that you are greedy and wicked people]

Support Reference: Metaphor

ULT you Pharisees clean the outside of the cup and of the bowl
UST You Pharisees wash the outside of cups and dishes before you eat
(ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε)

Washing the outside of containers was a part of the ritual practices of the Pharisees. Alternate translation: [as part of your rituals, you Pharisees always clean the things that you are going to eat and drink from]

Support Reference: Assumed Knowledge and Implicit Information

ULT but the inside of you is full of greed and evil
UST but within yourselves you are very greedy and wicked
(τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας)

If it would be helpful in your language, you could express the ideas behind the abstract nouns **greed** and **evil** with adjectives, as UST does. Alternate translation: [but your true character is that you are greedy and wicked people]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Lord	Jesus
Pharisees	Pharisees
evil	wicked

Luke 11:40

ULT	UST
You foolish ones! Did not the one having made the outside also make the inside?	*You foolish people! Surely you know that God not only made the outside, but also made the inside!*

ULT You foolish ones
UST You foolish people! Surely you know that
(ἄφρονες)

Jesus is using an adjective as a noun. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent phrase. Alternate translation: [You foolish people]

Support Reference: Nominal Adjectives

ULT Did not the one having made the outside also make the inside
UST God not only made the outside, but also made the inside
(οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησεν)

Jesus is using the question form to challenge and correct the Pharisees. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [The one who made the outside also made the inside!]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
You foolish ones	You foolish people! Surely you know that

Luke 11:41

ULT	UST
But give as charity {what} is inside, and behold, all things are clean to you.	*{Instead of worrying about dishes being ritually clean, be merciful and} give whatever is inside the dishes to people in need. Then both the inside and outside of you will be acceptable to God.*

ULT **give as charity {what} is inside**
UST give whatever is inside the dishes to people in need
(τὰ ἐνόντα δότε ἐλεημοσύνην)

Jesus assumes that the Pharisees will know that he is now referring literally to the cups and bowls because he wants to speak about what they contain. So in this saying, they no longer represent the Pharisees. Alternate translation: [give to the poor what is in your cups and bowls]

Support Reference: Assumed Knowledge and Implicit Information

ULT **give as charity {what} is inside**
UST give whatever is inside the dishes to people in need
(τὰ ἐνόντα δότε ἐλεημοσύνην)

Jesus is referring to food by association with the cups and bowls that the food is **inside**. Alternate translation: [share your food with the poor]

Support Reference: Metonymy

ULT **behold**
UST Then
(ἰδοὺ)

Jesus uses the term **behold** to get the Pharisees to focus their attention on what he is about to say. Alternate translation: [indeed]

Support Reference: Metaphor

ULT **all things are clean to you**
UST both the inside and outside of you will be acceptable to God
(πάντα καθαρὰ ὑμῖν ἐστιν)

The implication is that if the Pharisees devote themselves to what is most important, helping people in need, then they will recognize that ceremonial cleansing is less important and less worthy of their attention. Alternate translation: [you will not have to be so concerned about ritually washing cups and bowls]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
as charity	to people in need

Luke 11:42

ULT	UST
But woe to you Pharisees, because you tithe the mint and the rue and every garden herb, but you neglect the justice and the love of God. But it was necessary to do these and those not to neglect.	*But how terrible it will be for you Pharisees! You carefully give to God a tenth of all you have, including even the herbs that you grow in your gardens. But then you do not show God's love or fairness toward others. You should make sure that you do that, in addition to giving to God.*

ULT **you tithe the mint and the rue and every garden herb**
UST You carefully give to God a tenth of all you have, including even the herbs that you grow in your gardens
(ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ πήγανον, καὶ πᾶν λάχανον)

The implication is that the Pharisees are counting the leaves on their garden herbs and giving a tenth of those to God, and that by doing that, they are going to almost absurd extremes in pursuing that devotional practice. Alternate translation: [you are so extreme that you give every tenth leaf from your mint and rue and other garden plants to God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the mint and the rue**
UST the herbs that you grow in your gardens
(τὸ ἡδύοσμον, καὶ τὸ πήγανον)

These are the names of herbs. People put just a little bit of their leaves into their food to give it flavor. If your readers would not know what **mint** and **rue** are, you could use the name of herbs that they would know.

Support Reference: Translate Unknowns

ULT **every garden herb**
UST the herbs that you grow in your gardens
(πᾶν λάχανον)

This does not mean every **herb** that exists, but every **herb** that the Pharisees were growing in their gardens. Alternate translation: [every other herb in your gardens]

Support Reference: Hyperbole

ULT **the love of God**
UST God's love
(τὴν ἀγάπην τοῦ Θεοῦ)

Alternate translation: [to make sure that people are treated fairly and compassionately, as God would want]

ULT **these and those**
UST that, in addition to giving to God
(ταῦτα & κἀκεῖνα)

By **these**, Jesus means the justice and the love of God. By **those**, he means devotional practices such as tithing. Your language may have its own way of expressing distinctions like this. Alternate translation: [the latter and the former]

ULT **and those not to neglect**
UST in addition to giving to God
(κἀκεῖνα μὴ παρεῖναι)

If it would be helpful in your language, you could translate this double negative, which consists of a negative particle and a negative verb, as a positive statement. Alternate translation: [while making sure to express your devotion to God as well]

Support Reference: Double Negatives

TRANSLATION WORDS

ULT	UST
woe	how terrible it will be
Pharisees	Pharisees
you tithe	You carefully give to God a tenth of all you have, including even
justice	fairness
love	love
of God	God’s

Luke 11:43

ULT	UST
Woe to you Pharisees, for you love the first seats in the synagogues and the greetings in the marketplaces.	*How terrible it will be for you Pharisees, because you like to sit in the most important seats in the synagogues, and you like people to greet you {with special honor} in the marketplaces.*

ULT the first seats
UST to sit in the most important seats
(τὴν πρωτοκαθεδρίαν)

This is an idiom. Alternate translation: [the best seats]

Support Reference: Idiom

ULT the greetings
UST people to greet you {with special honor
(τοὺς ἀσπασμοὺς)

The implication is that people would greet the Pharisees in public by addressing them with honorary titles. Alternate translation: [for people to greet you with special titles]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
Pharisees	Pharisees
you love	you like & you like
synagogues	synagogues

Luke 11:44

ULT	UST
Woe to you, for you are like the unseen graves, and the men walking over them do not know it.”	*How terrible it will be for you, because you are like unmarked graves that people walk over without realizing it and so become ceremonially unclean.”*

ULT **you are like the unseen graves, and the men walking over them do not know it**
UST you are like unmarked graves that people walk over without realizing it and so become ceremonially unclean
(ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν)

Jesus is saying that the Pharisees are like unmarked graves because they appear to be ceremonially clean, and so people do not realize that they should avoid them and their teaching. Alternate translation: [you are like burial places that people should not go near, but people do not realize that because the places are unmarked]

Support Reference: Simile

ULT **you are like the unseen graves**
UST you are like unmarked graves
(ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα)

The implication is that these **graves** are **unseen**, that is, people do not know that they are there, because they do not have markers such as the stones or plaques that are customarily used to identify graves and to memorialize the people who are buried in them. Alternate translation: [you are like unmarked graves]

Support Reference: Assumed Knowledge and Implicit Information

ULT **graves**
UST graves
(μνημεῖα)

The term **graves** refers to holes dug in the ground where dead bodies are buried. If your readers would not be familiar with **graves**, you could use a general term. Alternate translation: [burial places]

Support Reference: Translate Unknowns

> ULT **and the men walking over them**
> UST that people walk over
> (καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [that people walk over]

Support Reference: When Masculine Words Include Women

> ULT **do not know it**
> UST without realizing it and so become ceremonially unclean
> (οὐκ οἴδασιν)

The implication is that if the Jews walked over a grave, they would become ceremonially unclean because they had come close to a dead body. Unmarked graves would cause them to do that accidentally. Alternate translation: [do not realize that and so become ceremonially unclean]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **do not know it**
> UST without realizing it and so become ceremonially unclean
> (οὐκ οἴδασιν)

Jesus is using the implied ceremonial uncleanness to represent not doing what pleases God. He has just said in 11:42 that this is really a matter of showing love and justice to others. Alternate translation: [without realizing it and so, because they follow your teaching, they do not do the things that God wants them to do most]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
graves	graves
do & know it	realizing it and so become ceremonially unclean

Luke 11:45

ULT	UST
Then answering, one of the lawyers says to him, “Teacher, saying these things, you insult us too.”	*One of the teachers of the Jewish laws who were there complained to Jesus, “Teacher, when you say things like that, you are criticizing us too!”*

ULT **Then answering, one of the lawyers says to him**
UST One of the teachers of the Jewish laws who were there complained to Jesus
(ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ)

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: [Then one of the experts in the Jewish law who was there said to him]

Support Reference: Irregular Use of Tenses

ULT **answering, one of the lawyers says**
UST One of the teachers of the Jewish laws who were there complained
(ἀποκριθεὶς & τις τῶν νομικῶν λέγει)

Together the two verbs **answering** and **says** mean that this lawyer was responding to what Jesus had said about the Pharisees. Alternate translation: [one of the lawyers responded]

Support Reference: Hendiadys

ULT **one of the lawyers**
UST One of the teachers of the Jewish laws who were there
(τις τῶν νομικῶν)

This phrase introduces a new character into the story. Alternate translation: [one of the experts in the Jewish law who was there]

Support Reference: Introduction of New and Old Participants

ULT **one of the lawyers**
UST One of the teachers of the Jewish laws who were there
(τις τῶν νομικῶν)

See how you translated “lawyer” in 7:30. Alternate translation: [one of the experts in the Jewish law who was there]

Support Reference: Translate Unknowns

ULT **Teacher**
UST Teacher
(Διδάσκαλε)

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

ULT **saying these things, you insult us too**
UST when you say things like that, you are criticizing us too
(ταῦτα λέγων, καὶ ἡμᾶς ὑβρίζεις)

Alternate translation: [those are not very nice things to say, and they apply to us too]

TRANSLATION WORDS

ULT	UST
of the lawyers	of the teachers of the Jewish laws who were there
Teacher	Teacher

Luke 11:46

ULT	UST
But he said, “Woe also to you lawyers! For you burden men with burdens difficult to carry, but you yourselves do not touch the burdens with one of your fingers.	*But Jesus responded, “How terrible it will also be for you who are teachers of the Jewish laws! I say this because you tell people to follow so many rules, yet you will not do even the smallest thing to help them.*

ULT **Woe also to you lawyers**
UST How terrible it will also be for you who are teachers of the Jewish laws
(καὶ ὑμῖν τοῖς νομικοῖς οὐαί)

The implication is that Jesus did intend to condemn the actions of the experts in the law along with the actions of the Pharisees. Alternate translation: [God is just as displeased with you experts in the law]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lawyers**
UST who are teachers of the Jewish laws
(τοῖς νομικοῖς)

See how you translated **lawyers** in 11:45. Alternate translation: [experts in the Jewish law]

Support Reference: Translate Unknowns

ULT **you burden men with burdens difficult to carry**
UST you tell people to follow so many rules
(φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα)

Jesus is describing the many rules that these experts give people as burdens that are too heavy to carry. Alternate translation: [you give people more rules than they can possibly follow]

Support Reference: Metaphor

ULT **men**
UST people
(τοὺς ἀνθρώπους)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

> **ULT you yourselves do not touch the burdens with one of your fingers**
>
> UST you will not do even the smallest thing to help them
> (αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις)

Jesus uses the least possible thing someone could do to help someone else carry a burden, lifting part of it with a single finger, to emphasize how little these experts are actually doing to help people follow the law of Moses. Alternate translation: [you are not doing anything at all to help people truly obey the law]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
Woe	How terrible it will & be
lawyers	who are teachers of the Jewish laws
difficult to carry	you tell & to follow so many rules

Luke 11:47

ULT	UST
Woe to you, because you build the tombs of the prophets, but your fathers killed them.	*How terrible it will be for you, because you construct buildings to mark the graves of the prophets, but your ancestors are the ones who killed them!*

> ULT **fathers**
> UST ancestors are the ones who
> (οἱ & πατέρες)

Jesus is using the term **fathers** in a generic sense that includes both men and women. Alternate translation: [ancestors]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
tombs	graves
of the prophets	of the prophets

Luke 11:48

ULT	UST
So you testify and consent to the works of your fathers, for they indeed killed them, but you are building.	*So when you build these buildings, you are declaring that you approve of what your ancestors did when they killed the prophets.*

ULT you testify and consent to the works of your fathers
UST you are declaring that you approve of what your ancestors did
(μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν)

The implication is that the Pharisees and experts in the law are not really honoring the prophets whom their ancestors killed when they build elaborate tombs for them. Rather, their ancestors began the job by actually killing them, and now they are finishing the job by burying them. Alternate translation: [you show that you approve of and agree with what your ancestors did when you bury the prophets to finish the job of killing them]

Support Reference: Assumed Knowledge and Implicit Information

ULT of your fathers
UST your ancestors
(τῶν πατέρων ὑμῶν)

Jesus is using the term **fathers** in a generic sense that includes both men and women. Alternate translation: [your ancestors]

Support Reference: When Masculine Words Include Women

ULT you are building
UST when you build these buildings
(ὑμεῖς & οἰκοδομεῖτε)

The implication is that the Pharisees and law experts are building tombs for the prophets, as 11:47 says explicitly. Alternate translation: [you are building tombs for them]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
you testify	you are declaring

Luke 11:49

ULT	UST
Because of this, the wisdom of God also said, ‘I will send to them prophets and apostles, and some of them they will kill and persecute’	*So God, who is very wise, also said, ‘I will send prophets and messengers to guide my people. But they will cause them to suffer greatly. They will even kill some of them.’*

ULT **Because of this**
UST So
(διὰ τοῦτο)

The expression **Because of this** refers to the way that the current generation was effectively continuing the actions of its ancestors, who had killed the prophets. Alternate translation: [Because you are just as hostile to the prophets as your ancestors were]

ULT **the wisdom of God also said**
UST God, who is very wise, also said
(καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν)

Jesus speaks of God’s **wisdom** as if it were able to speak by itself. Alternate translation: [God in his wisdom also said] or [God also wisely said]

Support Reference: Personification

ULT **I will send to them prophets and apostles, and some of them they will kill and persecute**
UST I will send prophets and messengers to guide my people. But they will cause them to suffer greatly. They will even kill some of them
(ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν)

Jesus is saying that God was not so foolish or naïve as to think that the Israelites would welcome the message of the prophets and apostles. God in his wisdom knew that they would oppose his messengers. But he sent them anyway, because their message was necessary and important. Alternate translation: [I am going to send prophets and apostles to them with my message, even though I know they will persecute and kill some of them]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT they will kill and persecute**
> **UST** they will cause them to suffer greatly. They will even kill
> (ἀποκτενοῦσιν καὶ διώξουσιν)

Here, Jesus may be expressing a single idea by using two words connected with **and**. The word **persecute** may be telling why and how the people would **kill** the prophets. If it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: [persecute even to the point of killing]

Support Reference: Hendiadys

TRANSLATION WORDS

ULT	UST
wisdom	who is very wise
of God	God
prophets	prophets
apostles	messengers
persecute	they will cause them to suffer greatly

Luke 11:50

ULT	UST
that the blood of all the prophets having been shed from the foundation of the world may be required from this generation,	*As a result, the people living at this time will be punished for the murder of all the prophets whom people have killed since the world was created.*

ULT that the blood of all the prophets having been shed from the foundation of the world may be required from this generation
UST As a result, the people living at this time will be punished for the murder of all the prophets whom people have killed since the world was created
(ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης)

The implication seems to be that God will also send prophets to the people living at this time because the people's violent persecution of the prophets will constitute a conscious, deliberate rejection of God's message that will provide grounds for definitive judgment. That is because the people of this time should know better than to persecute the prophets, based on the prominent bad example of their own ancestors. Alternate translation: [so that the people living at this time, who should have known better, can be held accountable for the blood that people have shed of all the prophets since the beginning of the world]

Support Reference: Assumed Knowledge and Implicit Information

ULT that the blood of all the prophets having been shed from the foundation of the world may be required from this generation
UST As a result, the people living at this time will be punished for the murder of all the prophets whom people have killed since the world was created
(ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [so that God can hold the people living at this time accountable for the blood of all the prophets that people shed from the foundation of the world]

Support Reference: Active or Passive

ULT **the blood & having been shed**
UST the murder & whom people have killed
(τὸ αἷμα & τὸ ἐκχυννόμενον)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [the blood … that people have shed]

Support Reference: Active or Passive

ULT **the blood of all the prophets having been shed**
UST the murder of all the prophets whom people have killed
(τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυννόμενον)

Jesus uses the term **the blood … that has been shed** to refer to the deaths of **the prophets** by association with their **blood**. Alternate translation: [the deaths of all the prophets]

Support Reference: Metonymy

ULT **from the foundation of the world**
UST since the world was created
(ἀπὸ καταβολῆς κόσμου)

Alternate translation: [since the beginning of the world] or [since God made the world]

ULT **this generation**
UST the people living at this time
(τῆς γενεᾶς ταύτης)

Jesus uses the term **generation** to mean the people who were born in the current generation. Alternate translation: [the people living at this time]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
of & the prophets	of & the prophets
the foundation	was created
the foundation of the world	the world was created
of the world	the world
generation	the people living

Luke 11:51

ULT	UST
from the blood of Abel to the blood of Zechariah, the one having perished between the altar and the house. Yes, I say to you, it will be required from this generation.	*They will be punished for every murder from that of {Adam's son} Abel{, whose brother Cain killed him,} right through to the murder of {the prophet} Zechariah, whom the king's agents killed {in the temple} between the altar and the holy place.*

ULT **the blood of Abel & the blood of Zechariah**
UST that of {Adam's son} Abel{, whose brother Cain killed him & of {the prophet} Zechariah, whom the king's agents killed {in the temple
(αἵματος Ἄβελ & αἵματος Ζαχαρίου)

Jesus uses the terms **the blood of Abel ... the blood of Zechariah** to refer to the deaths of these men by association with the shedding of their blood. Alternate translation: [the death of Abel … the death of Zechariah]

Support Reference: Metonymy

ULT **of Zechariah**
UST of {the prophet} Zechariah, whom the king's agents killed {in the temple
(Ζαχαρίου)

Zechariah is the name of a man. It is not the same man as father of John the Baptist, whose story Luke tells at the beginning of this book. Rather, Jesus means the priest whom King Joash ordered the officials of Judah to stone to death in the temple courtyard after he rebuked the people of Judah for worshipping idols. See 2 Chronicles 24:21.

Support Reference: How to Translate Names

ULT **the house**
UST the holy place
(τοῦ οἴκου)

Jesus calls the temple the **house**, meaning the "house of God," since God's presence was in the temple. Alternate translation: [the temple]

Support Reference: Metaphor

> **ULT** **it will be required from this generation**
> **UST** They will be punished for every murder
> (ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will hold the people living at this time accountable for all these deaths]

Support Reference: Active or Passive

> **ULT** **this generation**
> **UST** They will be punished for every murder
> (τῆς γενεᾶς ταύτης)

Jesus uses the term **generation** to mean the people who were born in the current generation. Alternate translation: [the people living at this time]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
of Abel	that of {Adam's son} Abel
having perished	of {the prophet} Zechariah, whom the king's agents killed {in the temple
altar	altar
house	holy place
generation	They will be punished for every murder

Luke 11:52

ULT	UST
Woe to you lawyers, because you have taken away the key of knowledge; you have not entered yourselves, and you have hindered the ones entering.”	*How terrible it will be for you teachers of the Jewish laws. You are keeping people from knowing about God! You do not know God yourselves, and you make things difficult for other people who want to know God better.”*

ULT **lawyers**
UST teachers of the Jewish laws
(τοῖς νομικοῖς)

See how you translated **lawyers** in 11:45. Alternate translation: [experts in the Jewish law]

Support Reference: Translate Unknowns

ULT **you have taken away the key of knowledge**
UST You are keeping people from knowing about God
(ἤρατε τὴν κλεῖδα τῆς γνώσεως)

Jesus speaks about the **knowledge** of God’s truth as if it were in a building whose door was locked, and about proper teaching as if it were a **key** that could unlock that door. Alternate translation: [you prevent people from knowing God’s truth]

Support Reference: Metaphor

ULT **the key**
UST You are keeping people from knowing about God
(τὴν κλεῖδα)

A **key** is a small metal device that opens a lock that is used to keep things like a door, a box, or a drawer closed. If your readers would not know what a **key** is, you could use the name of a comparable device in your culture.

Support Reference: Translate Unknowns

> ULT **you have not entered yourselves, and you have hindered the ones entering**
> UST You do not know God yourselves, and you make things difficult for other people who want to know God better
> (αὐτοὶ οὐκ εἰσήλθατε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε)

Jesus continues the metaphor by saying that these experts in the law have not gone into the building where they could learn God's truth, and they have not given others the **key** that would allow them to unlock the door and go inside to learn. Alternate translation: [you do not know God's truth yourselves, and you are preventing others from knowing it as well]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
lawyers	teachers of the Jewish laws
of knowledge	You are keeping people from knowing about God

Luke 11:53

ULT	UST
{After} he went out from there, the scribes and the Pharisees began to oppose him fiercely and to argue against him about many things,	*{After Jesus finished saying those things,} he left the Pharisee's house. Then the teachers of the Jewish laws and the Pharisees began to act in a very hostile way toward him. They questioned him intensely about many things.*

ULT After} he went out from there
UST After Jesus finished saying those things,} he left the Pharisee's house
(κἀκεῖθεν ἐξελθόντος αὐτοῦ)

In this verse and the next verse, Luke comments on what happened as a result of the episode he has just related. Alternate translation: [After Jesus left the Pharisee's house]

Support Reference: End of Story

TRANSLATION WORDS

ULT	UST
scribes	teachers of the Jewish laws
Pharisees	Pharisees

Luke 11:54

ULT	UST
lying in wait for him to trap something from his mouth.	*They kept listening for him to say something wrong so that they could accuse him of false teaching.*

ULT lying in wait for him to trap something from his mouth
UST They kept listening for him to say something wrong so that they could accuse him of false teaching
(ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ)

Luke speaks of the scribes and Pharisees trying to find grounds to accuse Jesus as if they were hunters hiding behind cover in order to catch an animal. Luke then speaks of what Jesus was saying as if it were the animal that these hunters were trying to catch. Alternate translation: [listening carefully to Jesus to see if they could use something he said to accuse him of teaching the wrong things]

Support Reference: Metaphor

ULT something from his mouth
UST for him to say something wrong
(τι ἐκ τοῦ στόματος αὐτοῦ)

Luke describes what Jesus was saying by association with his **mouth**, by which he spoke these things. Alternate translation: [something he said]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
lying in wait	They kept listening
to trap	so that they could accuse & of false teaching

Luke 12

Luke 12 Introduction

Luke 12 Chapter Introduction

Structure and Formatting

1. Jesus teaches about trusting and honoring God (12:1–12)
2. Jesus tells a parable about a man who trusted in money (12:13–21)
3. Jesus teaches not to trust in money (12:22–34)
4. Jesus teaches about being ready for his return (12:35–59)

Religious and Cultural Concepts in This Chapter

“Blasphemy against the Holy Spirit”

Jesus says in 12:10 that anyone who blasphemes against the Holy Spirit will not be forgiven. This is a descriptive statement, not a prescriptive one. Jesus is not saying that if people happen to speak certain words, then God will refuse to forgive them, no matter how sorry they are afterwards. Rather, it is the Holy Spirit who brings conviction of sin and of the need to repent. “Blasphemy against the Holy Spirit” means attributing the influence of the Holy Spirit to evil powers, as the Pharisees did when they said in 11:15 that Jesus drove out demons by the power of Beelzebul, the ruler of demons. By definition, then, if a person thinks that the influence of the Holy Spirit is an evil influence, they will not respond to it, and so they will not experience conviction of sin, repent, and be forgiven. That is why people who “blaspheme against the Holy Spirit” will not be forgiven. (See: blasphemy, blaspheme, blasphemous and Holy Spirit, Spirit of God, Spirit of the Lord, Spirit)

Servants

God expects his people to remember that everything in the world belongs to God. God gives his people things so they can serve him. He wants them to please him by doing what he wants them to do with everything he has given them. One day Jesus will ask his servants what they have done with everything he gave them to use. He will give a reward to those who have done what he wanted them to do, and he will punish those who have not. Jesus teaches about this in 12:34–40.

Division

Jesus knew that those who did not choose to follow him would hate those who did choose to follow him. He also knew that most people love their families more than they love anyone else. So he wanted his followers to understand that following and pleasing him had to be more important to them than having their family love them. Jesus teaches about this in 12:49–53.

Luke 12:1

ULT	UST
When myriads of the crowd were gathered together so that they trampled on each other, he began to say to his disciples first, “Guard yourselves from the yeast of the Pharisees, which is hypocrisy.	*Meanwhile, many thousands of people gathered {around Jesus}. There were so many that they were stepping on each other. The first thing he said to his disciples was, “Be careful that you do not become like the Pharisees, who act religious in public but do evil things in secret.*

ULT **When**
UST Meanwhile & gathered {around Jesus
(ἐν οἷς)

Luke uses the word **When** to mark the beginning of a new event. This phrase seems to refer back to 11:54. Alternate translation: [While the scribes and Pharisees were still looking for a way to trap him]

Support Reference: Introduction of a New Event

ULT **myriads of the crowd were gathered together so that they trampled on each other**
UST Meanwhile, many thousands of people gathered {around Jesus}. There were so many that they were stepping on each other
(ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους)

Luke provides this background information to give the setting for the events he is about to describe. Alternate translation: [while tens of thousands of the common people were gathering]

Support Reference: Connect — Background Information

ULT **myriads**
UST many thousands
(τῶν μυριάδων)

The word **myriads** is the plural of the Greek word “myriad,” which means ten thousand (10,000). You can express this number in the way that would be most natural in your language. Alternate translation: [tens of thousands]

Support Reference: Translate Unknowns

ULT **of the crowd**
UST of people
(τοῦ ὄχλου)

In this context, the word **crowd** refers to ordinary people. Alternate translation: [of the common people]

ULT **were gathered together**
UST Meanwhile & gathered {around Jesus
(ἐπισυναχθεισῶν)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [were coming together] or [were crowding around]

Support Reference: Active or Passive

ULT **so that they trampled on each other**
UST There were so many that they were stepping on each other
(ὥστε καταπατεῖν ἀλλήλους)

This could be an exaggeration to emphasize how tightly packed together the crowd as. Alternate translation: [so that they were all tightly packed together]

Support Reference: Hyperbole

ULT **he began to say to his disciples first**
UST The first thing he said to his disciples was
(ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον)

This could mean: (1) Jesus addressed his disciples before speaking to the crowd. Alternate translation: [Jesus first started speaking to his disciples, and said to them]; (2) this was the first thing Jesus said to his disciples when he began to speak to them. Alternate translation: [Jesus started speaking to his disciples, and the first thing he said was]

ULT **Guard yourselves from the yeast of the Pharisees, which is hypocrisy**
UST Be careful that you do not become like the Pharisees, who act religious in public but do evil things in secret
(προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις)

Jesus is describing the influence of **the Pharisees** by comparing its spread throughout the community to the way **yeast** spreads through a whole batch of dough or batter. You could represent this metaphor as a simile in your translation. Alternate translation: [Be careful that you do not become hypocrites like the Pharisees, whose behavior is influencing everyone around them, just as yeast spreads through a whole batch of dough]

Support Reference: Metaphor

> ULT **yeast**
> UST do not become like
> (ζύμης)

The word **yeast** refers to a substance that causes fermentation and expansion within a batch of dough or batter. If your readers would not be familiar with yeast, you could use the name of a substance that they would be familiar with, or you could use a general term. Alternate translation: [leaven]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
disciples	disciples
yeast	do not become like
of the Pharisees	the Pharisees
hypocrisy	who act religious in public but do evil things in secret

Luke 12:2

ULT	UST
But nothing is concealed that will not be revealed, and hidden, that will not be known.	*It is useless for people to try to keep their sins a secret. Someday God will let everyone know everything people are trying to hide.*

ULT **But**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

But connects the statement it introduces to the previous statement about the hypocrisy of the Pharisees. In your translation, you could use the term that would show this connection in the way that is most natural in your language.

Support Reference: Connecting Words and Phrases

ULT **nothing is concealed that will not be revealed, and hidden, that will not be known**
UST It is useless for people to try to keep their sins a secret. Someday God will let everyone know everything people are trying to hide
(οὐδὲν & συνκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται)

These two phrases mean similar things. Jesus uses them together to emphasize the truth of what he is saying. If it would be helpful in your language, you could combine them, especially if including both phrases might be confusing for your readers. Alternate translation: [people will learn about everything that others try to hide]

Support Reference: Parallelism

ULT **nothing is concealed that will not be revealed**
UST It is useless for people to try to keep their sins a secret
(οὐδὲν & συνκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται)

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [everything that is now concealed will be revealed]

Support Reference: Double Negatives

ULT **nothing is concealed that will not be revealed**
UST It is useless for people to try to keep their sins a secret
(οὐδὲν & συνκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται)

If it would be helpful in your language, you could use active verbal forms in place of the two passive forms here, and you could state who will do the action. Alternate translation: [God will reveal everything that people are now concealing]

Support Reference: Active or Passive

ULT **and hidden, that will not be known**
UST Someday God will let everyone know everything people are trying to hide
(καὶ κρυπτὸν ὃ οὐ γνωσθήσεται)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: [and nothing is hidden that will not be known]

Support Reference: Ellipsis

ULT **and hidden, that will not be known**
UST Someday God will let everyone know everything people are trying to hide
(καὶ κρυπτὸν ὃ οὐ γνωσθήσεται)

Supplying **nothing** from earlier in the sentence shows that this is a double negative. If it would be helpful in your language, you could translate it as a positive statement. Alternate translation: [and everything that is now hidden will be known]

Support Reference: Double Negatives

ULT **and hidden, that will not be known**
UST Someday God will let everyone know everything people are trying to hide
(καὶ κρυπτὸν ὃ οὐ γνωσθήσεται)

If it would be helpful in your language, you could use active verbal forms in place of the two passive forms here, and you could state who will do the action. Alternate translation: [and God will let everyone know about everything that people are now hiding]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
will & be known	Someday God will let everyone know

Luke 12:3

ULT	UST
Therefore, whatever you have said in the darkness will be heard in the light, and what you have spoken in the ear in the inner rooms will be proclaimed upon the housetops.	*Someday people will hear publicly everything you have said privately. Someday someone will shout for everyone to hear what you have whispered in your room.*

ULT **whatever you have said in the darkness**
UST everything you have said privately
(ὅσα ἐν τῇ σκοτίᾳ εἴπατε)

Jesus uses the image of **darkness** to represent the idea of concealment. Alternate translation: [whatever you have said secretly]

Support Reference: Metaphor

ULT **will be heard in the light**
UST Someday people will hear publicly
(ἐν τῷ φωτὶ ἀκουσθήσεται)

Jesus uses the image of **light** to represent the idea of no concealment. Alternate translation: [people will hear openly]

Support Reference: Metaphor

ULT **will be heard in the light**
UST Someday people will hear publicly
(ἐν τῷ φωτὶ ἀκουσθήσεται)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [people will hear openly]

Support Reference: Active or Passive

ULT **you have spoken in the ear**
UST you have whispered
(πρὸς τὸ οὖς ἐλαλήσατε)

Alternate translation: [whispered to another person]

Support Reference: Idiom

ULT **in the inner rooms**
UST in your room
(ἐν τοῖς ταμείοις)

Jesus uses the image of this location to represent the idea of privacy. Alternate translation: [privately]

Support Reference: Metaphor

ULT **will be proclaimed**
UST Someday someone will shout
(κηρυχθήσεται)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [people will proclaim]

Support Reference: Active or Passive

ULT **upon the housetops**
UST for everyone to hear
(ἐπὶ τῶν δωμάτων)

Houses in Israel had flat roofs that were reached by stairs or ladders, so people could easily go up and stand on top of them. If houses are different in your culture and you think your readers might wonder how people would get up onto **housetops** and stand there, you could translate this with a general expression. Alternate translation: [from a high place from which everyone will be able to hear]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
will be proclaimed	Someday someone will shout

Luke 12:4

ULT	UST
But I say to you, my friends, you should not be afraid of the ones killing the body, and after that not having anything more to do.	*My friends, listen carefully! Do not be afraid of people. They can kill you, but they cannot do anything more to you after that!*

ULT But I say to you, my friends
UST My friends, listen carefully
(λέγω δὲ ὑμῖν, τοῖς φίλοις μου)

Jesus readdresses his disciples to mark a shift in his speech to a new topic, about not being afraid. Alternate translation: [Let me tell you, friends]

ULT the body
UST you
(τὸ σῶμα)

Jesus speaks about a person by association with **the body**, which is mortal. Alternate translation: [a person]

Support Reference: Metonymy

ULT not having anything more to do
UST they cannot do anything more to you
(μὴ ἐχόντων περισσότερόν τι ποιῆσαι)

Alternate translation: [cannot cause any more harm]

TRANSLATION WORDS

ULT	UST
you should & be afraid	Do & be afraid

Luke 12:5

ULT	UST
But I will show you whom to fear. Fear the one, after he has killed, having authority to throw into Gehenna. Yes, I say to you, fear him.	*I will tell you whom you should truly be afraid of. You should be afraid of God. Not only does he have the right to cause people to die, he also has the right to throw them into hell afterward! Yes, I tell you, God is the one you should truly be afraid of!*

ULT **Fear the one & having authority**
UST You should be afraid of God & he also has the right
(φοβήθητε τὸν & ἔχοντα ἐξουσίαν)

The expression **the one** refers to God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Fear God, who … has authority] or [Fear God, because he … has authority]

Support Reference: Assumed Knowledge and Implicit Information

ULT **after he has killed, having authority**
UST Not only does he have the right to cause people to die, he also has the right
(μετὰ τὸ ἀποκτεῖναι, ἔχοντα ἐξουσίαν)

Jesus is not suggesting that God actively kills each person. Alternate translation: [who, after a person dies, has authority]

ULT **Gehenna**
UST hell afterward
(τὴν Γέενναν)

Gehenna is the Greek name for a place, the Valley of Hinnom just outside Jerusalem.

Support Reference: How to Translate Names

ULT **Gehenna**
UST hell afterward
(τὴν Γέενναν)

Jesus uses the name of this place, where refuse was thrown and fires burned continually, to mean hell.

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
to fear	you should truly be afraid of
Fear	You should be afraid of
authority	the right
fear	you should truly be afraid of

Luke 12:6

ULT	UST
Are not five sparrows sold for two assaria? Yet not one of them is forgotten before God.	*Think about the sparrows. {They have so little value that} you can buy five of them for only two small coins. And yet God never forgets any of them!*

ULT **Are not five sparrows sold for two assaria**
UST Think about the sparrows. {They have so little value that} you can buy five of them for only two small coins
(οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο)

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: [Do people not sell five sparrows for only two small copper coins]

Support Reference: Active or Passive

ULT **Are not five sparrows sold for two assaria**
UST Think about the sparrows. {They have so little value that} you can buy five of them for only two small coins
(οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο)

Jesus is using this question to teach the disciples. He is not asking them to verify the market price for sparrows. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [You know that five sparrows are sold for only two small copper coins.]

Support Reference: Rhetorical Question

ULT **sparrows**
UST Think about the sparrows
(στρουθία)

The word **sparrows** refers to small, seed-eating birds. If your readers would not know what **sparrows** are, you could use a general expression instead. Alternate translation: [small birds]

Support Reference: Translate Unknowns

ULT **for two assaria**
UST They have so little value that & for only two small coins
(ἀσσαρίων δύο)

The word **assaria** is the plural of “assarion.” An assarion was a small copper coin equivalent to about half an hour’s wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: [for two small copper coins] or [for an hour’s wages]

Support Reference: Biblical Money

ULT **not one of them is forgotten before God**
UST God never forgets any of them
(ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [God never forgets a single one of them]

Support Reference: Active or Passive

ULT **not one of them is forgotten before God**
UST God never forgets any of them
(ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ)

If it would be helpful in your language, you could translate this double negative, which consists of a negative particle and a negative verb, as a positive statement. Alternate translation: [God is always aware of every one of them]

Support Reference: Double Negatives

ULT **not one of them is forgotten before God**
UST God never forgets any of them
(ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ)

The expression **before God** means “in front of God,” that is, “where God can see.” Sight, in turn, represents attention. Alternate translation: [God is always aware of every one of them]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
God	God

Luke 12:7

ULT	UST
But even the hairs of your head have all been numbered. Do not fear: you are more valuable than many sparrows.	*God even knows how many hairs there are on your head. Do not be afraid, because you are more valuable {to God} than many sparrows.*

ULT **even the hairs of your head have all been numbered**
UST God even knows how many hairs there are on your head
(καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [God has even counted all the hairs on your head]

Support Reference: Active or Passive

ULT **even the hairs of your head have all been numbered**
UST God even knows how many hairs there are on your head
(καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται)

Jesus is using one small part of a person, the **hairs** on the **head**, to indicate the entire person. Alternate translation: [God is aware of everything about you, right down to the smallest detail]

Support Reference: Synecdoche

ULT **of your head**
UST on your head
(τῆς κεφαλῆς ὑμῶν)

Although **head** is singular because Jesus is describing an individual situation, **your** is plural because he is speaking to his disciples as a group.

Support Reference: Forms of You

ULT **have all been numbered**
UST God & knows how many & there are
(πᾶσαι ἠρίθμηνται)

The word **numbered** can also mean “counted.” Jesus is not necessarily saying that God has assigned a number to each individual hair on a person’s head. Alternate translation: [have all been counted]

ULT **Do not fear: you are more valuable than many sparrows**
UST Do not be afraid, because you are more valuable {to God} than many sparrows
(μὴ φοβεῖσθε, πολλῶν στρουθίων διαφέρετε)

The implication is that if God is aware of and concerned for sparrows, which are of less value, then God is certainly aware of and concerned for people, who are of greater value. And so followers of Jesus do not need to be afraid, since God is watching over them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [You are more valuable than many sparrows, so God is certainly even more aware of you and concerned for you, and so you do not need to be afraid]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Do & fear	Do & be afraid

Luke 12:8

ULT	UST
But I say to you, everyone who confesses about me before men, the Son of Man will also confess about him before the angels of God,	*I tell you also that if people tell others that they are my disciples, then I, the Son of Man, will say to God's angels that those people are my disciples.*

ULT **But I say to you**
UST I tell you also that
(λέγω δὲ ὑμῖν)

Jesus readdresses his disciples to mark a shift in his speech to a new topic, confession. Alternate translation: [Let me tell you]

ULT **everyone who confesses about me before men**
UST if people tell others that they are my disciples
(πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων)

If it would be helpful to your readers, you could state explicitly what someone would **confess** or acknowledge. Alternate translation: [whoever tells other people that he believes in me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **before men**
UST others
(ἔμπροσθεν τῶν ἀνθρώπων)

Here, **before** means "in front of" or "in the presence of" other people. Alternate translation: [in the presence of other people] or [so other people can hear]

Support Reference: Metaphor

ULT **men**
UST others
(τῶν ἀνθρώπων)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [other people]

Support Reference: When Masculine Words Include Women

ULT **the Son of Man will also confess about him**
UST then I, the Son of Man, will say & that those people are my disciples
(καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου ὁμολογήσει, ἐν αὐτῷ)

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man, will also say that he belongs to me]

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST I, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated this title in 5:24. Alternate translation: [I, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **before the angels**
UST to & angels
(ἔμπροσθεν τῶν ἀγγέλων)

Here, **before** means “in front of” or “in the presence of.” Alternate translation: [in the presence of the angels]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
confesses	if & tell & that they are & disciples
Son of Man	I & Son of Man
will & confess	will say & that & are my disciples
angels	angels
of God	God’s

Luke 12:9

ULT	UST
but the one having denied me before men will be denied before the angels of God.	*But if they tell others that they are not my disciples, then I will say to God's angels that those people are not my disciples.*

ULT **but the one having denied me before men**
UST But if they tell others that they are not my disciples
(ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων)

If it would be helpful to your readers, you could state explicitly what someone **having denied** might have said. Alternate translation: [but whoever denies to others that he is my disciple]

Support Reference: Assumed Knowledge and Implicit Information

ULT **before men**
UST others
(ἐνώπιον τῶν ἀνθρώπων)

Here, **before** means "in front of" or "in the presence of." Alternate translation: [in the presence of other people] or [so other people can hear]

Support Reference: Metaphor

ULT **men**
UST others
(τῶν ἀνθρώπων)

Here, Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [other people]

Support Reference: When Masculine Words Include Women

ULT **will be denied**
UST then I will say & that those people are not my disciples
(ἀπαρνηθήσεται)

If it would be helpful in your language, you could express this with an active form, and you could state who will would do the action. Alternate translation: [the Son of Man will deny that he belongs to him] or (if you translated with the first person) [I will deny that he belongs to me]

Support Reference: Active or Passive

> ULT **before the angels**
> UST to & angels
> (ἐνώπιον τῶν ἀγγέλων)

Here, **before** means “in front of” or “in the presence of.” Alternate translation: [in the presence of the angels]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
angels	to & angels
of God	God’s

Luke 12:10

ULT	UST
And everyone who speaks a word against the Son of Man, it will be forgiven him, but to the one having blasphemed against the Holy Spirit, it will not be forgiven.	*I also tell you that if people say bad things about me, the Son of Man, God will forgive them for that. But if people say bad things about the Holy Spirit, God will not forgive them for that.*

ULT **And everyone who speaks a word against the Son of Man**
UST I also tell you that if people say bad things about me, the Son of Man
(καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν Υἱὸν τοῦ Ἀνθρώπου)

Jesus uses **word** to describe something someone might say by using words. Alternate translation: [And everyone who says something bad about the Son of Man]

Support Reference: Metonymy

ULT **the Son of Man**
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, the Son of Man]

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

See how you translated this title in 5:24. Alternate translation: [me, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it will be forgiven him**
UST God will forgive them for that
(ἀφεθήσεται αὐτῷ)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will forgive]

Support Reference: Active or Passive

> **ULT it will not be forgiven**
> **UST** God will not forgive them for that
> (οὐκ ἀφεθήσεται)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will not extend forgiveness]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Son of Man	me & Son of Man
it will be forgiven	God will forgive & for that
having blasphemed	say bad things
Holy Spirit	Holy Spirit
it will & be forgiven	God will & forgive them for that

Luke 12:11

ULT	UST
And when they bring you to the synagogues and the rulers and the authorities, do not worry about how or what you should speak in your defense or what you should say,	*So when people bring you into the synagogues {to question you before the religious leaders there} and to other people who have power in the country, do not worry about how you will answer them or about what you should say,*

ULT when they bring you
UST when people bring you
(ὅταν & εἰσφέρωσιν ὑμᾶς)

The implication is that the opponents of Jesus would do this to his disciples. Alternate translation: [when my opponents bring you]

Support Reference: Assumed Knowledge and Implicit Information

ULT to the synagogues
UST into the synagogues {to question you before the religious leaders there
(ἐπὶ τὰς συναγωγὰς)

Jesus is referring to local Jewish tribunals by reference to the place where they met, in **synagogues**. Alternate translation: [to be tried by local Jewish tribunals]

Support Reference: Metonymy

ULT the rulers and the authorities
UST to other people who have power in the country
(τὰς ἀρχὰς, καὶ τὰς ἐξουσίας)

These two terms mean similar things. Jesus may be using them together for emphasis. He is referring to officials of the Roman Empire. If it would be helpful to your readers, you could combine the terms into a single phrase. Alternate translation: [the officials whom the Romans have appointed]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
synagogues	synagogues {to question you before the religious leaders there
rulers	to other people who have power in the country
authorities	to other people who have power in the country

Luke 12:12

ULT	UST
for the Holy Spirit will teach you in that hour what is necessary to say.”	*because the Holy Spirit will tell you at that very time what you should say.”*

ULT **the Holy Spirit will teach you & what is necessary to say**
UST the Holy Spirit will tell you & what you should say
(τὸ & Ἅγιον Πνεῦμα διδάξει ὑμᾶς & ἃ δεῖ εἰπεῖν)

Alternate translation: [the Holy Spirit will tell you … what to say] or [the Holy Spirit will give you … the words to say]

ULT **in that hour**
UST at that very time
(ἐν αὐτῇ τῇ ὥρᾳ)

Jesus is using the term **hour** to refer to a specific time. Alternate translation: [at that time] or [in that moment]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Holy Spirit	Holy Spirit
hour	very time

Luke 12:13

ULT	UST
Then someone from the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.”	*Then one of the people in the crowd said to Jesus, “Teacher, tell my brother to divide our father’s property with me!”*

ULT Then someone from the crowd said to him
UST Then one of the people in the crowd said to Jesus
(εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ)

Luke uses this phrase to introduce a new character into the story. Alternate translation: [Then a man who was there in the crowd said to Jesus]

Support Reference: Introduction of New and Old Participants

ULT Teacher
UST Teacher
(Διδάσκαλε)

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

ULT to divide the inheritance with me
UST to divide our father’s property with me
(μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν)

In this culture, inheritances came from the father, usually after the father had died. You may need to make explicit that the speaker’s father had probably died. Alternate translation: [to divide the family property with me now that our father is dead]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Teacher	Teacher
inheritance	our father’s property

Luke 12:14

ULT	UST
But he said to him, “Man, who appointed me a judge or a mediator over you?”	*But Jesus replied to him, “Man, no one made me a judge to settle arguments that people have about property!”*

ULT **Man**
UST Man
(ἄνθρωπε)

Here Jesus is using the impersonal term **Man** to put some social distance between himself and the questioner, by contrast with the way he called his disciples “friends” in 12:4. He is effectively rebuking the man for asking such a question. Your language might have a way of addressing people in a similar situation. Alternate translation: [Mister]

ULT **who appointed me a judge or a mediator over you**
UST no one made me a judge to settle arguments that people have about property
(τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ’ ὑμᾶς)

Jesus is using the question form to rebuke the man. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [no one appointed me to be a judge or mediator over you.]

Support Reference: Rhetorical Question

ULT **a judge or a mediator**
UST a judge to settle arguments & about property
(κριτὴν ἢ μεριστὴν)

These two terms mean similar things. Jesus may be using them together for emphasis as he rebukes this man. If it would be helpful in your language, you could translate them with a single word that would carry the meaning of both terms. Alternate translation: [an arbitrator]

Support Reference: Doublet

ULT **a judge or a mediator**
UST a judge to settle arguments & about property
(κριτὴν ἢ μεριστὴν)

Jesus could also be using these two words to express a single idea. The term **mediator** may explain for what purpose a person was appointed as a **judge**, specifically, to settle disputes. Alternate translation: [a judge who settles disputes]

Support Reference: Hendiadys

> ULT **you**
> UST that people have
> (ὑμᾶς)

The term **you** refers to the man and his brother. It would be in the dual form if your language uses that form. Otherwise, it would be plural.

Support Reference: Forms of 'You' — Dual/Plural

TRANSLATION WORDS

ULT	UST
appointed	made
a judge	a judge
a mediator	to settle arguments & about property

Luke 12:15

ULT	UST
Then he said to them, “See and keep yourselves from all covetousness, because one’s life is not in the abounding to him of his possessions.”	*Then he said to the whole crowd, “Be careful not to be greedy in any way! What matters about a person’s life is not how many things he owns.”*

ULT **he said to them**
UST he said to the whole crowd
(εἶπεν & πρὸς αὐτούς)

The implication is that Jesus said what follows to the whole crowd, which included the man who asked about the inheritance. Alternate translation: [Jesus said to the crowd]

Support Reference: Assumed Knowledge and Implicit Information

ULT **See**
UST Be careful
(ὁρᾶτε)

Jesus uses a word for seeing to indicate a need for caution. Alternate translation: [Watch out] or [Be careful]

Support Reference: Metaphor

ULT **all covetousness**
UST not to be greedy in any way
(πάσης πλεονεξίας)

If it would be helpful in your language, you could express the idea behind the abstract noun **covetousness** with an equivalent phrase. Alternate translation: [the urge to have more things]

Support Reference: Abstract Nouns

ULT **the abounding to him of his possessions**
UST how many things he owns
(τῷ περισσεύειν τινὶ & ἐκ τῶν ὑπαρχόντων αὐτῷ)

Alternate translation: [the number of things he has]

TRANSLATION WORDS

ULT	UST
covetousness	not to be greedy
possessions	things & owns

Luke 12:16

ULT	UST
Then he spoke to them a parable, saying, “The land of a certain rich man yielded abundantly,	*Then Jesus told the crowd this story: “The lands of a certain rich man produced abundant crops.*

ULT Then he spoke to them a parable
UST Then Jesus told the crowd this story
(εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς)

Jesus now gives a brief illustration to teach something that is true in a way that is easy to understand and remember. Alternate translation: [Then he told them this story to help them understand this teaching]

Support Reference: Parables

ULT them
UST the crowd
(αὐτοὺς)

The pronoun **them** refers to the whole crowd, to which Jesus is continuing to speak. Alternate translation: [the whole crowd]

Support Reference: Pronouns — When to Use Them

ULT yielded abundantly
UST produced abundant crops
(εὐφόρησεν)

Alternate translation: [produced a very good harvest]

TRANSLATION WORDS

ULT	UST
a parable	this story

Luke 12:17

ULT	UST
and he reasoned with himself, saying, ‘What should I do, since I do not have anywhere to gather my crops?’	*He thought to himself, ‘I do not know what to do, because I do not have any place {big enough} to store all my crops!’*

ULT **he reasoned with himself, saying, ‘What should I do, since I do not have anywhere to gather my crops**
UST He thought to himself, ‘I do not know what to do, because I do not have any place {big enough} to store all my crops
(διελογίζετο ἐν ἑαυτῷ λέγων, τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he asked himself what he should do, since he did not have anywhere to store his crops]

Support Reference: Quotes within Quotes

ULT **anywhere**
UST any place {big enough
(ποῦ)

This is a generalization for emphasis. As the man says in the next verse, he already does have some barns. He means that those barns do not have the capacity to store this new large harvest. Alternate translation: [anywhere large enough] or [enough room in my barns]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
crops	all & crops

Luke 12:18

ULT	UST
And he said, ‘I will do this: I will take down my barns and build bigger ones, and there I will gather all of my grain and good things.	*Then he thought to himself, ‘I know what I will do! I will tear down my grain bins and build larger ones! Then I can store all my grain and other things in the big new bins.*

ULT **he said, ‘I will do this: I will take down my barns and build bigger ones, and there I will gather all of my grain and good things**
UST he thought to himself, ‘I know what I will do! I will tear down my grain bins and build larger ones! Then I can store all my grain and other things in the big new bins
(εἶπεν, τοῦτο ποιήσω: καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθά μου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he finally decided that he should tear down the barns he had and build bigger barns so that he could store all of his grain and other possessions in them]

Support Reference: Quotes within Quotes

ULT **barns**
UST grain bins
(τὰς ἀποθήκας)

The term **barns** describes buildings in which farmers store crops they have harvested. If your readers would not be familiar with **barns**, you could use a general term. Alternate translation: [storage buildings]

Support Reference: Translate Unknowns

ULT **my & good things**
UST my & other things
(τὰ ἀγαθά μου)

Alternate translation: [my other possessions]

TRANSLATION WORDS

ULT	UST
of & grain	grain
good things	other things

Luke 12:19

ULT	UST
And I will say to my soul, “Soul, you have many good things lying in store for many years. Relax, eat, drink, be merry.”’	*Then I will say to myself, “Now I have stored up enough things to last many years. So I will take life easy. I will eat and drink and be happy”’*

ULT **I will say to my soul, “Soul, you have many good things lying in store for many years. Relax, eat, drink, be merry**
UST I will say to myself, “Now I have stored up enough things to last many years. So I will take life easy. I will eat and drink and be happy
(ἐρῶ τῇ ψυχῇ μου, ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά; ἀναπαύου, φάγε, πίε, εὐφραίνου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: [he told himself that he had many goods stored up for many years, and so he could relax, eat, drink, be merry]

Support Reference: Quotes within Quotes

ULT **to my soul**
UST to myself
(τῇ ψυχῇ μου)

The man addresses one part of himself, his **soul** or inner being, in order to speak to all of himself. Alternate translation: [to myself]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
to & soul	to myself
Soul	Now I
good things	things
years	years

Luke 12:20

ULT	UST
But God said to him, ‘Foolish one, this night they are demanding your soul from you, and what you have prepared, whose will it be?’	*But God said to him, ‘You foolish man! Tonight you will die! Then all the things you have saved up for yourself will belong to someone else, not to you!’”*

ULT But God said to him, ‘Foolish one, this night they are demanding your soul from you, and what you have prepared, whose will it be

UST But God said to him, ‘You foolish man! Tonight you will die! Then all the things you have saved up for yourself will belong to someone else, not to you

(εἶπεν δὲ αὐτῷ ὁ Θεός, ἄφρων, ταύτῃ τῇ νυκτὶ, τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ; ἃ δὲ ἡτοίμασας, τίνι ἔσται)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: [But God told him that he was very foolish, because he was going to die that night, and the things he had stored up would belong to someone else]

Support Reference: Quotes within Quotes

ULT Foolish one

UST You foolish man

(ἄφρων)

God is using the adjective **foolish** as a noun in order to indicate what kind of person this man is. ULT adds the term **one** to show this. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent phrase. Alternate translation: [You foolish person]

Support Reference: Nominal Adjectives

ULT this night they are demanding your soul from you

UST Tonight you will die

(ταύτῃ τῇ νυκτὶ, τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ)

This is an indefinite construction, such as many languages use, but God is the actual subject. Alternate translation: [I am demanding your soul from you this very night]

> ULT **this night they are demanding your soul from you**
> UST Tonight you will die
> (ταύτῃ τῇ νυκτὶ, τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ)

The term **soul** means the life of a person. God is using the same term as the man did, but with a different meaning, to show that he was foolish to have such confidence in his possessions. Alternate translation: [you are going to lose your life this very night]

Support Reference: Idiom

> ULT **they are demanding your soul from you**
> UST you will die
> (τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ)

This expression speaks about death in a discreet way. Alternate translation: [you are going to die]

Support Reference: Euphemism

> ULT **and what you have prepared, whose will it be**
> UST Then all the things you have saved up for yourself will belong to someone else, not to you
> (ἃ δὲ ἡτοίμασας, τίνι ἔσται)

God does not expect the man to tell him who will inherit his things. Rather, God is using the question as a teaching tool, to make the man realize that he could not count on possessing those things, and so he was wrong to put his confidence in them. If it would be helpful in your language, you could translate these words as a statement or an exclamation. Alternate translation: [the things you have stored up will belong to someone else!]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
God	God
Foolish one	You foolish man
soul	you

Luke 12:21

ULT	UST
Thus {is} the one storing up treasure for himself, and not being rich toward God.”	*Then Jesus ended this illustration by saying, “That is what will happen to those who store up things just for themselves and do not value the things that God considers valuable.”*

ULT **the one storing up treasure**
UST to those who store up things
(ὁ θησαυρίζων)

Alternate translation: [a person who saves up valuable things]

ULT **not being rich toward God**
UST do not value the things that God considers valuable
(μὴ εἰς Θεὸν πλουτῶν)

Jesus uses the term **rich** to mean using one’s time and possessions for the things that are important to God. Alternate translation: [has not invested in the things that matter to God]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
God	the things that God considers valuable

Luke 12:22

ULT	UST
Then he said to his disciples, “Because of this I say to you, do not worry about your life, what you might eat, nor about your body, what you might wear.	*Then Jesus said to his disciples, “Here is something you should learn from the story. Do not worry about whether you will have enough food to eat to stay alive or enough clothes to wear to stay warm.*

ULT he said to his disciples
UST Jesus said to his disciples
(εἶπεν & πρὸς τοὺς μαθητὰς αὐτοῦ)

Since Peter asks in 12:41 whether Jesus has been speaking only to the disciples, or also to the crowd as well, the implication is that Jesus did not say these things to his disciples privately, as in 12:1–12, but rather to them publicly so that the crowd could also hear. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [he said to his disciples, as the crowd was listening]

Support Reference: Assumed Knowledge and Implicit Information

ULT Because of this
UST Here is something you should learn from the story
(διὰ τοῦτο)

By **this** Jesus means the lesson of the story, that it is foolish to be overly concerned about having a lot of food and possessions. Alternate translation: [In light of what this story teaches]

Support Reference: Assumed Knowledge and Implicit Information

ULT I say to you, do not worry
UST Here is something you should learn from the story. Do not worry about
(λέγω ὑμῖν, μὴ μεριμνᾶτε)

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: [I want you to know that you should not worry]

ULT about your body, what you might wear
UST enough clothes to wear to stay warm
(τῷ σώματι τί ἐνδύσησθε)

Alternate translation: [about having clothes to put on your body]

TRANSLATION WORDS

ULT	UST
disciples	disciples

Luke 12:23

ULT	UST
For life is more than food, and the body {than} clothing.	*After all, your life is more important than the food you eat, and your body is more important than the clothes you put on it.*

> **ULT For life is more than food, and the body {than} clothing**
> **UST** After all, your life is more important than the food you eat, and your body is more important than the clothes you put on it
> (ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος)

Jesus leaves out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: [Life is more than food, and the body is more than clothing]

Support Reference: Ellipsis

> **ULT For life is more than food, and the body {than} clothing**
> **UST** After all, your life is more important than the food you eat, and your body is more important than the clothes you put on it
> (ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος)

This is a general statement of value. Alternate translation: [There is more to life than the food you eat, and there is more to the body than the clothing that you wear]

Luke 12:24

ULT	UST
Consider the ravens, that they do not sow nor reap, to whom is neither storeroom nor barn, but God feeds them. How much more valuable you are than the birds!	*Think about the birds. They do not plant seeds, and they do not harvest crops. They do not have rooms or buildings in which to store crops, but God provides food for them. And you are certainly much more valuable than birds.*

ULT **the ravens**
UST the birds
(τοὺς κόρακας)

The word **ravens** refers to large black birds, and it can apply either to crows or to actual **ravens**. If your readers would not be familiar with either of those birds, you could use a general term. Alternate translation: [the birds]

Support Reference: Translate Unknowns

ULT **neither storeroom nor barn**
UST not & rooms or buildings
(οὐκ & ταμεῖον οὐδὲ ἀποθήκη)

These two words mean similar things. Jesus may be using them together to express a general meaning. Alternate translation: [no place to store food]

Support Reference: Doublet

ULT **neither storeroom nor barn**
UST not & rooms or buildings
(οὐκ & ταμεῖον οὐδὲ ἀποθήκη)

These are places where food is stored. If your readers would not be familiar with either term, you could use a more general one. Alternate translation: [no place to store food]

Support Reference: Translate Unknowns

> ULT **How much more valuable you are than the birds**
> UST And you are certainly much more valuable than birds
> (πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν)

This is an exclamation, not a question. Jesus uses the exclamation to emphasize the point he wants his listeners to realize. If it would be helpful in your language, you could translate this as a statement. Alternate translation: [You need to realize how much more valuable people are to God than birds.]

Support Reference: Exclamations

TRANSLATION WORDS

ULT	UST
they do & sow	They do & plant seeds
reap	they do & harvest crops
God	God

Luke 12:25

ULT	UST
But which of you, being anxious, is able to add a cubit to his lifespan?	*None of you can add even a minute to his life by worrying about it!*

ULT **which of you, being anxious, is able to add a cubit to his lifespan**
UST None of you can add even a minute to his life by worrying about it
(τίς & ἐξ ὑμῶν μεριμνῶν, δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν)

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: [no one can make his life any longer by being anxious!]

Support Reference: Rhetorical Question

ULT **to add a cubit to his lifespan**
UST add even a minute to his life
(ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν)

Jesus is speaking of the **lifespan** as if it were measured in length rather than in time. Alternate translation: [make his life any longer]

Support Reference: Metaphor

ULT **a cubit**
UST even a minute
(πῆχυν)

A **cubit** is a measure of length equal to about half a meter or about a foot and a half. If it would be helpful to your readers, you could express this length using the measure that is customary your culture.

Support Reference: Translate Unknowns

ULT **a cubit**
UST even a minute
(πῆχυν)

The implication may be that since a **cubit** is a relatively short distance, it represents only a short time. Alternate translation: [even a little bit] or [even a short time]

Support Reference: Assumed Knowledge and Implicit Information

Luke 12:26

ULT	UST
If then you are not able to do the least, why do you worry about the rest?	*So since you cannot even do that small thing, you certainly should not worry about anything else.*

ULT **If then you are not able to do the least, why do you worry about the rest**
UST So since you cannot even do that small thing, you certainly should not worry about anything else
(εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε)

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [Since you could not do even this small thing, you should not worry about the other things!]

Support Reference: Rhetorical Question

ULT **the least**
UST that small thing
(ἐλάχιστον)

Jesus is using the adjective **least** as a noun. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [such a very little thing]

Support Reference: Nominal Adjectives

ULT **the rest**
UST anything else
(τῶν λοιπῶν)

The implication in context is that Jesus is referring to having food to eat and clothes to wear. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [having food and clothing]

Support Reference: Assumed Knowledge and Implicit Information

Luke 12:27

ULT	UST
Consider the lilies—how they grow. They do not labor, neither do they spin. But I say to you, not even Solomon in all his glory clothed himself like one of these.	*Think about the way that flowers grow. They do not work to earn money, and they do not make their own clothes. But I tell you that King Solomon, who {lived long ago and} wore glorious clothes, never dressed as beautifully as a single flower.*

ULT Consider the lilies—how they grow
UST Think about the way that flowers grow
(κατανοήσατε τὰ κρίνα πῶς αὐξάνει)

Alternate translation: [Think about how the lilies grow]

ULT the lilies
UST flowers
(τὰ κρίνα)

The word **lilies** describes beautiful flowers that grow wild in the fields. If your language does not have a word for this flower, you can use the name of a similar flower that your readers would recognize, or you can use a general term. Alternate translation: [the flowers]

Support Reference: Translate Unknowns

ULT neither do they spin
UST and they do & make their own clothes
(οὐδὲ νήθει)

In this context, to **spin** means to make thread or yarn for cloth. It does not mean to turn in a circle while standing in one place. If your readers might be confused by the term, you could explain the meaning with a phrase. Alternate translation: [and they do not make thread for cloth] or [and they do not make yarn for cloth]

Support Reference: Translate Unknowns

ULT But I say to you, not even Solomon
UST But I tell you that King Solomon & never
(λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν)

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: [I can assure you that not even Solomon]

ULT **Solomon in all his glory**
UST King Solomon, who {lived long ago and} wore glorious clothes
(Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ)

The abstract noun **glory** could mean: (1) “Solomon, who had great wealth.” (2) “Solomon, who wore beautiful clothes.”

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
They do & labor	They do & work to earn money
Solomon	King Solomon
glory	who {lived long ago and} wore glorious clothes

Luke 12:28

ULT	UST
And if God thus clothes the grass in the field, existing today and tomorrow being thrown into an oven, how much more you, ones of little faith!	*God makes the plants beautiful, even though they grow for only a short time. Then people cut them down and throw them into the fire. {But you are very precious to God.} He will care for you even more than he cares for the plants. You should trust God more than you do.*

ULT if God thus clothes the grass in the field, existing today and tomorrow being thrown into an oven

UST God makes the plants beautiful, even though they grow for only a short time. Then people cut them down and throw them into the fire

(εἰ & ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέζει)

Jesus speaks of God making the wild plants beautiful as if God were putting beautiful clothing on them. Alternate translation: [if God makes the wild plants beautiful like this, even though they are alive today and are thrown into an oven tomorrow]

Support Reference: Metaphor

ULT if God thus clothes the grass in the field, existing today and tomorrow being thrown into an oven

UST God makes the plants beautiful, even though they grow for only a short time. Then people cut them down and throw them into the fire

(εἰ & ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέζει)

Jesus speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you can translate his words as an affirmative statement. Alternate translation: [since God makes the wild plants so beautiful, even though they are alive today and are thrown into an oven tomorrow]

Support Reference: Connect — Factual Conditions

> ULT **the grass in the field, existing today and tomorrow being thrown into an oven**
> UST the plants & they grow for only a short time. Then people cut them down and throw them into the fire
> (ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον, καὶ αὔριον εἰς κλίβανον βαλλόμενον)

While Jesus uses a term that typically means **grass**, in this context he must implicitly mean wild plants in general, since he is referring back to the wild lilies he has just mentioned. So you could express this with a general term in your translation. Alternate translation: [the wild plants, which are alive today and tomorrow are thrown into an oven]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the grass in the field, existing today and tomorrow being thrown into an oven**
> UST the plants & they grow for only a short time. Then people cut them down and throw them into the fire
> (ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον, καὶ αὔριον εἰς κλίβανον βαλλόμενον)

It would be particularly appropriate to use a general term in your translation if your readers would not know what **grass** is. Alternate translation: [the wild plants, which are alive today and tomorrow are thrown into an oven]

Support Reference: Translate Unknowns

> ULT **the grass in the field, existing today and tomorrow being thrown into an oven**
> UST the plants & they grow for only a short time. Then people cut them down and throw them into the fire
> (ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον, καὶ αὔριον εἰς κλίβανον βαλλόμενον)

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: [the grass in the field, which exists today, but tomorrow someone throws it into an oven] or, if you decided to say **plants**: [the wild plants, which exist today, but tomorrow someone throws them into an oven]

Support Reference: Active or Passive

> ULT **the grass in the field, existing today and tomorrow being thrown into an oven**
> UST the plants & they grow for only a short time. Then people cut them down and throw them into the fire
> (ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον, καὶ αὔριον εἰς κλίβανον βαλλόμενον)

The implication is that dried plant matter would be used for fuel, for heating and cooking. If your readers would not be familiar with this practice, you could describe it explicitly. Alternate translation: [the grass in the field, which exists today, but tomorrow people use it for fuel] or, if you decided to say **plants**: [the wild plants, which exist today, but tomorrow people use them for fuel]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **how much more you**
> UST But you are very precious to God.} He will care for you even more than he cares for the plants
> (πόσῳ μᾶλλον ὑμᾶς)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [how much more will God clothe you]

Support Reference: Ellipsis

> ULT **how much more you**
> UST But you are very precious to God.} He will care for you even more than he cares for the plants
> (πόσῳ μᾶλλον ὑμᾶς)

This is an exclamation, not a question. Jesus is emphasizing that God will certainly take care of people even better than he takes care of grass. Alternate translation: [God will certainly clothe you even better]

Support Reference: Exclamations

TRANSLATION WORDS

ULT	UST
God	God
ones of little faith	You should trust God more than you do

Luke 12:29

ULT	UST
And you, do not seek what you might eat and what you might drink, and do not be anxious.	*As for you, do not wonder about what you will eat and drink, and do not keep worrying {about those things}.*

ULT you, do not seek what you might eat and what you might drink
UST As for you, do not wonder about what you will eat & drink, and
(ὑμεῖς μὴ ζητεῖτε τί φάγητε, καὶ τί πίητε)

The word **seek** has a specific meaning here. It does not mean to look for these things because they have been lost. Alternate translation: [do not concentrate on what you will eat and drink]

TRANSLATION WORDS

ULT	UST
do & seek	do & wonder about

Luke 12:30

ULT	UST
For all the nations of the world seek these things, but your Father knows that you need them.	*While the people who do not know God all worry about such things, {you can be confident that} your Father in heaven knows that you need them.*

ULT **all the nations of the world**
UST the people who do not know God all
(πάντα τὰ ἔθνη τοῦ κόσμου)

The term **nations** means non-Jewish people groups. The term **all** is not a generalization for emphasis. Jesus is saying that this is the way of life for any group that does not know God. Alternate translation: [all the people groups who do not know God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your Father**
UST your Father in heaven
(ὑμῶν & ὁ Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

TRANSLATION WORDS

ULT	UST
nations	people who do not know God
of the world	people who do not know God
seek	worry about
Father	Father in heaven
knows	knows

Luke 12:31

ULT	UST
But seek his kingdom, and these things will be added to you.	*Instead, concentrate on what you can do for the kingdom of God. When you do, you can trust God to provide everything you need.*

ULT seek his kingdom
UST concentrate on what you can do for the kingdom of God
(ζητεῖτε τὴν βασιλείαν αὐτοῦ)

As in 12:29, the word **seek** has a specific meaning here. Alternate translation: [concentrate on God's kingdom]

ULT these things will be added to you
UST you can trust God to provide everything you need
(ταῦτα προστεθήσεται ὑμῖν)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will also give you these things]

Support Reference: Active or Passive

ULT these things will be added to you
UST you can trust God to provide everything you need
(ταῦτα προστεθήσεται ὑμῖν)

In context, the expression **these things** refers to food and clothing. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [God will also give you the food and clothing that you need]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
seek	concentrate on what you can do for
his kingdom	the kingdom of God

Luke 12:32

ULT	UST
Do not fear, little flock, because your Father is very pleased to give you the kingdom.	*So you should not be afraid, my friends. Your Father in heaven wants you to be part of his kingdom {and receive all of its benefits}.*

ULT little flock
UST my friends
(τὸ μικρὸν ποίμνιον)

Jesus speaks to his disciples as if they were a small group of sheep or goats. The image means that as a shepherd cares for his **flock**, God will care for the disciples. Alternate translation: [my dear disciples]

Support Reference: Metaphor

ULT Father
UST Father in heaven
(ὁ Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

TRANSLATION WORDS

ULT	UST
Do & fear	So you should & be afraid
flock	my friends
Father	Father in heaven
is very pleased	wants
kingdom	kingdom

Luke 12:33

ULT	UST
Sell your possessions and give alms. Make for yourselves purses that do not wear out—unfailing treasure in the heavens, where thief does not come near, nor moth destroy.	*So sell the things you own and give the money to people who need food or clothing or a place to live. Get yourselves wallets that do not wear out. I mean store up treasure in heaven where it will always be safe. There no thief can steal anything and no moths will destroy your clothing.*

ULT Sell your possessions and give alms
UST So sell the things you own and give the money to people who need food or clothing or a place to live
(πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην)

This culture referred to charitable donations or gifts to the poor as **alms**. Alternate translation: [Sell your possessions and give the proceeds to the poor]

Support Reference: Translate Unknowns

ULT Make for yourselves
UST Get yourselves
(ποιήσατε ἑαυτοῖς)

The implication is that this will be the result of selling one's possessions and giving the proceeds to the poor. Alternate translation: [In this way you will make for yourselves]

Support Reference: Assumed Knowledge and Implicit Information

ULT purses that do not wear out—unfailing treasure in the heavens
UST wallets that do not wear out. I mean store up treasure in heaven where it will always be safe
(βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς)

These two phrases mean basically the same thing. If it would be helpful in your language, you could combine them, especially if putting both phrases in your translation might be confusing for your readers. Alternate translation: [treasure that will always be safe in heaven]

Support Reference: Parallelism

> ULT **purses that do not wear out**
> UST wallets that do not wear out
> (βαλλάντια μὴ παλαιούμενα)

If you would like to reproduce the figure of speech that Jesus uses, but you think your readers might not know what **purses** are, you could explain that term, or you could use the name of a different container that people in your culture use to keep valuable things safe. Alternate translation: [moneybags that will not get holes in them] or [a jar that will never break]

Support Reference: Translate Unknowns

> ULT **purses that do not wear out**
> UST wallets that do not wear out
> (βαλλάντια μὴ παλαιούμενα)

Jesus is describing valuable things that will last by reference to **purses** or moneybags that will keep these things safe because they will never wear out. He makes this clear by speaking literally of **unfailing treasure** right afterwards. Alternate translation: [wealth that will always be safe]

Support Reference: Metonymy

> ULT **unfailing treasure**
> UST I mean store up treasure & where it will always be safe
> (θησαυρὸν ἀνέκλειπτον)

You could state this in a positive form. Alternate translation: [treasure that will always last]

> ULT **where thief does not come near**
> UST There no thief can steal anything
> (ὅπου κλέπτης οὐκ ἐγγίζει)

Jesus speaks of a thief coming **near** to wealth to mean stealing it. Alternate translation: [where no thief ever steals anything]

Support Reference: Metonymy

> ULT **nor moth destroy**
> UST and no moths will destroy your clothing
> (οὐδὲ σὴς διαφθείρει)

Jesus leaves out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [and where no moth ever destroys anything]

Support Reference: Ellipsis

ULT **moth**
UST moths
(σὴς)

A **moth** is a small insect that eats holes in fabric. If your readers would not know what a **moth** is, you could use the name of a different insect they would recognize that destroys materials, such as an ant or termite.

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
possessions	the things & own
alms	the money to people who need food or clothing or a place to live
heavens	heaven
thief	thief

Luke 12:34

ULT	UST
For where your treasure is, there your heart will be also.	*After all, whatever it is that you treasure, that is what you will think about and spend your time on.*

ULT **where your treasure is, there your heart will be also**
UST whatever it is that you treasure, that is what you will think about and spend your time on
(ὅπου & ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται)

Jesus speaks of a person's **heart** and **treasure** being in the same location. Alternate translation: [the things you value are the things you will think about and try to obtain]

Support Reference: Metaphor

ULT **where your treasure is**
UST whatever it is that you treasure
(ὅπου & ἐστιν ὁ θησαυρὸς ὑμῶν)

Jesus uses the word **treasure** to mean what a person values. Alternate translation: [the things you value]

Support Reference: Metaphor

ULT **your heart will be also**
UST you will think about and spend your time on
(καὶ ἡ καρδία ὑμῶν ἔσται)

Here, the **heart** represents the thoughts and desires. Alternate translation: [are the things you will think about and want to have]

Support Reference: Metaphor

ULT **your & your**
UST you & you
(ὑμῶν & ὑμῶν)

Jesus is speaking of each individual person's values and desires, but **your** is plural because he is addressing the disciples as a group. You could use the singular form of **your** in your translation if that is what your language would do in a context like this.

Support Reference: Forms of You

Luke 12:35

ULT	UST
Let your loins be girded, and the lamps be kept burning,	*{Always} be {ready for doing God's work,} like people who have put on their work clothes and are keeping the lights on all night.*

ULT Let your loins be girded
UST Always} be {ready for doing God's work,} like people who have put on their work clothes
(ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι)

To help his disciples understand what he has been teaching, Jesus provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Then Jesus gave his disciples this illustration to help them understand. "Wrap the lower part of your robe around your hips]

Support Reference: Parables

ULT Let your loins be girded
UST Always} be {ready for doing God's work,} like people who have put on their work clothes
(ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι)

People in this culture wore long flowing robes. They would wrap the lower part of the robe around their hips to keep it out of the way while they engaged in physical activity. Alternate translation: [Wrap the lower part of your robe around your hips]

Support Reference: Translate Unknowns

ULT Let your loins be girded
UST Always} be {ready for doing God's work,} like people who have put on their work clothes
(ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Wrap the lower part of your robe around your hips]

Support Reference: Active or Passive

> ULT **Let your loins be girded**
> UST Always} be {ready for doing God’s work,} like people who have put on their work clothes
> (ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι)

The implication within the illustration is that a servant would do this in order to be ready to do any physical activity that was needed as soon as the master returned. Alternate translation: [Be dressed and ready to serve]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Let your loins be girded**
> UST Always} be {ready for doing God’s work,} like people who have put on their work clothes
> (ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι)

Jesus is speaking of what an individual should do, but **your** is plural because he is addressing the disciples as a group. You could use the singular form of **your** in your translation if that is what your language would do in a context like this.

Support Reference: Forms of You

> ULT **and the lamps be kept burning**
> UST and are keeping the lights on all night
> (καὶ οἱ λύχνοι καιόμενοι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [and keep the lamps burning]

Support Reference: Active or Passive

> ULT **and the lamps be kept burning**
> UST and are keeping the lights on all night
> (καὶ οἱ λύχνοι καιόμενοι)

The implication within the illustration is that a servant would do this so that the house would be well lit when the master returned. Alternate translation: [and make sure that the house is well lit]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
loins	Always} be {ready for doing God’s work,} like people who have put on their work clothes
lamps	lights

Luke 12:36

ULT	UST
and you {be} like men waiting for their master when he returns from the wedding feast, so that {when} he comes and knocks, they may immediately open for him.	*Be {ready for me to return,} like servants who are waiting for their master to return after being at a wedding feast. They are waiting to open the door for him as soon as he arrives and knocks at the door.*

ULT **you {be} like men waiting for**
UST Be {ready for me to return,} like servants who are waiting for
(ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις)

This is a simile. Alternate translation: [you should be like people who are waiting]

Support Reference: Simile

ULT **you {be} like men waiting for**
UST Be {ready for me to return,} like servants who are waiting for
(ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις)

The implication is that Jesus' disciples should be like this as they wait for his return. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [as you wait for my return, you should be like people who are waiting for]

Support Reference: Assumed Knowledge and Implicit Information

ULT **men**
UST servants
(ἀνθρώποις)

Since household servants would probably include women as well as men, Jesus is likely using the term **men** here in a generic sense that includes all people. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

ULT **when he returns from the wedding feast**
UST to return after being at a wedding feast
(πότε ἀναλύσῃ ἐκ τῶν γάμων)

Alternate translation: [to come home after a wedding celebration]

> ULT **knocks**
> UST knocks at the door
> (κρούσαντος)

See how you translated the word “knock” in 11:9. Alternate translation: [calls out] or [coughs] or [claps]

Support Reference: Translate Unknowns

> ULT **they may immediately open for him**
> UST to open the door for him as soon as
> (εὐθέως ἀνοίξωσιν αὐτῷ)

The phrase **open for him** refers to the door of the master’s house. It was the responsibility of his servants to open it for him. Alternate translation: [they can open the door for him right away]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
master	master
wedding feast	wedding feast

Luke 12:37

ULT	UST
Blessed {are} those servants whom the master will find watching {when} he comes. Truly I say to you that he will gird himself and have them recline to eat, and he will come {and} serve them.	*It will be very good for those servants if they are awake when their master returns. Let me tell you this: He will reward them by dressing like a servant, telling them to sit down, and serving them a meal.*

ULT **Blessed {are**
UST It will be very good for
(μακάριοι)

Alternate translation: [How good it will be for]

ULT **whom the master will find watching {when} he comes**
UST if they are awake when their master returns
(οὓς ἐλθὼν, ὁ Κύριος εὑρήσει γρηγοροῦντας)

Alternate translation: [whose master finds them waiting for him when he returns] or [who are ready when the master returns]

ULT **Truly I say to you**
UST Let me tell you
(ἀμὴν, λέγω ὑμῖν)

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: [I can assure you]

ULT **he will come {and} serve them**
UST serving them a meal
(παρελθὼν, διακονήσει αὐτοῖς)

The implication is that, because the servants were faithful in their tasks and they were ready to serve their master when he arrived, the master will now reward them by serving them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [he will come and serve them as a reward]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Blessed {are	It will be very good for
servants	servants
master	master
watching	are awake
Truly	Let me tell
and} serve	serving & a meal

Luke 12:38

ULT	UST
Even if he comes in the second, or even in the third watch, and finds them thus, blessed are those.	*Even if he comes home late in the evening or in the middle of the night, if he finds that his servants are awake and ready for him, he will be very pleased with them.*

ULT Even if he comes in the second, or even in the third watch
UST Even if he comes home late in the evening or in the middle of the night
(κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ)

Alternate translation: [Even if he comes in the second or third watch of the night]

ULT in the second & watch
UST late in the evening & in the middle of the night
(ἐν τῇ δευτέρᾳ & φυλακῇ)

The **second watch** of the night was from 9:00 PM until midnight. Alternate translation: [late at night]

Support Reference: Translate Unknowns

ULT or even in the third watch
UST or in the middle of the night
(κἂν ἐν τῇ τρίτῃ φυλακῇ)

The **third watch** was from midnight until 3:00 AM. Alternate translation: [or even after midnight]

Support Reference: Translate Unknowns

ULT and finds them thus, blessed are those
UST if he finds that his servants are awake and ready for him, he will be very pleased with them
(καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι)

Alternate translation: [how good it will be for servants whom he finds waiting for him] or [how good it will be for servants who are ready when he returns]

TRANSLATION WORDS

ULT	UST
watch	in the middle of the night
blessed	very pleased with

Luke 12:39

ULT	UST
But know this, that if the master of the house had known at which hour the thief comes, he would not have let his house be broken into.	*And I want you to consider this: If the owner of a house knew that a thief was coming, and at what time, he would stay awake and not let the thief break into his house.*

ULT But know this
UST And I want you to consider this
(τοῦτο δὲ γινώσκετε)

Jesus says this to encourage his disciples to think carefully about what he is going to tell them. Alternate translation: [Now I want you to think carefully about this]

ULT But know this, that if the master of the house had known
UST And I want you to consider this: If the owner of a house knew & he would stay awake and
(τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης)

To help his disciples understand what he has been teaching, Jesus provides a further illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Then Jesus gave his disciples this further illustration to help them understand. “If the owner of the house had known]

Support Reference: Parables

ULT But know this, that if the master of the house had known at which hour the thief comes
UST And I want you to consider this: If the owner of a house knew that a thief was coming, and at what time, he would stay awake and
(τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται)

The illustration that Jesus chooses involves a hypothetical situation. Alternate translation: [Suppose a thief were going to rob a house, and suppose the owner of the house knew when the thief was coming]

Support Reference: Hypothetical Situations

ULT at which hour
UST and at what time
(ποίᾳ ὥρᾳ)

Jesus uses the term **hour** to refer to a particular time. Alternate translation: [when] or [at what time]

Support Reference: Idiom

> ULT **he would not have let his house be broken into**
> UST not let the thief break into his house
> (οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [he would not have let the thief break into his house]

Support Reference: Active or Passive

> ULT **he would not have let his house be broken into**
> UST not let the thief break into his house
> (οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ)

If you translated the earlier part of this verse as a hypothetical condition, you could translate this part as the result. You may want to make this part a separate sentence. Alternate translation: [Then he would not let the thief break into his house]

Support Reference: Hypothetical Situations

TRANSLATION WORDS

ULT	UST
know	I want you to consider
master of the house	owner of a house
had known	knew & he would stay awake and
at & hour	time
thief	thief
house	house

Luke 12:40

ULT	UST
You also be ready, because in that hour you do not think, the Son of Man comes.”	*So be ready, because I, the Son of Man, will come again at a time when you do not expect me.”*

ULT **in that hour you do not think**
UST at a time when you do not expect me
(ᾗ ὥρᾳ οὐ δοκεῖτε)

Jesus is using the term **hour** to refer to a particular time. Alternate translation: [at a time when you are not expecting him]

Support Reference: Idiom

ULT **the Son of Man comes**
UST I, the Son of Man, will come again
(ὁ Υἱὸς τοῦ Ἀνθρώπου ἔρχεται)

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man, will return] (and for the previous phrase, “at a time when you are not expecting me”)

Support Reference: First, Second or Third Person

ULT **the Son of Man comes**
UST I, the Son of Man, will come again
(ὁ Υἱὸς τοῦ Ἀνθρώπου ἔρχεται)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [I, the Messiah, will return]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
hour	at a time
Son of Man	I & Son of Man

Luke 12:41

ULT	UST
Then Peter said, “Lord, are you speaking this parable to us, or also to everyone?”	*Peter asked, “Lord, are you giving this illustration only for us, your disciples? Or is it for the crowd too?”*

ULT **Then Peter said**
UST Peter asked
(εἶπεν δὲ ὁ Πέτρος)

Luke says this to reintroduce **Peter** as a participant in the story. If it would be helpful to your readers, you could remind them who Peter was. Alternate translation: [Then Peter, one of his disciples, asked]

Support Reference: Introduction of New and Old Participants

ULT **us**
UST only & us, your disciples
(ἡμᾶς)

By **us**, Peter means “me and the rest of your disciples” but not Jesus himself. So **us** would be exclusive, if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **everyone**
UST the crowd
(πάντας)

Peter is generalizing to mean “everyone who can hear you.” Alternate translation: [everyone here] or [the crowd]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
Peter	Peter
Lord	Lord
parable	illustration

Luke 12:42

ULT	UST
And the Lord said, “Who then is the faithful, wise manager whom the master will appoint over his care to give them their portion of food in time?	*Jesus replied, “I am saying it for everyone who is like a faithful and wise servant who is a manager in his master’s house. His master puts him in charge of his other servants, to make sure they get their food at the proper time.*

ULT **the Lord**
UST Jesus
(ὁ Κύριος)

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

ULT **Who then is the faithful, wise manager**
UST I am saying it for everyone who is like a faithful and wise servant who is a manager in his master’s house
(τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος)

Jesus uses a question to answer Peter’s question indirectly. He means that he expected that those who recognized that they should be like faithful managers would understand that the parable had been about them. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [I said it for everyone who would recognize that they should be like a faithful, wise manager]

Support Reference: Rhetorical Question

ULT **Who then is the faithful, wise manager**
UST I am saying it for everyone who is like a faithful and wise servant who is a manager in his master’s house
(τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος)

In the course of using a question to answer Peter’s question indirectly, Jesus provides a further illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Jesus gave Peter this further illustration to answer his question. “I said it for everyone who would recognize that they should be like a faithful, wise manager]

Support Reference: Parables

> ULT **whom the master will appoint over his care**
> UST His master puts him in charge of his other servants
> (ὃν καταστήσει ὁ Κύριος ἐπὶ τῆς θεραπείας αὐτοῦ)

Jesus refers to the other servants as the master's **care** by association with the way they care for him. Alternate translation: [will put in charge of his other servants]

Support Reference: Metonymy

> ULT **whom the master will appoint over his care**
> UST His master puts him in charge of his other servants
> (ὃν καταστήσει ὁ Κύριος ἐπὶ τῆς θεραπείας αὐτοῦ)

The implication, as the rest of the parable makes clear, is that the master is making this arrangement temporarily and provisionally because he is going to be absent for a time. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [will put in charge of his other servants while he goes away for a while]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Lord	Jesus
faithful	faithful
wise	and wise
manager	servant who is a manager in his master's house
master	master
will appoint	puts & in charge
time	the proper time

Luke 12:43

ULT	UST
Blessed {is} that slave whom his master, having come, will find doing thus.	*If his master comes home and sees that he is doing that work, he will reward that servant.*

ULT Blessed {is} that slave
UST he will reward that servant
(μακάριος ὁ δοῦλος ἐκεῖνος)

Alternate translation: [How good it will be for that slave]

ULT whom his master, having come, will find doing thus
UST If his master comes home and sees that he is doing that work
(ὃν ἐλθὼν, ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως)

Alternate translation: [if his master finds him doing that work when he comes back]

TRANSLATION WORDS

ULT	UST
Blessed {is	he will reward
slave	servant
master	master

Luke 12:44

ULT	UST
Truly I say to you that he will appoint him over all his possessions.	*Let me tell you this: The master will put that servant in charge of all he owns.*

ULT Truly I say to you
UST Let me tell you
(ἀληθῶς λέγω ὑμῖν)

Jesus says this to emphasize what he is about to tell his disciples.
Alternate translation: [I can assure you]

ULT he will appoint him over all his possessions
UST The master will put that servant in charge of all he owns
(ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν)

Alternate translation: [he will put him in charge of all of his property]

TRANSLATION WORDS

ULT	UST
he will appoint	The master will put & in charge
possessions	owns

Luke 12:45

ULT	UST
But if that slave says in his heart, ‘My master delays to come,’ and he begins to beat the male servants and the female servants, and to eat and drink, and to become drunk,	*But that servant who was put in charge might say to himself, ‘My master is going to be away for a long time.’ Then he might start to beat the other servants. He might also start to eat and drink a lot and get drunk.*

ULT But if that slave says in his heart, ‘My master delays to come
UST But that servant who was put in charge might say to himself, ‘My master is going to be away for a long time
(ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, χρονίζει ὁ κύριός μου ἔρχεσθαι)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But if that slave thinks to himself that his master is going to come back later than he said]

Support Reference: Quotes within Quotes

ULT But if that slave says in his heart & and he begins
UST But that servant who was put in charge might say to himself & Then he might start & He might & start
(ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ & καὶ ἄρξηται)

The illustration that Jesus is using involves a hypothetical situation. Alternate translation: [But suppose that slave thinks to himself … and suppose he begins]

Support Reference: Hypothetical Situations

ULT says in his heart
UST might say to himself
(εἴπῃ & ἐν τῇ καρδίᾳ αὐτοῦ)

Here, the **heart** represents the thoughts. Alternate translation: [thinks to himself]

Support Reference: Metaphor

ULT My master delays to come
UST My master is going to be away for a long time
(χρονίζει ὁ κύριός μου ἔρχεσθαι)

Alternate translation: [My master is going to come back later than he said]

> **ULT** **the male servants and the female servants**
> **UST** the other servants
> (τοὺς παῖδας καὶ τὰς παιδίσκας)

Jesus is using the two types of servants to mean all of the master's servants. Alternate translation: [all the other servants]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
slave	servant who was put in charge
master	master
male servants	the other servants
female servants	the other servants
to become drunk	get drunk

Luke 12:46

ULT	UST
the master of that slave will come on a day that he does not expect and at an hour that he does not know, and he will cut him in two and appoint his place with the unfaithful.	*If he does that, his master might return at a time when the servant does not expect him. Then his master will punish him severely and assign him a place with those who do not serve him faithfully.*

ULT **the master of that slave will come**
UST If he does that, his master might return
(ἥξει ὁ κύριος τοῦ δούλου ἐκείνου)

If you translated the previous verse as a hypothetical condition, you could translate this verse as the result of that condition. It may be helpful to begin a new sentence here. Alternate translation: [Then the master of that slave will arrive]

Support Reference: Hypothetical Situations

ULT **on a day that he does not expect and at an hour that he does not know**
UST at a time when the servant does not expect him
(ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει)

These two phrases mean the same thing. Jesus is likely using the repetition to emphasize that the return of the master will be completely unexpected by the servant. If it would be helpful in your language, you could combine these phrases, especially if putting both of them in your translation might be confusing for your readers. Alternate translation: [at a time that is a complete surprise to the servant]

Support Reference: Parallelism

ULT **on a day that he does not expect**
UST at a time when the servant does not expect him
(ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ)

Here, Jesus uses the term **day** to refer to a specific time. Alternate translation: [at a time when he is not expecting him]

Support Reference: Idiom

ULT **at an hour that he does not know**
UST a time when the servant does not expect him
(ἐν ὥρᾳ ᾗ οὐ γινώσκει)

Here, Jesus uses the term **hour** to refer to a specific time. Alternate translation: [at a time when he does not think he will come]

Support Reference: Idiom

ULT **he will cut him in two**
UST his master will punish him severely
(διχοτομήσει αὐτὸν)

The expression **cut him in two** could mean one of two things, depending on how the word **unfaithful** is understood (See: next note): (1) if **unfaithful** means “untrustworthy,” then the expression is probably figurative, since the master could not reassign this servant to less important responsibilities if he **cut him in two**. Alternate translation: [will punish him severely]; (2) if **unfaithful** means “unbelieving,” then the expression is more literal, since it would describe something that will happen when God judges the world. Alternate translation: [destroy his body]

Support Reference: Metaphor

ULT **appoint his place with the unfaithful**
UST assign him a place with those who do not serve him faithfully
(τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει)

The term that ULT translates as **unfaithful** could mean: (1) “untrustworthy.” The meaning would be that the master will assign this servant to less important responsibilities, along with other servants who have shown that they cannot be trusted with important ones. Alternate translation: [will give him unimportant responsibilities, like other servants who have shown that they cannot be trusted]; (2) “unbelieving.” The master in the parable represents God, and Jesus would be speaking of what God will do, when he judges the world, to people who show by their disobedience that they do not have genuine faith. Alternate translation: [will assign him a place with the unbelievers]

ULT **the unfaithful**
UST those who do not serve him faithfully
(τῶν ἀπίστων)

Jesus is using the adjective **unfaithful** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this expression with an equivalent phrase. The meaning will depend on how you decided to translate **unfaithful** (See: previous note). Alternate translation: [servants who have shown that they cannot be trusted] or [people who have shown that they are not genuine believers]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
master	master
of & slave	his
a day	a time when the servant does not expect him
an hour	a time when the servant does not expect him
he does & know	a time when the servant does not expect him
appoint	assign

Luke 12:47

ULT	UST
Now that slave, the one having known the will of his master and not having gotten ready or having done according to his will, will be beaten much.	*The servant who knew what his master wanted but did not get ready and do it will be severely punished.*

ULT **Now that slave, the one having known the will of his master and not having gotten ready or having done according to his will, will be beaten much**

UST The servant who knew what his master wanted but did not get ready and do it will be severely punished

(ἐκεῖνος δὲ ὁ δοῦλος, ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ, καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς)

Jesus is describing a hypothetical situation. It may be helpful to use two sentences if you translate it that way. Alternate translation: [Suppose a slave knew what his master wanted him to do, and suppose he did not get ready or do what the master wanted. Then his master would punish him severely]

Support Reference: Hypothetical Situations

ULT **the will of his master**

UST what his master wanted

(τὸ θέλημα τοῦ κυρίου αὐτοῦ)

Alternate translation: [what his master wanted him to do]

ULT **will be beaten much**

UST will be severely punished

(δαρήσεται πολλάς)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [his master will punish him severely]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
slave	servant
having known	knew
of & master	master

Luke 12:48

ULT	UST
But the one not having known and having done things worthy of blows will be beaten little. But everyone to whom much has been given, much will be required from him, and to whom much has been provided, even more will be asked of him.	*But every servant who did not know what his master wanted him to do, and then did something wrong, will only get a mild punishment. The master will expect much from all servants to whom he has given much. And the master will expect even more from servants whom he has entrusted with many responsibilities.*

ULT **But the one not having known and having done things worthy of blows will be beaten little**

UST But every servant who did not know what his master wanted him to do, and then did something wrong, will only get a mild punishment
(ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας)

Jesus is describing a hypothetical situation. It may be helpful to use two sentences if you translate it that way. Alternate translation: [But suppose a servant did not know what his master wanted him to do, and suppose he did things that deserved punishment. Then his master would punish him lightly]

Support Reference: Hypothetical Situations

ULT **will be beaten little**

UST will only get a mild punishment
(δαρήσεται ὀλίγας)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [his master would punish him lightly]

Support Reference: Active or Passive

ULT **everyone to whom much has been given, much will be required from him, and to whom much has been provided, even more will be asked of him**

UST The master will expect much from all servants to whom he has given much. And the master will expect even more from servants whom he has entrusted with many responsibilities

(παντὶ & ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ’ αὐτοῦ; καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν)

These two clauses mean the same thing. Jesus is using repetition for emphasis. If it would be helpful in your language, you could combine them, especially if putting both of them in your translation might be confusing for your readers. Alternate translation: [if someone entrusts many resources to a person, he will expect that person to produce much from those resources]

Support Reference: Parallelism

ULT **everyone to whom much has been given, much will be required from him**

UST The master will expect much from all servants to whom he has given much

(παντὶ & ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ’ αὐτοῦ)

If it would be helpful in your language, you could use active verbal forms to express the meaning of the two passive verbal forms here. Alternate translation: [the master will require more of everyone to whom he has given much]

Support Reference: Active or Passive

ULT **to whom much has been provided, even more will be asked of him**

UST the master will expect even more from servants whom he has entrusted with many responsibilities

(ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν)

If it would be helpful in your language, you could use active verbal forms to express the meaning of the two passive verbal forms here. Alternate translation: [the master will ask even more of the one to whom he has given much property to care for]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
having known	who did & know what his master wanted him to do

Luke 12:49

ULT	UST
I came to throw fire upon the earth, and how I wish that it were already kindled!	*I came to stir up spiritual passions in people. I wish that they were already acting on them!*

ULT I came to throw fire upon the earth
UST I came to stir up spiritual passions in people
(πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν)

Jesus is speaking of the effects of his ministry and teaching. In context, since he says contrastingly in 12:51 that he did not come to bring peace to the earth, **fire** likely represents the passionate responses to him, both favorable and unfavorable, that would lead to the divisions he describes in 12:52–53. Alternate translation: [My coming will lead to conflict among people]

Support Reference: Metaphor

ULT the earth
UST people
(τὴν γῆν)

Jesus says **the earth** to mean the people living on the earth. Alternate translation: [people]

Support Reference: Metonymy

ULT how I wish that it were already kindled
UST I wish that they were already acting on them
(τί θέλω εἰ ἤδη ἀνήφθη)

This exclamation emphasizes how much Jesus wants this to happen. Alternate translation: [I wish very much that this fire were already lit]

Support Reference: Exclamations

ULT how I wish that it were already kindled
UST I wish that they were already acting on them
(τί θέλω εἰ ἤδη ἀνήφθη)

This exclamation continues the metaphor of **fire** as conflict. Alternate translation: [how I wish that people were already taking sides]

Support Reference: Metaphor

> **ULT** **it were already kindled**
> **UST** they were already acting on them
> (ἤδη ἀνήφθη)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the fire were already burning] or [people were already taking sides]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
earth	people

Luke 12:50

ULT	UST
But I have a baptism to be baptized with, and how I am distressed until it is completed!	*Soon I must go through terrible suffering. I will continue to be distressed until I finish my suffering.*

ULT **But**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Jesus uses the word **But** to indicate that he cannot do what the previous sentence describes until after he does what this sentence describes. Alternate translation: [But first]

Support Reference: Connect — Contrast Relationship

ULT **I have a baptism to be baptized with**
UST Soon I must go through terrible suffering
(βάπτισμα & ἔχω βαπτισθῆναι)

Jesus speaks of **baptism** to describe how he must suffer. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: [I must be overwhelmed by suffering]

Support Reference: Metaphor

ULT **I have a baptism to be baptized with**
UST Soon I must go through terrible suffering
(βάπτισμα & ἔχω βαπτισθῆναι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [suffering must overwhelm me]

Support Reference: Active or Passive

ULT **how I am distressed until it is completed**
UST I will continue to be distressed until I finish my suffering
(πῶς συνέχομαι ἕως ὅτου τελεσθῇ)

This exclamation emphasizes how distressed Jesus is. Alternate translation: [I am terribly distressed and will continue to be distressed until my suffering is completed]

Support Reference: Exclamations

> ULT **how I am distressed**
> UST I will continue to be distressed
> (πῶς συνέχομαι)

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: [this suffering will continue to distress me terribly]

Support Reference: Active or Passive

> ULT **until it is completed**
> UST until I finish my suffering
> (ἕως ὅτου τελεσθῇ)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [until I have endured all of it]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
a baptism	terrible suffering
to be baptized with	go through

Luke 12:51

ULT	UST
Do you think that I came to give peace on the earth? No, I say to you, but rather division.	*You should know that I did not come so that people would live together peacefully. No, you must understand that instead, people will take sides for and against me.*

ULT **Do you think that I came to give peace on the earth**
UST You should know that I did not come so that people would live together peacefully
(δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ)

Jesus is not asking the people in the crowd to tell him what they think. He is using the question form as a teaching tool. If it would be helpful in your language, you could translate these words as a statement. Alternate translation: [Do not think that I came to bring peace on the earth.]

Support Reference: Rhetorical Question

ULT **Do you think that I came to give peace on the earth**
UST You should know that I did not come so that people would live together peacefully
(δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ)

Jesus says **the earth** to mean the people living on the earth. Alternate translation: [Do you think that I came to make peace between people]

Support Reference: Metonymy

ULT **to give peace on the earth**
UST so that people would live together peacefully
(εἰρήνην & δοῦναι ἐν τῇ γῇ)

If it would be helpful in your language, you could express the idea behind the abstract noun **peace** with an equivalent expression. Alternate translation: [to make people get along with one another]

Support Reference: Abstract Nouns

ULT **No & but rather division**
UST No & that instead, people will take sides for and against me
(οὐχί & ἀλλ’ ἢ διαμερισμόν)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: [No … I came to bring division instead]

Support Reference: Ellipsis

> **ULT** **No & but rather division**
> **UST** No & that instead, people will take sides for and against me
> (οὐχί & ἀλλ’ ἢ διαμερισμόν)

If it would be helpful in your language, you could express the idea behind the abstract noun **division** with an equivalent expression. Alternate translation: [No … my coming will cause people to oppose each other]

Support Reference: Abstract Nouns

> **ULT** **I say to you**
> **UST** you must understand
> (λέγω ὑμῖν)

Jesus uses this expression to emphasize what he is about to tell his disciples and the crowd. Alternate translation: [I want you to understand]

TRANSLATION WORDS

ULT	UST
peace	would live together peacefully
earth	people

Luke 12:52

ULT	UST
For from now on there will be five in one house divided—three against two and two against three.	*Be prepared, because this is what is going to happen. In a family of five people, some will believe in me and some will not. Three family members will join together against the other two.*

ULT **five in one house**
UST In a family of five people
(πέντε ἐν ἑνὶ οἴκῳ)

Jesus uses the term **house** to refer to people who live together in a house, that is, to a family. Alternate translation: [five members of the same family]

Support Reference: Metonymy

ULT **divided**
UST some will believe in me and some will not
(διαμεμερισμένοι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [who will take sides against one another]

Support Reference: Active or Passive

ULT **three against two and two against three**
UST Three family members & join together against the other two
(τρεῖς ἐπὶ δυσὶν, καὶ δύο ἐπὶ τρισίν)

Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. you could supply these words from what he says earlier in the sentence. Alternate translation: [three of the family members will be on one side, and the other two will be on the opposing side]

Support Reference: Ellipsis

ULT **three against two and two against three**
UST Three family members & join together against the other two
(τρεῖς ἐπὶ δυσὶν, καὶ δύο ἐπὶ τρισίν)

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: [three of the family members will be on one side, and the other two will be on the opposing side]

Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
house	family

Luke 12:53

ULT	UST
They will be divided, father against son and son against father, mother against her daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”	*Family members will conflict. A father will oppose his son, or a son will oppose his father. A mother will oppose her daughter, or a daughter will oppose her mother. A mother-in-law will oppose her daughter-in-law, or a daughter-in-law will oppose her mother-in-law.”*

ULT **They will be divided**
UST Family members will conflict
(διαμερισθήσονται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Family members will oppose one another]

Support Reference: Active or Passive

ULT **father against son and son against father**
UST A father will oppose his son, or a son will oppose his father
(πατὴρ ἐπὶ υἱῷ, καὶ υἱὸς ἐπὶ πατρί)

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases and make them a sentence of their own. Alternate translation: [Fathers and sons will oppose one another]

Support Reference: Parallelism

ULT **mother against her daughter and daughter against her mother**
UST A mother will oppose her daughter, or a daughter will oppose her mother
(μήτηρ ἐπὶ τὴν θυγατέρα, καὶ θυγάτηρ ἐπὶ τὴν μητέρα)

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases and make them a sentence of their own. Alternate translation: [Mothers and daughters will oppose one another]

Support Reference: Parallelism

> **ULT mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law**
> **UST** A mother-in-law will oppose her daughter-in-law, or a daughter-in-law will oppose her mother-in-law
> (πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθεράν)

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases and make them a sentence of their own. Alternate translation: [Mothers-in-law and daughters-in-law will oppose one another]

Support Reference: Parallelism

Luke 12:54

ULT	UST
And he was also saying to the crowds, “When you see a cloud rising in the west, immediately you say, ‘A shower is coming,’ and it happens thus.	*He also said to the crowds, “When you see a dark cloud forming in the west, you immediately say ‘It is going to rain!’ and that is what happens.*

ULT **a cloud rising**
UST a dark cloud forming
(νεφέλην ἀνατέλλουσαν)

A **cloud rising** in the west would indicate that rain was coming in Israel, because the sea was to the **west**. If rainstorms tend to come from a different direction in your region, you could use a general expression here. Alternate translation: [clouds forming in a certain direction]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you say, ‘A shower is coming**
UST you & say ‘It is going to rain
(λέγετε & ὄμβρος ἔρχεται)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you say that it is going to rain]

Support Reference: Quotes within Quotes

ULT **and it happens thus**
UST and that is what happens
(καὶ γίνεται οὕτως)

Alternate translation: [and it does rain]

Luke 12:55

ULT	UST
And when a south wind is blowing, you say, ‘There will be scorching heat,’ and it happens.	*When the wind blows from the south, you say, ‘It is going to be a very hot day!’ and you are right.*

ULT a south wind is blowing
UST the wind blows from the south
(νότον πνέοντα)

Wind coming from this direction would indicate that hot weather was coming in Israel, because the desert was to the **south**. If hot winds blow from a different direction in your region, you could use a general expression here. Alternate translation: [the wind is blowing from a certain direction]

Support Reference: Assumed Knowledge and Implicit Information

ULT you say, ‘There will be scorching heat
UST you say, ‘It is going to be a very hot day
(λέγετε & καύσων ἔσται)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you say that it is going to be very hot]

Support Reference: Quotes within Quotes

ULT and it happens
UST and you are right
(καὶ γίνεται)

Alternate translation: [and it does get hot]

Luke 12:56

ULT	UST
Hypocrites! You know how to interpret the face of the sky and of the earth, but how do you not know how to interpret this time?	*You hypocrites! By observing the clouds and the wind, you are able to discern what is happening regarding the weather. You should be able to discern what God is doing at this present time!*

ULT **Hypocrites**
UST You hypocrites
(ὑποκριταί)

The implication, which Jesus draws out in the rest of this verse, is that people who could understand the weather from signs such as wind and clouds also ought to be able to understand what God was doing through Jesus from the signs surrounding his ministry. So if they did not welcome him, it was not because they did not see or understand these signs. Rather, it was because they were pretending not to see or understand them. Alternate translation: [You are pretending not to understand!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the face**
UST By observing
(τὸ πρόσωπον)

Jesus uses the term **face** to mean “appearance.” Alternate translation: [the appearance]

Support Reference: Metaphor

ULT **but how do you not know how to interpret this time**
UST You should be able to discern what God is doing at this present time
(τὸν καιρὸν δὲ τοῦτον, πῶς οὐκ οἴδατε δοκιμάζειν)

Jesus is using the question form to rebuke the crowd. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [so you ought to be able to understand what is happening right now.]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
Hypocrites	You hypocrites
You know how	you are able
to interpret	to discern what is happening regarding the weather
of the sky	the clouds
of the earth	the wind
do you & know how	You should be able
to interpret	to discern what God is doing
time	at & time

Luke 12:57

ULT	UST
And why do you not even judge for yourselves {what is} righteous?	*Each of you ought to decide for yourselves what is right!*

ULT And why do you not even judge for yourselves {what is} righteous

UST Each of you ought to decide for yourselves what is right

(τί δὲ καὶ ἀφ’ ἑαυτῶν, οὐ κρίνετε τὸ δίκαιον)

Jesus is using the question form to rebuke the crowd. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [You ought to discern on your own what is right.]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
do you & judge	to decide
righteous	right

Luke 12:58

ULT	UST
For as you are going with your adversary to a magistrate, make an effort on the way to be released from him so that he might not drag you to the judge, and the judge hand you over to the officer, and the officer throw you into prison.	*Here is one thing you should do. You should try to settle things with someone who has accused you while you are still on the way to the court. If he forces you to go to the judge, the judge could decide that you are guilty and turn you over to the court officer. Then that officer will put you in prison.*

ULT **For as you are going with your adversary to a magistrate**
UST Here is one thing you should do & with someone who has accused you while you are still & to the court
(ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ᾽ ἄρχοντα)

Jesus is using a hypothetical situation to teach the crowd. Alternate translation: [Suppose you owed someone money, and suppose they were taking you to court to collect it]

Support Reference: Hypothetical Situations

ULT **For as you are going with your adversary to a magistrate**
UST Here is one thing you should do & with someone who has accused you while you are still & to the court
(ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ᾽ ἄρχοντα)

This hypothetical situation is also an illustration designed to help the people understand that they should be welcoming Jesus. Just as the debtor is going to be judged imminently, God is going to judge them imminently based on their responses to Jesus, and so they should make a positive response now, before it is too late. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Then Jesus gave the crowd this illustration to help them understand. “Suppose you owed someone money, and suppose he was taking you to court to collect it]

Support Reference: Parables

ULT **you are going & your & you**
UST you & you are still & you
(ὑπάγεις & σου & σε)

Even though Jesus is speaking to the crowd, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation.

Support Reference: Singular Pronouns that refer to Groups

> ULT **your adversary**
> UST someone who has accused you
> (τοῦ ἀντιδίκου σου)

In the context of this story, the term **adversary** means specifically an opponent in a legal proceeding. You could translate it with the equivalent term in your language. Alternatively, since the next verse indicates that the **adversary** is trying to collect a debt, you could describe him in a way that indicates that. Alternate translation: [your opponent] or [your creditor]

Support Reference: Translate Unknowns

> ULT **a magistrate**
> UST the court
> (ἄρχοντα)

A **magistrate** is a general term for a person in legal authority. You can translate it with the equivalent general term in your language. Alternate translation: [the official]

Support Reference: Translate Unknowns

> ULT **to be released from him**
> UST to settle things
> (ἀπηλλάχθαι ἀπ᾽ αὐτοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [to settle the matter out of court] or [to have him forgive your debt]

Support Reference: Active or Passive

> ULT **the judge**
> UST the judge
> (τὸν κριτήν)

The term **the judge** refers to the same person as the **magistrate**, but the term here is more specific and threatening. In your translation you can use the specific term in your language that describes someone with the power to deliver a verdict and pass sentence on a defendant.

Support Reference: Translate Unknowns

> ULT **to the officer**
> UST to the court officer
> (τῷ πράκτορι)

In the context of the story, the term **the officer** refers to a court official who was empowered to collect debts that a judge had ruled were owed and to put the debtor in prison if he did not pay. Your language may have a similar term that you can use. Alternate translation: [the bailiff]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
adversary	someone who has accused
a magistrate	the court
judge	judge
judge	judge

Luke 12:59

ULT	UST
I say to you, you will certainly not come out from there until you have paid the very last lepton.”	*I tell you that if you go to prison, you will never get out of there until you are able to pay every bit of what the judge says you owe.”*

ULT **I say to you**
UST I tell you
(λέγω σοι)

Jesus uses this expression to emphasize what he is about to tell his disciples and the crowd. If you translated the previous verse as a hypothetical condition, you could translate this expression as an introduction to the result of that condition. Alternate translation: [If that happens, then]

Support Reference: Hypothetical Situations

ULT **I say to you**
UST I tell you
(λέγω σοι)

Even though Jesus is speaking directly to the crowd, he is still addressing an individual situation, so **you** is singular here and in the rest of this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **you** in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **the very last lepton**
UST every bit of what the judge says you owe
(καὶ τὸ ἔσχατον λεπτὸν)

A **lepton** was the smallest and least valuable coin in circulation in this place and time. It was equivalent to about a tenth of an hour’s wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of the least valuable coin in your culture, or a general expression. Alternate translation: [the very last penny] or [every bit of money that your creditor demands]

Support Reference: Biblical Money

Luke 13

Luke 13 Introduction

Luke 13 Chapter Introduction

Structure and Formatting

1. Jesus teaches with parables (13:1–30)
2. Jesus speaks about Herod and Jerusalem (13:31–35)

Translation Issues in This Chapter

Unknown events

The people and Jesus speak about two events that they knew about, but about which no one today knows anything except what Luke has written. These events are Pilate executing some Galileans in the temple, 13:1–2, and 18 people being killed when a tower collapsed in Jerusalem, 13:4. In your translation, you should tell your readers no more than what Luke tells about what happened. Your translation should tell only what Luke tells.

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus speaks a paradox in this chapter: “Those who are least important will be first, and those who are most important will be last” (Luke 13:30)

Luke 13:1

ULT	UST
And some were present at that time reporting to him about the Galileans whose blood Pilate had mixed with their sacrifices.	*At that time, some people who were there in the crowd told Jesus about what had recently happened to some Galileans. Pilate, the Roman governor, had ordered soldiers to kill the Galileans while they were offering sacrifices in the temple in Jerusalem.*

ULT **And**
UST QUOTE_NOT_FOUND: δέ
(δέ)

Luke uses the word **And** to introduce background information that will help readers understand what Jesus teaches next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **some were present at that time reporting to him**
UST At that time, some people who were there in the crowd told Jesus
(παρῆσαν & τινες ἐν αὐτῷ τῷ καιρῷ, ἀπαγγέλλοντες αὐτῷ)

Luke uses this phrase to introduce new characters into the story. Alternate translation: [there were some people present at that time who were telling him]

Support Reference: Introduction of New and Old Participants

ULT **some were present at that time**
UST At that time, some people who were there in the crowd
(παρῆσαν & τινες ἐν αὐτῷ τῷ καιρῷ)

This implicitly means while Jesus was still teaching the crowds, as Luke said he was doing in 11:54. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [while he was still teaching the crowds, some of them were]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **whose blood Pilate had mixed with their sacrifices**
> UST Pilate, the Roman governor, had ordered soldiers to kill the Galileans while they were offering sacrifices in the temple in Jerusalem
> (ὧν τὸ αἷμα Πειλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν)

Luke is speaking about this event to indicate that the **blood** of the Galileans was shed at the same time as the blood of their animal **sacrifices**. Alternate translation: [whom Pilate had killed while they were offering sacrifices at the temple]

Support Reference: Metaphor

> ULT **whose blood Pilate had mixed with their sacrifices**
> UST Pilate, the Roman governor, had ordered soldiers to kill the Galileans while they were offering sacrifices in the temple in Jerusalem
> (ὧν τὸ αἷμα Πειλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν)

Luke uses the term **blood** to refer to the death of these Galileans. Alternate translation: [whom Pilate had killed while they were offering sacrifices at the temple]

Support Reference: Metonymy

> ULT **whose blood Pilate had mixed with their sacrifices**
> UST Pilate, the Roman governor, had ordered soldiers to kill the Galileans while they were offering sacrifices in the temple in Jerusalem
> (ὧν τὸ αἷμα Πειλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν)

Pilate likely did not kill these Galileans personally. Rather, he ordered his soldiers to kill them. Alternate translation: [whom Pilate's soldiers had killed as they were offering sacrifices at the temple] or [whom Pilate had ordered his soldiers to kill as they were offering sacrifices at the temple]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
time	time
reporting	told
Galileans	some Galileans
Pilate	Pilate, the Roman governor
sacrifices	while & were offering sacrifices in the temple in Jerusalem

Luke 13:2

ULT	UST
And answering, he said to them, “Do you think that these Galileans were more sinful than all the Galileans because they suffered this?	*Jesus replied to them, “Do you think that this happened to those people from Galilee because they were more sinful than all the other Galileans?*

ULT answering, he said to them
UST Jesus replied to them
(ἀποκριθεὶς εἶπεν αὐτοῖς)

Together the two words **answering** and **said** mean that Jesus responded to what the people in the crowd told him. Alternate translation: [Jesus responded to them]

Support Reference: Hendiadys

ULT Do you think that these Galileans were more sinful than all the Galileans because they suffered this
UST Do you think that this happened to those people from Galilee because they were more sinful than all the other Galileans
(δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι, ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν)

Jesus is using the question form to teach these people and the whole crowd. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [Do not think that these Galileans were more sinful than all the Galileans because they suffered this!]

Support Reference: Rhetorical Question

ULT more sinful than all the Galileans
UST more sinful than all the other Galileans
(ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους)

Alternate translation: [more sinful than all the other Galileans] or [the most sinful of all Galileans]

ULT they suffered this
UST this happened to
(ταῦτα πεπόνθασιν)

Alternate translation: [this happened to them]

TRANSLATION WORDS

ULT	UST
Galileans	people from Galilee
sinful	more sinful
Galileans	other Galileans
they suffered	happened to

Luke 13:3

ULT	UST
No, I say to you. But if you do not repent, you will all perish in the same way.	*I assure you, that was not the reason! Instead, God will similarly punish all of you if you do not turn from your sinful behavior.*

ULT No, I say to you
UST I assure you, that was not the reason
(οὐχί, λέγω ὑμῖν)

Jesus uses this expression to emphasize what he is about to tell these people and the crowd. Alternate translation: [That is certainly not the case]

ULT you will all perish in the same way
UST God will similarly punish all of you
(πάντες ὁμοίως ἀπολεῖσθε)

This statement seems to be similar to the one that Jesus makes in 19:41–44, in which he says that if the Jewish people reject him and instead follow violent false messiahs, this will bring them into conflict with the Romans and they will be destroyed. That seems to be the implicit meaning here as well, and you could express that in your translation. Alternate translation: [you too will be destroyed by the Romans]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
you do & repent	you do & turn from your sinful behavior
you will & perish	God will & punish

Luke 13:4

ULT	UST
Or those 18 on whom the tower fell in Siloam and killed them: Do you think that they were worse debtors than all the men residing in Jerusalem?	*Or what about those 18 people who died when the tower in {the neighborhood of} Siloam fell on them? Do you think that this happened to them because they were worse sinners than everyone else in Jerusalem?*

ULT Or those
UST Or what about those
(ἢ ἐκεῖνοι)

Jesus is giving a second example of people who suffered. Alternate translation: [Also consider those]

ULT those 18
UST those 18 people
(ἐκεῖνοι οἱ δεκαοκτὼ)

Jesus is using the adjective **18** (eighteen) as a noun in order to indicate a certain group of people. Alternate translation: [those 18 people]

Support Reference: Nominal Adjectives

ULT Siloam
UST the neighborhood of} Siloam
(τῷ Σιλωὰμ)

Siloam is the name of an area in Jerusalem.

Support Reference: How to Translate Names

ULT Do you think that they were worse debtors than all the men residing in Jerusalem
UST Do you think that this happened to them because they were worse sinners than everyone else in Jerusalem
(δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμ)

Jesus is using the question form to teach these the crowd. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [Do not think that they were worse debtors than all the men residing in Jerusalem!]

Support Reference: Rhetorical Question

> ULT **debtors**
> UST sinners
> (ὀφειλέται)

This is a figurative way of describing someone as a sinner. Alternate translation: [sinners]

Support Reference: Metaphor

> ULT **men**
> UST everyone else
> (ἀνθρώπους)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
tower	tower
in Jerusalem	in Jerusalem

Luke 13:5

ULT	UST
No, I say to you. But if you do not repent, you will all likewise perish.”	*I assure you, that was not the reason! But instead, you need to realize that God will similarly punish all of you if you do not turn from your sinful behavior!”*

ULT No, I say to you
UST I assure you, that was not the reason
(οὐχί, λέγω ὑμῖν)

Jesus uses this expression to emphasize what he is about to tell these people and the crowd. Alternate translation: [That is certainly not the case]

ULT you will all likewise perish
UST God will similarly punish all of you
(πάντες ὡσαύτως ἀπολεῖσθε)

See how you translated the similar statement in 13:3. In this case, the people whom Jesus is using as an example were not destroyed by the Romans, so the comparison does not include that detail. Alternate translation: [you too will be destroyed]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
you do & repent	you do & turn from your sinful behavior
you will & perish	God will & punish

Luke 13:6

ULT	UST
Then he spoke this parable: “Someone had a fig tree planted in his vineyard, and he came seeking fruit on it, but did not find any.	*Then Jesus told them this story: “A man planted a fig tree in his garden. {Each year} he came to pick the figs, but there were {always} none on it.*

ULT **Then he spoke this parable**
UST Then Jesus told them this story
(ἔλεγεν δὲ ταύτην τὴν παραβολήν)

Jesus now gives a brief illustration to help the crowd understand what he has been saying. Alternate translation: [Then he told them this story to help them understand what he had been saying]

Support Reference: Parables

ULT **Someone had a fig tree planted in his vineyard**
UST A man planted a fig tree in his garden
(συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ)

This introduces a character in the parable. Alternate translation: [There was a man who owned a vineyard in which a fig tree had been planted]

Support Reference: Introduction of New and Old Participants

ULT **Someone had a fig tree planted**
UST A man planted a fig tree
(συκῆν εἶχέν τις πεφυτευμένην)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [Someone had planted a fig tree]

Support Reference: Active or Passive

ULT **a fig tree**
UST a fig tree
(συκῆν)

A **fig tree** is a type of fruit tree that is common in the land of Israel. If your readers would not know what a fig tree is, you could use a general expression. Alternate translation: [a fruit tree]

Support Reference: Translate Unknowns

> **ULT he came seeking fruit on it, but did not find any**
> **UST** Each year} he came to pick the figs, but there were {always} none on it
> (ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὗρεν)

This is background information that helps listeners understand what happens next in the story. Alternate translation: [he went to see if there were any figs on the tree, but there were none]

Support Reference: Background Information

> **ULT he came seeking fruit on it**
> **UST** Each year} he came to pick the figs & on it
> (ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ)

Here your language might use a form of “go” rather than a form of “come.” Alternate translation: [he went to see if there were any figs on the tree]

Support Reference: Go and Come

TRANSLATION WORDS

ULT	UST
parable	story
a fig tree	a fig tree
vineyard	garden
seeking	to pick
fruit	the figs

Luke 13:7

ULT	UST
And he said to the gardener, ‘Behold, for three years I have come seeking fruit on this fig tree and have not found any. Cut it down. For what {reason} is it even idling the ground?’	*Then he said to the gardener, ‘Look at this tree! I have been looking for fruit on it every year for the past three years, but there have been no figs. Cut it down! It is just using up the nutrients in the soil for nothing!’*

ULT **he said to the gardener, ‘Behold, for three years I have come seeking fruit on this fig tree and have not found any. Cut it down. For what {reason} is it even idling the ground**
UST he said to the gardener, ‘Look at this tree! I have been looking for fruit on it every year for the past three years, but there have been no figs. Cut it down! It is just using up the nutrients in the soil for nothing
(εἶπεν & πρὸς τὸν ἀμπελουργόν, ἰδοὺ, τρία ἔτη ἀφ’ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω. ἔκκοψον αὐτήν, ἵνα τί καὶ τὴν γῆν καταργεῖ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he told the gardener to pay attention, that he had been coming for three years to look for fruit on the fig tree, but he had not found any, and so the gardener should cut the tree down because it was keeping the ground from being productive.]

Support Reference: Quotes within Quotes

ULT **Behold**
UST Look at this tree
(ἰδοὺ)

The man uses the term **behold** to get the gardener to pay attention to what he is about to say. Alternate translation: [Pay attention]

Support Reference: Metaphor

ULT **For what {reason} is it even idling the ground**
UST It is just using up the nutrients in the soil for nothing
(ἵνα τί καὶ τὴν γῆν καταργεῖ)

The man uses the question form to emphasize that the tree is useless and that the gardener should cut it down. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [Do not let it keep the ground from being productive any longer.]

Support Reference: Rhetorical Question

> **ULT is it even idling the ground**
> **UST** It is just using up the nutrients in the soil for nothing
> (καὶ τὴν γῆν καταργεῖ)

The man speaks of the tree as if it were keeping the ground from working, since the ground would be productive if a different tree that actually was bearing fruit were in its place. Alternate translation: [is it even keeping the ground from being productive]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
years	every year for the past three years
seeking	I have been looking for
fruit	fruit
fig tree	it
is it & idling	using up & for nothing

Luke 13:8

ULT	UST
But answering, he says to him, ‘Master, leave it this year also, until I dig around it and put on manure.	*But the gardener replied, ‘Sir, leave it here for another year. I will dig around it and fertilize it.*

ULT **But answering, he says to him**
UST But the gardener replied
(ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ)

To call attention to a development in the story, Jesus uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: [But he responded]

Support Reference: Irregular Use of Tenses

ULT **answering, he says**
UST the gardener replied
(ὁ & ἀποκριθεὶς λέγει)

Together the terms **answering** and **says** mean that the gardener responded to what his master told him to do. Alternate translation: [he responded]

Support Reference: Hendiadys

ULT **leave it this year also**
UST leave it here for another year
(ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος)

Alternate translation: [wait one more year before cutting down the tree]

ULT **put on manure**
UST fertilize it
(βάλω κόπρια)

The word **manure** means animal dung. In some places people mix it into the ground to make the soil more fertile for plants and trees. If your readers would not be familiar with this practice, you could explain it, or you could use a general expression. Alternate translation: [mix animal dung into the soil to enrich it] or [fertilize it]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
Master	Sir
year	year

Luke 13:9

ULT	UST
If it indeed bears fruit in the coming one ... but if not, you will cut it down!'"	*If it has figs on it next year, we can allow it to keep growing! But if it does not bear any fruit by then, you can cut it down.'"*

ULT If it indeed bears fruit in the coming one
UST If it has figs on it next year, we can allow it to keep growing & by then
(κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον)

The gardener does not specify what he thinks the master should do with the tree if it does bear fruit, but you can supply that information from the context. Alternate translation: [If the tree has figs on it next year, then you can allow it to keep growing]

Support Reference: Ellipsis

ULT you will cut it down
UST you can cut it down
(ἐκκόψεις αὐτήν)

The servant is using a statement to make a suggestion. He is not giving a command in the form of a future statement, as some languages allow speakers to do. Alternate translation: [you can have me cut it down for you]

Support Reference: Statements — Other Uses

TRANSLATION WORDS

ULT	UST
it & bears	it has & on it
fruit	figs

Luke 13:10

ULT	UST
And he was teaching in one of the synagogues on the Sabbaths,	*On one Jewish day of rest, Jesus was teaching people in one of the synagogues.*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **on the Sabbaths**
UST On one Jewish day of rest
(ἐν τοῖς Σάββασιν)

Your language might use an indefinite article rather than the definite article here, since Luke does not specify which particular Sabbath day this was. Alternate translation: [on a Sabbath day]

TRANSLATION WORDS

ULT	UST
of the synagogues	of the synagogues
Sabbaths	one Jewish day of rest

Luke 13:11

ULT	UST
and behold, a woman having a spirit of weakness for 18 years, and she was bent over and was not able to straighten up to the complete.	*There was a woman there whom an evil spirit had crippled for 18 years. She was always bent over. She could not stand up straight.*

ULT behold
UST There was & there
(ἰδοὺ)

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT a woman
UST a woman
(γυνὴ)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a woman there]

Support Reference: Introduction of New and Old Participants

ULT having a spirit of weakness
UST whom an evil spirit had crippled
(πνεῦμα ἔχουσα ἀσθενείας)

Alternate translation: [whom an evil spirit had been making weak]

ULT to the complete
UST straight
(εἰς τὸ παντελές)

Luke is using the adjective **complete** as a noun in order to indicate the woman's full height. Alternate translation: [to her complete height] or [completely]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
a spirit	an evil spirit
for & years	for & years

Luke 13:12

ULT	UST
And having seen her, Jesus called her over and said to her, “Woman, you are released from your weakness.”	*When Jesus saw her, he called her over to him. He said to her, “Woman, I have healed you of this illness!”*

ULT **Woman**
UST Woman
(γύναι)

Unlike the term **man** in 12:14, in this context Jesus uses the term **Woman** gently and compassionately. Alternate translation: [My dear woman]

Support Reference: Idiom

ULT **you are released from your weakness**
UST I have healed you of this illness
(ἀπολέλυσαι τῆς ἀσθενείας σου)

By saying this, Jesus healed the woman. You could express this in your translation with a statement that shows that Jesus was causing this to happen. Alternate translation: [I now set you free from your weakness]

Support Reference: Statements — Other Uses

ULT **Woman, you are released from your weakness**
UST Woman, I have healed you of this illness
(γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [I now set you free from your weakness]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
called her over	he called her over to him

Luke 13:13

ULT	UST
And he placed his hands on her, and immediately she was straightened up, and she glorified God.	*He put his hands on her. Immediately she stood up straight and began praising God!*

ULT she was straightened up
UST she stood up straight
(ἀνωρθώθη)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [she stood up straight]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
she glorified	began praising
God	God

Luke 13:14

ULT	UST
But answering, the synagogue ruler, being indignant because Jesus had healed on the Sabbath, said to the crowd, “There are six days on which it is necessary to work. Therefore come {and} be healed on them, and not on the day of the Sabbath.”	*But the leader of the synagogue was angry because Jesus had healed her on the Jewish rest day. So he said to the people, “There are six days each week on which our laws permit people to work. If you need healing, those are the days to come to the synagogue for someone to heal you. Do not come on our day of rest!”*

ULT **But answering, the synagogue ruler, being indignant because Jesus had healed on the Sabbath, said**
UST But the leader of the synagogue was angry because Jesus had healed her on the Jewish rest day. So he said
(ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ Σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν)

Together the two words **answering** and **said** mean that the synagogue leader spoke in response to the healing he had just witnessed. Alternate translation: [the synagogue ruler, being indignant because Jesus had healed on the Sabbath, responded]

Support Reference: Hendiadys

ULT **There are six days on which it is necessary to work**
UST There are six days each week on which our laws permit people to work
(ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι)

Alternate translation: [You must only do work on the first six days of the week]

ULT **come {and} be healed on them**
UST those are the days to come to the synagogue for someone to heal you
(ἐν αὐταῖς & ἐρχόμενοι θεραπεύεσθε)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [come and have Jesus heal you on those days]

Support Reference: Active or Passive

> **ULT** **on the day of the Sabbath**
> **UST** on our day of rest
> (τῇ ἡμέρᾳ τοῦ Σαββάτου)

Your language might use an indefinite article rather than the definite article here, since the synagogue ruler is not speaking of a specific Sabbath. Alternate translation: [on a Sabbath day]

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
on the Sabbath	on the Jewish rest day
days	days each week
to work	to work
on the day	on & day
of & Sabbath	our & of rest

Luke 13:15

ULT	UST
But the Lord answered him and said, “Hypocrites! Does not each of you on the Sabbath untie his ox or donkey from the stall and lead it away to drink?	*Then Jesus replied to him, “You and your fellow religious leaders are hypocrites! Each of you {also works on the day of rest sometimes! For example, you} untie your ox or donkey to lead it from the stall to a place where it can drink water.*

ULT **the Lord**
UST Jesus
(ὁ Κύριος)

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

ULT **answered him and said**
UST replied to him
(ἀπεκρίθη & αὐτῷ & καὶ εἶπεν)

Together the two words **answered** and **said** mean that Jesus responded to the synagogue ruler. Alternate translation: [responded to the synagogue ruler]

Support Reference: Hendiadys

ULT **Hypocrites**
UST You and your fellow religious leaders are hypocrites & also works & sometimes
(ὑποκριταί)

Jesus is speaking directly to the synagogue ruler, but the plural form indicates that he is including other religious leaders as well. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [You and your fellow religious leaders are hypocrites]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Does not each of you on the Sabbath untie his ox or donkey from the stall and lead it away to drink**
UST Each of you & on the day of rest & For example, you} untie your ox or donkey to lead it from the stall to a place where it can drink water
(ἕκαστος ὑμῶν τῷ Σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ, ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει)

Jesus is using the question form as a teaching tool. He is not asking his listeners to tell him whether they would do this. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [On the Sabbath, each one of you unties his ox or donkey from the stall and leads it away to drink.]

Support Reference: Rhetorical Question

ULT **his ox or donkey**
UST your ox or donkey
(τὸν βοῦν αὐτοῦ, ἢ τὸν ὄνον)

These are domesticated animals. If your readers would not be familiar with what an **ox** or a **donkey** is, you could use a general expression. Alternate translation: [his farm animals]

Support Reference: Translate Unknowns

ULT **on the Sabbath**
UST on the day of rest
(τῷ Σαββάτῳ)

Here your language might use an indefinite article rather than the definite article, since Jesus is not speaking of a specific Sabbath. Alternate translation: [even on a Sabbath day]

TRANSLATION WORDS

ULT	UST
Lord	Jesus
Hypocrites	You and your fellow religious leaders are hypocrites & also works & sometimes
on the Sabbath	on the day of rest
ox	ox
donkey	donkey

Luke 13:16

ULT	UST
But this one, being a daughter of Abraham, whom Satan bound, behold, for 18 years, ought she not to have been released from this bond on the day of the Sabbath?”	*This woman is a Jew, descended from Abraham! But Satan has kept her crippled for 18 years, as though he had tied her up! Certainly you would agree that it is right that I free her from this disabling disease, even if I do it on a day of rest!”*

ULT **a daughter of Abraham**
UST a Jew, descended from Abraham
(θυγατέρα Ἀβραὰμ)

Jesus is using the word **daughter** to mean “descendant.” Alternate translation: [a descendant of Abraham]

Support Reference: Metaphor

ULT **whom Satan bound**
UST But Satan has kept her crippled & as though he had tied her up
(ἣν ἔδησεν ὁ Σατανᾶς)

Jesus speaks of the evil spirit causing the crippling disease as if Satan had tied the woman up. Alternate translation: [whom Satan kept crippled by this illness]

Support Reference: Metaphor

ULT **Satan**
UST But Satan
(ὁ Σατανᾶς)

Jesus calls the evil spirit **Satan** by association with the leader of the evil spirits. Alternate translation: [this evil spirit]

Support Reference: Metonymy

ULT **behold, for 18 years**
UST for 18 years
(ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη)

Jesus uses the term **behold** to emphasize the fact that eighteen years was a very long time for the woman to suffer. Your language may have its own way of emphasizing this. Alternate translation: [for eighteen long years]

Support Reference: Metaphor

ULT ought she not to have been released from this bond on the day of the Sabbath

UST Certainly you would agree that it is right that I free her from this disabling disease, even if I do it on a day of rest
(οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ Σαββάτου)

Jesus is using the question form to challenge the synagogue ruler's assertion that people should not come for healing on the Sabbath. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [it is right to free her from this bond on the day of the Sabbath!]

Support Reference: Rhetorical Question

ULT from this bond

UST from this disabling disease
(ἀπὸ τοῦ δεσμοῦ τούτου)

Jesus speaks again about the woman's disease as if it had kept her tied up. Alternate translation: [from this crippling illness]

Support Reference: Metaphor

ULT on the day of the Sabbath

UST even if I do it on a day of rest
(τῇ ἡμέρᾳ τοῦ Σαββάτου)

Here your language might use an indefinite article rather than the definite article, since Jesus is not speaking of a specific Sabbath. Alternate translation: [on a Sabbath day]

TRANSLATION WORDS

ULT	UST
of Abraham	a Jew, descended from Abraham
Satan	But Satan
bound	has kept & crippled & as though he had tied her up
for & years	years
bond	disabling disease
on the day	even if I do it on a day
of the Sabbath	of rest

Luke 13:17

ULT	UST
And {as} he was saying these things, all the ones opposing him were put to shame, but the whole crowd was rejoicing at all the glorious things being done by him.	*After he said that, his enemies were ashamed of themselves. But all the other people were happy about all the wonderful things he was doing.*

ULT **were put to shame**
UST were ashamed of themselves
(κατῃσχύνοντο)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [felt ashamed]

Support Reference: Active or Passive

ULT **the glorious things being done by him**
UST the wonderful things he was doing
(τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ᾽ αὐτοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the glorious things Jesus was doing]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
were put to shame	were ashamed of themselves
was rejoicing	were happy
glorious things	wonderful

Luke 13:18

ULT	UST
Then he said, “What is the kingdom of God like, and to what will I compare it?	*Then he said, “I want to explain what it is like when God rules as king. I will give you a picture to help you understand.*

> ULT **What is the kingdom of God like, and to what will I compare it**
> UST I want to explain what it is like when God rules as king. I will give you a picture to help you understand
> (τίνι ὁμοία ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν)

These two questions mean basically the same thing. Jesus uses the repetition to catch the attention of his audience. If it would be helpful in your language, you could combine the questions, especially if it might be confusing for your readers if you put both of them in. Alternate translation: [What example can I use to show you what the kingdom of God is like]

Support Reference: Parallelism

> ULT **What is the kingdom of God like, and to what will I compare it**
> UST I want to explain what it is like when God rules as king. I will give you a picture to help you understand
> (τίνι ὁμοία ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν)

Jesus is using the question form as teaching tool. If it would be helpful in your language, you could translate his words as a statement. It may be helpful to make this two sentences. Alternate translation: [I want to tell you what the kingdom of God is like. I am going to compare it with something.]

Support Reference: Rhetorical Question

> ULT **What is the kingdom of God like**
> UST I want to explain what it is like when God rules as king
> (τίνι ὁμοία ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [What is it like when God rules]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
kingdom of God	when God rules as king

Luke 13:19

ULT	UST
It is like a mustard seed that a man took {and} threw into his garden, and it grew and became a tree, and the birds of the sky nested in its branches.”	*It is like a tiny mustard seed that a man planted in his field. It grew until it became big, like a tree. It was so big that birds built nests in its branches.”*

ULT **It is like a mustard seed**
UST It is like a tiny mustard seed
(ὁμοία ἐστὶν κόκκῳ σινάπεως)

This is a simile or comparison. Alternate translation: [The kingdom of God is like a mustard seed]

Support Reference: Simile

ULT **It is like a mustard seed**
UST It is like a tiny mustard seed
(ὁμοία ἐστὶν κόκκῳ σινάπεως)

This comparison is also a parable, a brief illustration designed to help the people understand what Jesus is teaching. If it would be helpful to your readers, you could state that explicitly in your translation. Alternate translation: [Then Jesus gave the people in the synagogue this illustration to help them understand. “The kingdom of God is like a mustard seed]

Support Reference: Parables

ULT **a mustard seed**
UST a tiny mustard seed
(κόκκῳ σινάπεως)

A **mustard seed** is a very small seed that grows into a large plant. If your readers would not be familiar with it, in your translation you could use the name of another seed like it, or you could use a general phrase. Alternate translation: [a very small seed]

Support Reference: Translate Unknowns

ULT **a man**
UST a man
(ἄνθρωπος)

This could: (1) be a generic sense that includes all people. Alternate translation: [a person]; (2) refers to a man and a woman in paired examples to offer a comprehensive teaching about the kingdom of God, since Jesus speaks in his next illustration of a **woman** doing something. In that case, it would be appropriate to say **a man** here.

Support Reference: When Masculine Words Include Women

ULT **and} threw into his garden**
UST planted in his field
(ἔβαλεν εἰς κῆπον ἑαυτοῦ)

In this culture, people planted some kinds of seeds by throwing them so that they scattered in a garden. Jesus assumes that his listeners will know this. Alternate translation: [and planted in his garden]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the birds of the sky nested in its branches**
UST birds built nests in its branches
(τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. However, you could also use an action clause to keep the sense of “sky.” Alternate translation: [birds built their nests in its branches] or [birds flew down and made nests in its branches]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

TRANSLATION WORDS

ULT	UST
a & seed	a tiny & seed
of the sky	birds

Luke 13:20

ULT	UST
And again he said, “To what will I compare the kingdom of God?	*Then again he said, “I will tell you in another (way what) it is like when God rules.*

ULT **To what will I compare the kingdom of God**
UST I will tell you in another (way what) it is like when God rules
(τίνι ὁμοιώσω τὴν Βασιλείαν τοῦ Θεοῦ)

Jesus once again uses a question as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [I am going to compare the kingdom of God to something else.]

Support Reference: Rhetorical Question

ULT **To what will I compare the kingdom of God**
UST I will tell you in another (way what) it is like when God rules
(τίνι ὁμοιώσω τὴν Βασιλείαν τοῦ Θεοῦ)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [I am going to use another comparison to show you what is it like when God rules.]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
kingdom of God	when God rules

Luke 13:21

ULT	UST
It is like yeast that a woman, having taken, mixed with three seahs of flour until it was all leavened.”	*It is like a little bit of yeast that a woman mixed with about 25 kilograms of flour. That small amount of yeast made the whole batch of dough swell up.”*

ULT **It is like yeast**
UST It is like a little bit of yeast
(ὁμοία ἐστὶν ζύμῃ)

This is a simile or comparison. Alternate translation: [The kingdom of God is like yeast]

Support Reference: Simile

ULT **It is like yeast**
UST It is like a little bit of yeast
(ὁμοία ἐστὶν ζύμῃ)

This comparison is also a parable, a brief illustration designed to help the crowds understand what Jesus is teaching. If it would be helpful to your readers, you could state that explicitly in your translation. Alternate translation: [Then Jesus gave them this further illustration to help them understand. “The kingdom of God is like yeast]

Support Reference: Parables

ULT **yeast**
UST a little bit of yeast
(ζύμῃ)

See how you translated **yeast** in 12:1. Alternate translation: [leaven]

Support Reference: Translate Unknowns

ULT **yeast**
UST a little bit of yeast
(ζύμῃ)

Jesus assumes that his listeners will know that only a little bit of **yeast** is needed to make a lot of dough rise. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [a little bit of yeast]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **three seahs of flour**
> UST about 25 kilograms of flour
> (ἀλεύρου σάτα τρία)

The term **seahs** is the plural of “seah,” a dry measure equivalent to nearly eight liters or two gallons. You can express this quantity in terms of a measure that your culture uses, or you can use a general expression. Alternate translation: [a large amount of flour]

Support Reference: Translate Unknowns

> ULT **was all leavened**
> UST That small amount of yeast made the whole batch of dough swell up
> (ἐζυμώθη ὅλον)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the yeast caused all of it to rise]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
yeast	a little bit of yeast
was & leavened	That small amount of yeast made & swell up

Luke 13:22

ULT	UST
And he was traveling through cities and villages, teaching and making his journey toward Jerusalem.	*Jesus continued traveling toward Jerusalem. He stopped in all the towns and villages along the way and taught the people.*

ULT And he was traveling through cities and villages
UST Jesus continued traveling & He stopped in & the towns and villages
(καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας)

Luke provides this background information to help readers understand what happens next. Alternate translation: [Now he was traveling through cities and villages]

Support Reference: Connect — Background Information

TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem

Luke 13:23

ULT	UST
And someone said to him, “Lord, if the ones being saved {are} few?” And he said to them,	*Someone asked him, “Lord, will God only save a few people?” Jesus replied so that everyone there could hear,*

ULT someone said to him
UST Someone asked him
(εἶπεν & τις αὐτῷ)

Luke uses this phrase to introduce a new character into the story. Alternate translation: [someone in one of those places asked him]

Support Reference: Introduction of New and Old Participants

ULT if the ones being saved {are} few
UST will God only save a few people
(εἰ ὀλίγοι οἱ σῳζόμενοι)

This was an idiomatic way of asking a question. Alternate translation: [is God going to save only a few people?]

Support Reference: Idiom

ULT if the ones being saved {are} few
UST will God only save a few people
(εἰ ὀλίγοι οἱ σῳζόμενοι)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [is God going to save only a few people?]

Support Reference: Active or Passive

ULT he said to them
UST Jesus replied so that everyone there could hear
(ὁ & εἶπεν πρὸς αὐτούς)

The implication is that a crowd had gathered to meet Jesus as he went through this place on his journey, and that the questioner was one person in the crowd. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Jesus replied to this person and to the whole crowd that was there]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Lord	Lord
being saved	will God only save

Luke 13:24

ULT	UST
“Struggle to enter through the narrow door, because many, I say to you, will seek to enter, but will not be able.	*“You need to try hard to enter, because it is very difficult. I tell you that many people will try to get in, but they will not be able to.*

ULT Struggle to enter through the narrow door
UST You need to try hard to enter, because it is very difficult
(ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας)

Jesus is speaking about God’s kingdom as if people had to go through a small doorway with great difficulty to enter it. Alternate translation: [Work hard to overcome every difficulty that would keep you from entering God’s kingdom]

Support Reference: Metaphor

ULT I say to you
UST I tell you
(λέγω ὑμῖν)

Jesus says this to emphasize what he is telling the crowd. Alternate translation: [you must understand]

ULT I say to you
UST I tell you
(λέγω ὑμῖν)

Even though Jesus is answering an individual’s question, he is talking to the whole crowd, so the word **you** is plural. The implied **you** in the command to **struggle** earlier in this verse is also plural.

Support Reference: Forms of You

ULT many & will seek to enter, but will not be able
UST many people will try & get in, but they will not be able to
(πολλοί & ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν)

The implication is that they will not be able to enter because it is so difficult. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [many of the people who try to enter the kingdom of God … will not be able to, because it is so difficult]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
will seek	will try

Luke 13:25

ULT	UST
After the master of the house gets up and closes the door, then you will begin to stand outside and to knock on the door, saying, ‘Lord, open for us.’ But he will answer {and} say to you, ‘I do not know you, where you are from.’	*After the owner of the house gets up and locks the door, you will stand outside and you will knock on the door. And you will beg the owner and say to him, ‘Lord, open the door for us!’ But he will reply, ‘No, I will not open it, because I do not know you, and I do not know where you are from!’*

ULT **After the master of the house gets up and closes the door**
UST After the owner of the house gets up and locks the door
(ἀφ’ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν)

Jesus extends the metaphor of the **door** by speaking of God at the time of final judgment as if God were the owner of a house and the people he is addressing were outside the house trying to get in. Alternate translation: [After God has admitted everyone who is going to enter his kingdom and is not letting anyone else in]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **you will begin & to you & you**
UST you will & he will reply & you
(ἄρξησθε & ὑμῖν & ὑμᾶς)

Even though Jesus is answering an individual’s question, he is talking to the whole crowd, so the word **you** is plural in all of these cases.

Support Reference: Forms of You

ULT **to knock on the door, saying, ‘Lord, open for us**
UST you will knock on the door. And you will beg the owner and say to him, ‘Lord, open the door for us
(κρούειν τὴν θύραν λέγοντες, κύριε, ἄνοιξον ἡμῖν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [knock on the door and ask the Lord to open it for you]

Support Reference: Quotes within Quotes

ULT **to knock on the door**
UST you will knock on the door
(κρούειν τὴν θύραν)

See how you translated the word “knock” in 11:9. Alternate translation: [call out] or [cough] or [clap]

Support Reference: Translate Unknowns

ULT **for us**
UST for us
(ἡμῖν)

The people knocking on the door mean themselves but not the owner of the house, so if your language distinguishes between exclusive and inclusive **us**, use the exclusive form here.

Support Reference: Exclusive and Inclusive ‘We’

ULT **he will answer {and} say**
UST he will reply
(ἀποκριθεὶς ἐρεῖ)

Together the two words **answer** and **say** mean that the owner of the house will respond to the people who are knocking on the door. Alternate translation: [he will respond]

Support Reference: Hendiadys

ULT **he will answer {and} say to you, ‘I do not know you, where you are from**
UST he will reply, ‘No, I will not open it, because I do not know you, and I do not know where you are from
(ἀποκριθεὶς ἐρεῖ ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he will respond that he does not know you or where you are from]

Support Reference: Quotes within Quotes

ULT **I do not know you, where you are from**
UST No, I will not open it, because I do not know you, and I do not know where you are from
(οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ)

The owner is speaking in an abbreviated way. If it would be helpful to your readers, you could draw on the first phrase to supply the words that are missing from the second phrase, as UST does. Alternate translation: [I do not know you, and I do not know where you are from]

Support Reference: Ellipsis

> ULT **I do not know you, where you are from**
> UST No, I will not open it, because I do not know you, and I do not know where you are from
> (οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ)

The owner is also using repetition for emphasis. If this would not be clear in your language and your readers might wonder why he was saying the same thing twice, you could translate this with a single phrase that expresses the basic meaning. Alternate translation: [I do not know who you are]

Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
master of the house	owner of the house
Lord	Lord
I do & know	I do & know

Luke 13:26

ULT	UST
Then you will begin to say, ‘We ate and drank before you, and you taught in our streets.’	*Then you will say, ‘{You must have forgotten that} we ate meals with you, and you taught us in the streets of our towns!’*

ULT **you will begin to say, ‘We ate and drank before you, and you taught in our streets**
UST you will say, ‘{You must have forgotten that} we ate meals with you, and you taught us in the streets of our towns
(ἄρξεσθε λέγειν, ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you will begin to tell him that you shared meals with him and he taught in the streets of your town]

Support Reference: Quotes within Quotes

ULT **We ate and drank before you**
UST You must have forgotten that} we ate meals with you
(ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν)

Here, **before** means “in the presence” of another person. Alternate translation: [You were with us when we ate and drank] or [We ate and drank together with you]

Support Reference: Metaphor

ULT **We ate and drank**
UST You must have forgotten that} we ate meals
(ἐφάγομεν & καὶ ἐπίομεν)

The people are using the two components of a meal to mean an entire meal. Alternate translation: [We shared meals]

Support Reference: Merism

ULT **you**
UST you
(σου)

Since the people are addressing the owner alone, the pronoun **you** would be singular here, and also in any case where it is needed in your language as a pronoun for a verb, for example, **you taught**.

Support Reference: Forms of You

> ULT **in our streets**
> UST in the streets of our towns
> (ἐν ταῖς πλατείαις ἡμῶν)

Within the extended metaphor, the people are addressing Jesus, who was not from their town, but who taught them as he traveled through. So the people would consider the streets to be theirs but not his, and **our** would be exclusive, if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

Luke 13:27

ULT	UST
And he will speak, saying to you, ‘I do not know where you are from. Get away from me, all you workers of unrighteousness!’	*But he will say, ‘I tell you again, I do not know where you are from. You are all wicked people! Get away from here!’”*

ULT **he will speak, saying to you, ‘I do not know where you are from. Get away from me, all you workers of unrighteousness**
UST he will say, ‘I tell you again, I do not know where you are from. You are all wicked people! Get away from here
(ἐρεῖ λέγων ὑμῖν, οὐκ οἶδα πόθεν ἐστέ; ἀπόστητε ἀπ’ ἐμοῦ, πάντες ἐργάται ἀδικίας)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he will reply that he does not know where you are from, and he will tell you to go away because you are evildoers]

Support Reference: Quotes within Quotes

ULT **he will speak, saying to you**
UST he will say, ‘I tell you again
(ἐρεῖ λέγων ὑμῖν)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [he will tell you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to you & all**
UST you again & all
(ὑμῖν & πάντες)

Since the owner of the house is speaking to the people outside, **you** would be plural in these instances. The implied “you” in the command to **get away** would also be plural.

Support Reference: Forms of You

ULT **I do not know where you are from**
UST I do not know where you are from
(οὐκ οἶδα πόθεν ἐστέ)

This is a shorter version of what the house owner says at first. If it would be helpful in your language, you could express the implicit meaning in your translation. Alternate translation: [I do not know who you are]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Get away from me**
UST Get away from here
(ἀπόστητε ἀπ’ ἐμοῦ)

Alternate translation: [Go away from here]

ULT **you workers of unrighteousness**
UST You are & wicked people
(ἐργάται ἀδικίας)

Alternate translation: [you evildoers]

TRANSLATION WORDS

ULT	UST
I do & know	I do & know
you workers	You are & wicked people
of unrighteousness	You are & wicked people

Luke 13:28

ULT	UST
In that place, there will be wailing and the grinding of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you are thrown outside.	*{Then Jesus continued by saying,} "You will see Abraham and Isaac and Jacob {in the distance}. All the prophets who lived long ago will also be there where God rules everything as king. But you will be outside, crying and grinding your teeth in sorrow!*

ULT **wailing and the grinding of teeth**
UST crying and grinding your teeth in sorrow
(ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων)

These are actions that indicate deep regret and sadness. If people in your culture would not express themselves in this way, you could use a general expression. Alternate translation: [actions that express great mourning]

Support Reference: Symbolic Action

ULT **Abraham and Isaac and Jacob**
UST Abraham and Isaac and Jacob
(Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ)

These are the names of three men. See how you translated them in 3:34.

Support Reference: How to Translate Names

ULT **in the kingdom of God**
UST will & be there where God rules everything as king
(ἐν τῇ Βασιλείᾳ τοῦ Θεοῦ)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: [in the place where God rules]

Support Reference: Abstract Nouns

ULT **but you are thrown outside**
UST But you will be outside
(ὑμᾶς δὲ ἐκβαλλομένους ἔξω)

If it would be helpful in your language, you could express this with an active form, and you could state who will have done the action. Alternate translation: [when God will have thrown you outside]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Abraham	Abraham
Isaac	Isaac
Jacob	Jacob
prophets	prophets who lived long ago
kingdom of God	God rules everything as king
are thrown	will be outside

Luke 13:29

ULT	UST
And they will come from east and west and from north and south and will recline to eat in the kingdom of God.	*But inside there will be people from every part of the world{, including many non-Jewish people}. They will all celebrate together where God rules everything as king.*

ULT from east and west and from north and south
UST from every part of the world
(ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου)

Jesus speaks of all directions in order to include everything in between. Alternate translation: [from all over the world]

Support Reference: Merism

ULT will recline to eat in the kingdom of God
UST They will all celebrate together where God rules everything as king
(ἀνακλιθήσονται ἐν τῇ Βασιλείᾳ τοῦ Θεοῦ)

Jesus speaks of the joy that people will share in God's kingdom as if they were all having a feast. Alternate translation: [will feast together in the kingdom of God] or [will rejoice together in the kingdom of God]

Support Reference: Metaphor

ULT will recline to eat
UST They will all celebrate together
(ἀνακλιθήσονται)

If you decide to translate this phrase literally, see how you did that in 5:29. Alternate translation: [will take their places at the table]

Support Reference: Translate Unknowns

ULT in the kingdom of God
UST where God rules everything as king
(ἐν τῇ Βασιλείᾳ τοῦ Θεοῦ)

See how you decided to translate this phrase in 13:28. Alternate translation: [in the place where God rules]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
kingdom of God	God rules everything as king

Luke 13:30

ULT	UST
And behold, there are last ones who will be first, and there are first ones who will be last.”	*Think about this: Some people who seem the least important now will be the most important then, and others who seem important now will be the least important then.”*

ULT **And behold**
UST Think about this
(καὶ ἰδοὺ)

Jesus uses this expression to call attention to what he is about to say. Alternate translation: [Indeed]

Support Reference: Metaphor

ULT **there are last ones who will be first**
UST Some people who seem the least important now will be the most important then
(εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι)

Being **last** represents having few privileges, being **first** represents having many privileges. Alternate translation: [people who are not privileged now will come to have great privileges]

Support Reference: Metaphor

ULT **last ones**
UST Some people who seem the least important now
(ἔσχατοι)

Jesus is using the adjective **last** as a noun in order to indicate a group of people. ULT adds the word **ones** to show that. Your language may use adjectives in the same way. If not, you could translate this term with an equivalent phrase. Alternate translation: [people who are not privileged]

Support Reference: Nominal Adjectives

ULT **there are first ones who will be last**
UST others who seem important now will be the least important then
(εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι)

Being **first** represents having many privileges, and being **last** represents having few privileges. Alternate translation: [people who are greatly privileged now will lose those privileges]

Support Reference: Metaphor

> ULT **first**
> UST the most important then
> (πρῶτοι)

Jesus is using the adjective **first** as a noun in order to indicate a group of people. ULT adds the word **ones** to show that. Your language may use adjectives in the same way. If not, you could translate this term with an equivalent phrases. Alternate translation: [people who are greatly privileged]

Support Reference: Nominal Adjectives

Luke 13:31

ULT	UST
At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because Herod wants to kill you.”	*That same day, some Pharisees came and said to Jesus, “Leave this area, because the ruler Herod Antipas wants to kill you!”*

ULT **At that hour**
UST That same day
(ἐν αὐτῇ τῇ ὥρᾳ)

Luke uses the term **hour** to refer to a specific time. Alternate translation: [At that same time]

Support Reference: Idiom

ULT **At that hour**
UST That same day
(ἐν αὐτῇ τῇ ὥρᾳ)

Luke also uses this time reference to introduce a new event in the story. If it would be helpful to your readers, you could translate the phrase in a way that shows how this next event follows the previous event. Alternate translation: [Soon after Jesus finished speaking]

Support Reference: Introduction of a New Event

ULT **certain Pharisees approached, saying to him**
UST some Pharisees came and said to Jesus
(προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ)

Luke uses this phrase to introduce new characters into the story. Alternate translation: [some Pharisees who were there came and told him]

Support Reference: Introduction of New and Old Participants

ULT **Leave and go away from here**
UST Leave this area
(ἔξελθε καὶ πορεύου ἐντεῦθεν)

These two expressions mean the same thing. The Pharisees are using repetition to emphasize how urgent they believe it is for Jesus to flee for his life. Alternate translation: [You need to get away from here right now]

Support Reference: Doublet

> **ULT Herod wants to kill you**
> **UST** the ruler Herod Antipas wants to kill you
> (Ἡρῴδης θέλει σε ἀποκτεῖναι)

Herod would not kill Jesus personally. Rather, he would order people to do it. Alternate translation: [Herod plans to send his soldiers to kill you]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
hour	That same day
Pharisees	Pharisees
Herod	the ruler Herod Antipas

Luke 13:32

ULT	UST
And he said to them, “Go {and} tell that fox, ‘Behold, I am casting out demons and performing healings today and tomorrow, and on the third {day} I will be finished.’	*He replied to them, “Go and tell that cunning man{, who thinks he can hurt me but who really cannot,} this message from me: ‘Listen! I am expelling demons and performing miracles now, and I will continue doing so for a short time. After that, I will finish my work.’*

ULT **Go {and} tell that fox, ‘Behold, I am casting out demons and performing healings**
UST Go and tell that cunning man{, who thinks he can hurt me but who really cannot,} this message from me: ‘Listen! I am expelling demons & performing miracles & and
(πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ, ἰδοὺ, ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἀποτελῶ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Go and tell that fox that I will certainly continue to drive out demons and perform healings]

Support Reference: Quotes within Quotes

ULT **that fox**
UST that cunning man{, who thinks he can hurt me but who really cannot
(τῇ ἀλώπεκι ταύτῃ)

A **fox** is a small wild dog. If your readers would not be familiar with what a **fox** is, you could use the name of a similar animal in your region, or a general expression. Alternate translation: [that little dog]

Support Reference: Translate Unknowns

ULT **that fox**
UST that cunning man{, who thinks he can hurt me but who really cannot
(τῇ ἀλώπεκι ταύτῃ)

Jesus is referring to Herod as a **fox**. This could mean: (1) since foxes need to rely on cunning to catch their prey, Jesus may be saying that Herod is devious. Alternate translation: [that devious person]; (2) since a fox is a small animal, Jesus may be saying that Herod was not much of a threat. Alternate translation: [that insignificant person]

Support Reference: Metaphor

> ULT **Behold**
> UST Listen
> (ἰδοὺ)

Jesus uses the term **Behold** to call attention to what he is about to say. Alternate translation: [Indeed]

Support Reference: Metaphor

> ULT **I am casting out demons and performing healings today and tomorrow**
> UST I am expelling demons and performing miracles now, and I will continue doing so for a short time
> (ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον)

The expression **today and tomorrow** is an idiom that means “at the present time” or “for now.” Alternate translation: [for now I will continue to drive out demons and perform healings]

Support Reference: Idiom

> ULT **I am casting out demons and performing healings today and tomorrow**
> UST I am expelling demons and performing miracles now, and I will continue doing so for a short time
> (ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον)

Jesus speaks of two parts of his ministry, **driving out demons and performing healings**, to mean all of his ministry, which also included teaching and other things. Alternate translation: [for now I will continue to carry on my ministry]

Support Reference: Synecdoche

> ULT **I am casting out demons and performing healings today and tomorrow**
> UST I am expelling demons and performing miracles now, and I will continue doing so for a short time
> (ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον)

The implication is that Jesus is saying he knows he does not need to be afraid of Herod’s deadly intentions, even though he is in territory that Herod rules, because God will keep him safe while he carries out his ministry. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [I know that for now, with God’s protection, I can safely carry on my ministry even in Herod’s territory]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **on the third {day**
> UST After that
> (τῇ τρίτῃ)

In this culture, **the third day** meant “the day after tomorrow.” Jesus is using the expression as an idiom. Alternate translation: [at a short time in the future] or [soon]

Support Reference: Idiom

> ULT **I will be finished**
> UST I will finish my work
> (τελειοῦμαι)

If it would be helpful in your language, you could express this with an active form. This could mean: (1) Jesus is saying he will soon complete his work of teaching and healing. Alternate translation: [I will complete my ministry]; (2) this expression refers to someone reaching a goal or destination. Alternate translation: [I will finish traveling through Herod’s territory and reach Jerusalem]; (3) Jesus is referring to a goal or destination, and mean that he will reach the end of his life. Alternate translation: [I will give my life as a sacrifice]; (4) the expression describes someone reaching maturity or perfection of character, and if that is what it means here, it would describe the character that Jesus demonstrated when he gave his life as the Savior. Alternate translation: [I will demonstrate supreme love]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
I am casting out	I am expelling
demons	demons
I will be finished	I will finish my work

Luke 13:33

ULT	UST
Nevertheless, it is necessary for me to journey today, and tomorrow, and the following {day}, for it is not possible for a prophet to perish outside of Jerusalem.	*But I must also continue my trip to Jerusalem during the coming days, since {the Jewish leaders have always acted as if} it is not appropriate to kill a prophet in a place other than Jerusalem.*

ULT **Nevertheless, it is necessary for me to journey**
UST But I must also continue my trip to Jerusalem
(πλὴν δεῖ με & πορεύεσθαι)

Alternate translation: [But I must keep traveling]

ULT **today, and tomorrow, and the following {day**
UST during the coming days
(σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ)

This is an idiom. Alternate translation: [now and in the time just ahead]

Support Reference: Idiom

ULT **it is not possible for a prophet to perish outside of Jerusalem**
UST the Jewish leaders have always acted as if} it is not appropriate to kill a prophet in a place other than Jerusalem
(οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ)

This could also mean “it is not acceptable.” Either way, Jesus is speaking ironically. The Jewish leaders claimed to serve God, and yet their ancestors killed many of God’s prophets in Jerusalem. Jesus knew that they would kill him there too. Alternate translation: [it is in Jerusalem that the Jewish leaders have killed so many of God’s messengers]

Support Reference: Irony

TRANSLATION WORDS

ULT	UST
a prophet	a prophet
to perish	to kill
of Jerusalem	Jerusalem

Luke 13:34

ULT	UST
Jerusalem, Jerusalem, the one killing the prophets and stoning the ones having been sent to her! How often I desired to gather your children the way a hen her own brood under her wings, and you were not willing!	*Oh, people of Jerusalem! You killed the prophets who lived long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them. Many times I have wanted to gather you together to protect you, as a hen gathers her young chicks under her wings. But you did not want me to do that.*

ULT Jerusalem, Jerusalem
UST Oh, people of Jerusalem
(Ἰερουσαλὴμ, Ἰερουσαλήμ)

Jesus is addressing something he knows cannot hear him, the city of Jerusalem, in order to show his listeners in a strong way how he feels about it. Alternate translation: [I am very upset with the city of Jerusalem] or, if you decide to use the second person (See: later note), [I am very upset with you, Jerusalem]

Support Reference: Apostrophe

ULT the one killing the prophets and stoning the ones having been sent to her
UST You killed the prophets who lived long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them
(ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν)

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine the phrases. Alternate translation: [the one killing the prophets God sends her by stoning them]

Support Reference: Parallelism

ULT the one killing the prophets and stoning the ones having been sent to her
UST You killed the prophets who lived long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them
(ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν)

Jesus speaks of the city as if it were female. Your language may customarily use neuter pronouns for cities. Alternate translation: [the one killing the prophets and stoning the ones having been sent to it]

Support Reference: Personification

ULT **the one killing the prophets and stoning the ones having been sent to her**
UST You killed the prophets who lived long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them
(ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν)

If your readers would find it strange that Jesus is addressing the city, you could make it clear that he is really speaking about the people who live in the city: “whose people kill the prophets and stone those sent to them”

Support Reference: Metonymy

ULT **the one killing the prophets and stoning the ones having been sent to her**
UST You killed the prophets who lived long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them
(ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν)

Jesus speaks of the city in the third person, even though he is addressing it directly. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [you who kill the prophets and stone those who are sent to you]

Support Reference: First, Second or Third Person

ULT **the ones having been sent to her**
UST others whom God sent to you
(τοὺς ἀπεσταλμένους πρὸς αὐτήν)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [those God has sent to her] or [those God has sent to it] or [those God has sent to you]

Support Reference: Active or Passive

ULT **How often I desired**
UST Many times I have wanted
(ποσάκις ἠθέλησα)

This is an exclamation and not a question. Alternate translation: [I have desired so often]

Support Reference: Exclamations

ULT **to gather your children**
UST to gather you together to protect you & gathers
(ἐπισυνάξαι τὰ τέκνα σου)

Jesus is describing the people who live in Jerusalem as if they were the **children** of the city. Alternate translation: [to gather your people]

Support Reference: Metaphor

ULT **the way a hen her own brood under her wings**
UST as a hen & her young chicks under her wings
(ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας)

Jesus is leaving out the word **gathers** that in many languages a sentence would need in order to be complete. you could supply this word from earlier in the sentence. Alternate translation: [the way a hen gathers her own brood under her wings]

Support Reference: Ellipsis

ULT **your**
UST you
(σου)

Even though Jesus is speaking of the people who live in Jerusalem, he is addressing the city, so **your** would be singular. The pronoun **you** would also be a singular pronoun in any case where it is needed in your language as a pronoun for a verb, for example, “you were not willing,” and in the phrase “sent to you,” if you decide to use the second person.

Support Reference: Forms of You

ULT **the way a hen her own brood under her wings**
UST as a hen & her young chicks under her wings
(ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας)

Jesus uses this comparison to describe how he wishes he could care for the people of Jerusalem. Alternate translation: [just as if I were a hen gathering her chicks under her wings]

Support Reference: Simile

ULT **her own brood**
UST her young chicks
(τὴν ἑαυτῆς νοσσιὰν)

The term **brood** refers collectively to all of the young offspring of a bird. Alternate translation: [her chicks]

Support Reference: Translate Unknowns

ULT **under her wings**
UST under her wings
(ὑπὸ τὰς πτέρυγας)

The implication is that a hen would put her baby chicks there to protect them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [under her wings to protect them]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Jerusalem	Oh, people of Jerusalem
Jerusalem	Oh, people of Jerusalem
prophets	prophets who lived long ago
stoning	you killed & You killed them by throwing stones at them

Luke 13:35

ULT	UST
Behold, your house is left to you. And I say to you, you will certainly not see me until it comes when you say, ‘Blessed is the one coming in the name of the Lord.’”	*Now look! God will no longer protect you, people of Jerusalem. I will also tell you this: I will enter your city only once more. After that, you will not see me until the time when I return, and then you will say about me, ‘May God bless this man who comes with God’s authority!’”*

ULT **Behold**
UST Now look
(ἰδοὺ)

Jesus uses the term **Behold** to call attention to what he is about to say. Alternate translation: [Indeed]

Support Reference: Metaphor

ULT **your house is left to you**
UST God will no longer protect you, people of Jerusalem
(ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν)

Jesus is using the present tense in order to refer to something that will happen in the future. He is doing this to show that the event will certainly happen. Alternate translation: [your house will be left to you alone]

Support Reference: Irregular Use of Tenses

ULT **your house is left to you**
UST God will no longer protect you, people of Jerusalem
(ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν)

Jesus speaks of the city of Jerusalem as if it were a **house** in which its people lived. Alternate translation: [your city will be left to you alone]

Support Reference: Metaphor

ULT **your house is left to you**
UST God will no longer protect you, people of Jerusalem
(ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God is going to leave your city to you alone]

Support Reference: Active or Passive

ULT **your house is left to you**
UST God will no longer protect you, people of Jerusalem
(ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν)

The implications of this statement are that God will no longer consider that Jerusalem belongs to him, as a holy city where he dwells in his temple, and that God will therefore not protect the people of Jerusalem from their enemies. Alternate translation: [God will not protect you from your enemies]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your & to you & to you**
UST God will no longer protect you, people of Jerusalem & you
(ὑμῖν & ὑμῶν & ὑμῖν)

Jesus is now speaking directly to the people who live in Jerusalem, so **your** and **you** would be plural. The pronoun **you** would also be a plural pronoun in any case where it is needed in your language as a pronoun for a verb, for example, “you say.”

Support Reference: Forms of You

ULT **And I say to you**
UST I will also tell you this
(λέγω δὲ ὑμῖν)

Jesus says this to emphasize what he is telling the people of Jerusalem. Alternate translation: [I can assure you]

ULT **you will certainly not see me until it comes when you say**
UST I will enter your city only once more. After that, you will not see me until the time when I return, and then you will say about me
(οὐ μὴ με ἴδητέ ἕως ἥξει ὅτε εἴπητε)

If it would be helpful in your language, you could make this a positive statement. Alternate translation: [the next time you see me, you will say]

ULT **until it comes when you say**
UST I will enter your city only once more. After that, you will & until the time when I return, and then you will say about me
(ἕως ἥξει ὅτε εἴπητε)

The expression **it comes** means “the time comes.” You could express that in your translation, or, if your language does not speak of time as “coming,” you can use an equivalent expression. Alternate translation: [until the time comes when you say] or [until the time when you say]

Support Reference: Idiom

ULT **when you say, ‘Blessed is the one coming in the name of the Lord**
UST and then you will say about me, ‘May God bless this man who comes with God’s authority
(ὅτε εἴπητε, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [when you say that the one who comes in the name of the Lord is blessed]

Support Reference: Quotes within Quotes

ULT **in the name of the Lord**
UST with God’s authority
(ἐν ὀνόματι Κυρίου)

God’s **name** represents his power and authority. Alternate translation: [as God’s representative]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
house	God will no longer protect you, people of Jerusalem
Blessed is	May God bless
of the Lord	God’s

Luke 14

Luke 14 Introduction

Luke 14 Chapter Introduction

Structure and Formatting

1. Jesus attends a banquet and tells a parable about a banquet (14:1–24)
2. Jesus teaches more about being his disciple (14:25–35)

Translation Issues in This Chapter

Parable

Jesus told the parable in Luke 14:15–24 to teach that the kingdom of God will be something that everyone can enjoy, but many people will refuse to be part of it. (See: Metaphor and kingdom of God, kingdom of heaven)

Translation Issues in This Chapter

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus speaks a paradox in this chapter: “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (14:11).

Luke 14:1

ULT	UST
And it happened that, when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, they were also watching him closely.	*One day, which was a day of rest, Jesus went to eat at the house of one of the leaders of the Pharisees. {This leader had invited other Pharisees to the same meal.} They were all watching Jesus carefully {to try to find grounds to accuse him}.*

ULT **And it happened that**
UST One day
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **he**
UST Jesus
(αὐτὸν)

The pronoun **he** refers to Jesus. Alternate translation: [Jesus]

Support Reference: Pronouns — When to Use Them

ULT **to eat bread**
UST to eat
(φαγεῖν ἄρτον)

Luke refers to **bread**, one kind of food, to mean food in general. Alternate translation: [to have a meal]

Support Reference: Synecdoche

> ULT **they were also watching him closely**
> UST This leader had invited other Pharisees to the same meal.} They were all watching Jesus carefully {to try to find grounds to accuse him
> (καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν)

The implication is that other Pharisees were also present, as 14:3 indicates explicitly, and that they all wanted to find a way to accuse Jesus of saying or doing something wrong. If it would be helpful to your readers, you could state that explicitly. It might be helpful to begin a new sentence here. Alternate translation: [Many other Pharisees were present, and they were all watching Jesus closely to try to catch him saying or doing something wrong]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
the house	the house
of the rulers	leaders of the
of the Pharisees	of the & Pharisees
on a Sabbath	which was a day of rest
bread	to eat
watching & closely	watching & carefully {to try to find grounds to accuse him

Luke 14:2

ULT	UST
And behold, a certain man who was edematous {was} before him.	*Right there in front of Jesus was a man who had a disease that caused his arms and legs to be very swollen.*

ULT **behold**
UST Right there
(ἰδοὺ)

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **a certain man**
UST was a man
(ἄνθρωπός τις)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a man there]

Support Reference: Introduction of New and Old Participants

ULT **who was edematous**
UST who had a disease that caused his arms and legs to be very swollen
(ἦν ὑδρωπικὸς)

This means that the man had edema. That is a condition that causes swelling when water builds up in parts of the body. Your language may have a specific name for this condition. If not, you could use a general expression. Alternate translation: [who was suffering because parts of his body were swollen with water]

Support Reference: Translate Unknowns

ULT **who was edematous**
UST who had a disease that caused his arms and legs to be very swollen
(ἦν ὑδρωπικὸς)

Luke provides this background information about the man to help readers understand what happens in this episode. Jesus was facing the issue of whether to heal this man on the Sabbath, which the Pharisees thought was wrong. Alternate translation: [who was suffering because parts of his body were swollen with water]

Support Reference: Background Information

> ULT **was} before him**
> UST in front of Jesus
> (ἔμπροσθεν αὐτοῦ)

Here, the word **before** means “in front of” or “in the presence of” another person. Alternate translation: [was in the presence of Jesus]

Support Reference: Metaphor

Luke 14:3

ULT	UST
And answering, Jesus spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?”	*Jesus asked the experts in Jewish law and the Pharisees who were present, “Is it permitted in the law to heal people on the day of rest, or not?”*

ULT **answering, Jesus spoke**
UST Jesus asked
(ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν)

The term **answering** indicates that Jesus **spoke** in response to the situation that he observed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [when he saw the man, Jesus spoke]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the lawyers**
UST the experts in Jewish law
(τοὺς νομικοὺς)

See how you translated **lawyers** in 7:45. In this context, the term **lawyers** refers to experts in the law of Moses and its application to various situations. Alternate translation: [the experts in the Jewish law]

Support Reference: Translate Unknowns

ULT **Is it lawful to heal on the Sabbath, or not**
UST Is it permitted in the law to heal people on the day of rest, or not
(ἔξεστιν τῷ Σαββάτῳ θεραπεῦσαι ἢ οὔ)

Jesus is not asking this question for information or to get guidance about what he should do. Rather, he is using the question to challenge the Pharisees and lawyers to think about the meaning and purpose of the Sabbath. If it would be helpful in your language, you could translate this as an imperative. Alternate translation: [If you think the law does not permit healing on the Sabbath, explain why.]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
lawyers	experts in Jewish law
Pharisees	the Pharisees who were present
Is it lawful	Is it permitted in the law
on the Sabbath	on the day of rest

Luke 14:4

ULT	UST
But they kept silent. And, taking hold of him, he healed him and sent him away.	*They did not reply. So Jesus put his hands on the man and healed him. Then he told him he could go.*

ULT But they kept silent
UST They did not reply
(οἱ δὲ ἡσύχασαν)

Alternate translation: [But the religious leaders would not answer Jesus' question]

ULT And
UST So
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. Because the religious leaders made no objection to healing on the Sabbath, as a result, Jesus healed the man. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT taking hold of him
UST Jesus put his hands on the man
(ἐπιλαβόμενος)

Alternate translation: [Jesus took hold of the man who was suffering from edema and]

Support Reference: Pronouns — When to Use Them

Luke 14:5

ULT	UST
And he said to them, “Of which of you will a son or an ox fall into a well, and he will not immediately pull him out on the Sabbath day?”	*And he said to the others there, “If one of you had a son or an ox that fell into a well on the day of rest, you would pull him out immediately.”*

ULT **And**
UST And
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Of which of you will a son or an ox fall into a well, and he will not immediately pull him out on the Sabbath day**
UST If one of you had a son or an ox that fell into a well on the day of rest, you would pull him out immediately
(τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ Σαββάτου)

Jesus does not expect these religious leaders to tell him whether they would do this. Rather, he is using the question form as a teaching tool. He wants these religious leaders to recognize that on the Sabbath day, they themselves would do something to address a situation of suffering and need. If it would be helpful in your language, you could translate his words as a statement. It may be helpful to make this two sentences. Alternate translation: [If one of you had a son who fell into a well on the Sabbath, surely you would pull him out immediately. You would even do the same thing for your ox.]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
an ox	an ox
a well	a well
Sabbath	of rest
day	the day

Luke 14:6

ULT	UST
And they were not able to give an answer to these things.	*Again, they were not able to answer him.*

ULT And they were not able to give an answer to these things
UST Again, they were not able to answer him
(καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα)

Alternate translation: [And there was nothing they could say in response]

Luke 14:7

ULT	UST
Then he was speaking a parable to the ones that had been invited, noticing how they were choosing the first places, {and} saying to them,	*Jesus noticed that the people who had been invited to the meal were choosing to sit in the places where important people usually sit. So he gave this advice to them.*

ULT **he was speaking a parable to the ones that had been invited, noticing how they were choosing the first places, {and} saying**
UST Jesus noticed that the people who had been invited to the meal were choosing to sit in the places where important people usually sit & he gave this advice
(ἔλεγεν & πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων)

If it would be helpful in your language, you could reverse the order of the phrases in this verse, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: [Jesus noticed that those whom the leader of the Pharisees had invited to the meal were trying to sit in the seats for honored guests, so he gave them an illustration, saying]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he was speaking a parable**
UST he gave this advice
(ἔλεγεν & παραβολήν)

In this instance, Luke is not using the term **parable** to mean a brief story that teaches something true in a way that is easy to understand and remember. Jesus used a hypothetical situation as an illustration to get the guests at this meal to consider how they should behave at feasts. Alternate translation: [he gave an illustration]

Support Reference: Parables

ULT **the ones that had been invited**
UST the people who had been invited to the meal
(τοὺς κεκλημένους)

If it would be helpful in your language, you could express this with an active form, and you could state who had done the action. Alternate translation: [those whom this Pharisee had invited to the meal]

Support Reference: Active or Passive

> **ULT the first places**
> **UST** in the places where important people usually sit
> (τὰς πρωτοκλισίας)

The term **first** represents being important and honored. If your culture has a way of placing people at meals to show honor, you could use that in your translation. Otherwise, you could use a general expression. Alternate translation: [the seats closest to the host] or [the seats for honored guests]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
a parable	this advice
they were choosing	were choosing to sit

Luke 14:8

ULT	UST
“When you are invited by someone to a wedding feast, do not recline to eat in the first place, lest a more honorable than you may have been invited by him,	*“When someone invites one of you to a wedding feast, do not sit in a place where important people sit. It may be that he has invited a person who is more important than you to the feast.*

ULT When you are invited by someone to a wedding feast, do not recline to eat
UST When someone invites one of you to a wedding feast, do not sit
(ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς)

Jesus is using a hypothetical situation to teach the guests at this meal. Alternate translation: [Suppose someone invites you to a wedding celebration. Then you should not take your place at the table]

Support Reference: Hypothetical Situations

ULT When you are invited by someone
UST When someone invites one of you
(ὅταν κληθῇς ὑπό τινος)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [When someone invites you]

Support Reference: Active or Passive

ULT do not recline to eat
UST do not sit
(μὴ κατακλιθῇς)

See how you translated this phrase in 5:29. Alternate translation: [do not take your place at the table]

Support Reference: Translate Unknowns

ULT the first place
UST a place where important people sit
(τὴν πρωτοκλισίαν)

See how you translated this phrase in 14:7. Alternate translation: [in a seat for an honored guest]

Support Reference: Metaphor

> ULT **a more honorable than you may have been invited by him**
> UST he has invited a person who is more important than you to the feast
> (ἐντιμότερός σου ᾖ κεκλημένος ὑπ᾽ αὐτοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the host may also have invited a person who is more important than you]

Support Reference: Active or Passive

> ULT **a more honorable than**
> UST a person who is more important
> (ἐντιμότερός)

Jesus is using the comparative adjective **more honorable** as a noun. If it would be helpful in your language, you could translate it with a noun phrase. Alternate translation: [a person who is more important]

Support Reference: Nominal Adjectives

> ULT **you**
> UST than you
> (σου)

Even though Jesus is speaking to the crowd, he is addressing an individual situation, so **you** and **your** are singular in 14:8–10. But if the singular forms of these pronouns would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

TRANSLATION WORDS

ULT	UST
a wedding feast	a wedding feast
a more honorable than	a person who is more important

Luke 14:9

ULT	UST
and {when} the one having invited you and him arrives, he will say to you, ‘Give your place to this one,’ and then you will begin with shame to take the last place.	*When the host who invited both of you sees where you are each sitting, he will say to you, ‘Let this person have your seat!’ Then you will have to take the least important seat, and you will be ashamed.*

ULT **when} the one having invited you and him arrives**
UST the host who invited both of you sees where you are each sitting
(ἐλθὼν, ὁ σὲ καὶ αὐτὸν καλέσας)

In this culture, the host would come into the banquet hall after all the guests were seated. If the practice is different in your culture, you could use a general expression in your translation here. Alternate translation: [when the person who invited both of you sees the seating arrangements]

Support Reference: Translate Unknowns

ULT **you will begin with shame to take the last place**
UST you will have to take the least important seat, and you will be ashamed
(ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν)

Jesus uses the term **begin** to suggest slowly unfolding, reluctant action. Alternate translation: [you will be ashamed and reluctantly have to take the last place]

Support Reference: Idiom

ULT **the last place**
UST the least important seat
(τὸν ἔσχατον τόπον)

The term **last** represents being unimportant and not honored. If your culture has a way of placing people at meals to show honor, you could use that in your translation. Otherwise, you could use a general expression. Alternate translation: [a seat far from the host] or [a seat for the least important person]

Support Reference: Metaphor

> ULT **the last place**
> UST the least important seat
> (τὸν ἔσχατον τόπον)

The implication is that this guest must go to the least important section of seats because all the other places have been taken in the meantime. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [a seat for the least important person, since all the other seats will be taken]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
shame	and you will be ashamed

Luke 14:10

ULT	UST
But when you are invited, go {and} recline to eat in the last place, so that when the one that had invited you comes, he will say to you, ‘Friend, come up higher.’ Then there will be glory to you before all the ones reclining to eat with you.	*Instead, when someone invites you to a feast, go and sit in the least important seat. Then when the host who invited everyone comes, he will say to you, ‘Friend, come sit in a better seat!’ Then all the people who are eating with you will see that he is honoring you.*

ULT **when you are invited**
UST when someone invites you to a feast
(ὅταν κληθῇς)

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: [when someone invites you to a feast]

Support Reference: Active or Passive

ULT **and} recline to eat**
UST and sit
(ἀνάπεσε)

See how you translated this phrase in 14:8. Alternate translation: [take your place at the table]

Support Reference: Translate Unknowns

ULT **in the last place**
UST in the least important seat
(εἰς τὸν ἔσχατον τόπον)

See how you translated this phrase in 14:9. Alternate translation: [among the least important people]

Support Reference: Metaphor

ULT **when the one that had invited you comes**
UST when the host who invited everyone comes
(ὅταν ἔλθῃ ὁ κεκληκώς σε)

In this culture, the host would come into the banqueting hall after all the guests were seated. If the practice is different in your culture, you could use a general expression in your translation here. Alternate translation: [when the person who invited you sees where you are sitting]

Support Reference: Translate Unknowns

> ULT **come up higher**
> UST come sit in a better seat
> (προσανάβηθι ἀνώτερον)

The host speaks of the more important places at the feast being **higher** than the less important ones. Alternate translation: [move to a seat for a more important person]

Support Reference: Metaphor

> ULT **there will be glory to you**
> UST that he is honoring you
> (ἔσται σοι δόξα)

This is an idiom. If it would be helpful to your readers, you could state who would make this happen. Alternate translation: [your host will honor you]

Support Reference: Idiom

> ULT **before**
> UST will see
> (ἐνώπιον)

Here, the word **before** means “in front of” or “in the presence of.” Alternate translation: [in the presence of all the other guests] or [as all the other guests are watching]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
glory	that he is honoring you

Luke 14:11

ULT	UST
For everyone exalting himself will be humbled, and the one humbling himself will be exalted.”	*For God will humble those who exalt themselves, and he will exalt those who humble themselves.”*

ULT everyone exalting himself
UST those who exalt themselves
(πᾶς ὁ ὑψῶν ἑαυτὸν)

Alternate translation: [the one who tries to look important] or [everyone who takes an important position]

ULT will be humbled
UST God will humble
(ταπεινωθήσεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will have to act humbly]

Support Reference: Active or Passive

ULT the one humbling himself
UST those who humble themselves
(ὁ ταπεινῶν ἑαυτὸν)

Alternate translation: [the one who chooses to look unimportant] or [everyone who takes an unimportant position]

ULT will be exalted
UST he will exalt
(ὑψωθήσεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will receive honor]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
exalting	who exalt
will be humbled	God will humble
humbling	who humble
will be exalted	he will exalt

Luke 14:12

ULT	UST
Then he also said to the one that had invited him, “When you make a lunch or a supper, do not invite your friends, nor your brothers, nor your relatives, nor rich neighbors, lest they also invite you in return and repayment happen to you.	*Jesus also said to the Pharisee who had invited him to the meal, “When you invite people to a midday or evening meal, do not only invite your friends, relatives, or rich neighbors, since they will later repay you by inviting you for a meal.*

ULT to the one that had invited him
UST to the Pharisee who had invited him to the meal
(τῷ κεκληκότι αὐτόν)

Alternate translation: [to the Pharisee who had invited him to his house for a meal]

ULT When you make
UST When you invite people to
(ὅταν ποιῇς)

Even though this is general advice for everyone listening, the word **you** is singular here, and **you** and **your** are singular in all of 14:12–14, because Jesus is speaking directly to the Pharisee who invited him.

Support Reference: Forms of You

ULT do not invite
UST do not only invite
(μὴ φώνει)

Jesus is probably not telling his host never to invite such people. Rather, this is likely a generalization that means he should invite others as well. Alternate translation: [do not invite only]

Support Reference: Hyperbole

ULT your brothers & your relatives
UST your & relatives
(τοὺς ἀδελφούς σου & τοὺς συγγενεῖς σου)

The term **brothers** probably refers to close family members, while the term **relatives** likely indicates more distant members of an extended family. Alternate translation: [your close family members … other relatives]

Support Reference: Metaphor

> ULT **your brothers**
> UST your & relatives
> (τοὺς ἀδελφούς σου)

If **brothers** is a figurative term, then Jesus is using it in a generic sense that includes both men and women. Alternate translation: [your close family members]

Support Reference: When Masculine Words Include Women

> ULT **lest they also invite you in return**
> UST since they & by inviting you for a meal
> (μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε)

Alternate translation: [because they might feel an obligation to invite you to a banquet of their own]

> ULT **repayment happen to you**
> UST will later repay you
> (γένηται ἀνταπόδομά σοι)

Your language may require you to say who would make this happen. Alternate translation: [they would repay you]

TRANSLATION WORDS

ULT	UST
a supper	evening meal
relatives	relatives
neighbors	neighbors

Luke 14:13

ULT	UST
But when you give a banquet, invite the poor, the crippled, the lame, {and the} blind,	*Instead, when you give a feast, invite poor people, crippled people, lame people or blind people.*

ULT invite
UST invite
(κάλει)

It may be helpful to add “also” in your translation, since, as in 14:12, Jesus probably does not mean to invite only these people. Alternate translation: [also invite]

ULT the poor, the crippled, the lame, {and the} blind
UST poor people, crippled people, lame people or blind people
(πτωχούς, ἀναπείρους, χωλούς, τυφλούς)

Jesus is using these adjectives as nouns to refer to groups of people. Your language may use adjectives in the same way. If not, you could translate these with equivalent phrases. Alternate translation: [people who are poor, people with disabilities, people who are handicapped, and people who are blind]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
a banquet	a feast

Luke 14:14

ULT	UST
and you will be blessed, because they do not have to repay you. For it will be repaid to you in the resurrection of the righteous.”	*If you do that, God will reward you, because they will not be able to repay you. You can be sure that God will pay you back at the time when he causes righteous people to become alive again.”*

ULT you will be blessed
UST God will reward you
(μακάριος ἔσῃ)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will bless you]

Support Reference: Active or Passive

ULT they do not have to repay you
UST they will not be able to repay you
(οὐκ ἔχουσιν ἀνταποδοῦναί σοι)

This expression does not mean that these people would not have a social obligation to return hospitality, the way others would. Rather, Jesus is leaving out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: [they do not have the means to repay you] or [they cannot invite you to a banquet in return]

Support Reference: Ellipsis

ULT it will be repaid to you
UST God will pay you back
(ἀνταποδοθήσεται & σοι)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will repay you]

Support Reference: Active or Passive

ULT in the resurrection of the righteous
UST at the time when he causes righteous people to become alive again
(ἐν τῇ ἀναστάσει τῶν δικαίων)

Alternate translation: [when God brings righteous people back to life]

TRANSLATION WORDS

ULT	UST
blessed	God will reward
resurrection	time when he causes & to become alive again
of the righteous	righteous people

Luke 14:15

ULT	UST
And one of the ones reclining to eat, having heard these things, said to him, “Blessed {is} whoever will eat bread in the kingdom of God!”	*One of those who were eating with him heard him say that. He said to Jesus, “God has truly blessed everyone who will get to celebrate where God rules everything as king!”*

ULT **And**
UST QUOTE_NOT_FOUND: δέ
(δέ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **one of the ones reclining to eat**
UST One of those who were eating with him
(τις τῶν συνανακειμένων)

Luke uses this phrase to introduce a new character into the story. Alternate translation: [another one of the guests at that meal]

Support Reference: Introduction of New and Old Participants

ULT **one of the ones reclining to eat**
UST One of those who were eating with him
(τις τῶν συνανακειμένων)

See how you translated the expression “recline to eat” in 14:8. Alternate translation: [another one of the guests at that meal]

Support Reference: Translate Unknowns

ULT **whoever will eat bread in the kingdom of God**
UST everyone who will get to celebrate where God rules everything as king
(ὅστις φάγεται ἄρτον ἐν τῇ Βασιλείᾳ τοῦ Θεοῦ)

This man is using the word **bread** to refer to an entire meal. Alternate translation: [anyone who is invited to the feast in the kingdom of God]

Support Reference: Synecdoche

> **ULT** **whoever will eat bread in the kingdom of God**
> **UST** everyone who will get to celebrate where God rules everything as king
> (ὅστις φάγεται ἄρτον ἐν τῇ Βασιλείᾳ τοῦ Θεοῦ)

This man is using the image of a feast to depict the joy that people will share in God's kingdom. Alternate translation: [anyone who will rejoice with others in the kingdom of God]

Support Reference: Metaphor

> **ULT** **in the kingdom of God**
> **UST** where God rules everything as king
> (ἐν τῇ Βασιλείᾳ τοῦ Θεοῦ)

See how you decided to translate this phrase in 13:28. Alternate translation: [in the place where God rules]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Blessed {is	God has truly blessed
bread	who will get to celebrate
kingdom of God	God rules everything as king

Luke 14:16

ULT	UST
But he said to him, “A certain man made a large supper and invited many.	*Jesus replied to him, “One time a man decided to prepare a large feast. He invited many people to come.*

ULT But he said to him, “A certain man made a large supper
UST Jesus replied to him, “One time a man decided to prepare a large feast
(ὁ δὲ εἶπεν αὐτῷ, ἄνθρωπός τις ἐποίει δεῖπνον μέγα)

To help this guest understand better what he has been teaching, Jesus tells a brief story that provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [In response, Jesus told this guest a story to help him understand. “There was a man who prepared a large banquet]

Support Reference: Parables

ULT A certain man
UST One time a man
(ἄνθρωπός τις)

This introduces a character in the parable. Alternate translation: [There was a man who]

Support Reference: Introduction of New and Old Participants

ULT made a large supper and invited many
UST decided to prepare a large feast. He invited many people to come
(ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς)

The implication is that this man had his servants prepare the meal and invite the guests. Alternate translation: [told his servants to prepare a large banquet and to invite many guests]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
a & supper	a & feast

Luke 14:17

ULT	UST
And he sent his servant at the hour of the supper to say to the ones that had been invited, ‘Come, because it is now ready.’	*When it was time for the feast, he sent his servant to tell those whom he had invited, ‘Come now, because everything is ready!’*

ULT at the hour of the supper
UST When it was time for the feast
(τῇ ὥρᾳ τοῦ δείπνου)

Jesus is using the term **hour** to refer to a specific time. Alternate translation: [at the time for the dinner] or [when the dinner was about to begin]

Support Reference: Idiom

ULT to the ones that had been invited
UST those whom he had invited
(τοῖς κεκλημένοις)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [to those he had invited]

Support Reference: Active or Passive

ULT Come, because it is now ready
UST Come now, because everything is ready
(ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [that they should come because everything was now ready]

Support Reference: Quotes within Quotes

TRANSLATION WORDS

ULT	UST
servant	servant
at the hour	When it was time
of the supper	for the feast

Luke 14:18

ULT	UST
And they all from one began to excuse themselves. The first said to him, ‘I have bought a field, and I have need to go out to see it. I ask you, have me excused.’	*But when the servant did that, all of the people whom he had invited began to say why they could not come. The first man to whom the servant went said, ‘I have just bought a field, and I must go there and see it. Please ask your master to forgive me for not coming!’*

ULT **And**
UST But when the servant did that
(καὶ)

The word **And** introduces a contrast between what was expected, that all the invited guests would come to the dinner, and what happened, that they all declined to do that. Alternate translation: [But]

Support Reference: Connect — Contrast Relationship

ULT **all from one**
UST all of the people whom he had invited
(ἀπὸ μιᾶς πάντες)

Jesus is leaving out a word that this sentence would need in many languages in order to be complete. This could mean a number of things, depending on what word is supplied, but the general sense is the same in every case: (1) “all from one mind” or “all from one voice,” that is, unanimously. Alternate translation: [all alike]; (2) “all from one manner.” Alternate translation: [all in the same way]; (3) “all from one time” Alternate translation: [all, as soon as the servant came to them]

Support Reference: Ellipsis

ULT **to excuse themselves**
UST to say why they could not come
(παραιτεῖσθαι)

Alternate translation: [to give polite reasons why they could not come to the dinner]

> ULT **The first said to him**
> UST The first man to whom the servant went said
> (ὁ πρῶτος εἶπεν αὐτῷ)

While **him** refers to the servant, the implication is that this first guest was giving the servant a message for his master, since it would be the master, not the servant, who would excuse him from attending the banquet. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [The first guest whom the servant approached told him to give this message to his master]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **The first**
> UST The first man to whom the servant went
> (ὁ πρῶτος)

Jesus is using the adjective **first** as a noun in order to indicate a person. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent phrase. Alternate translation: [The first guest whom the servant approached]

Support Reference: Nominal Adjectives

> ULT **I have bought a field, and I have need to go out to see it. I ask you, have me excused**
> UST I have just bought a field, and I must go there and see it. Please ask your master to forgive me for not coming
> (ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν; ἐρωτῶ σε ἔχε με παρῃτημένον)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [that he had just bought a field and that he needed to go out and look at it, so he wanted to be excused]

Support Reference: Quotes within Quotes

> ULT **I ask you, have me excused**
> UST Please ask your master to forgive me for not coming
> (ἐρωτῶ σε ἔχε με παρῃτημένον)

In this culture, this was a polite formula for declining a social invitation. If your language has a similar formula, you could use it in your translation. Alternate translation: [Please accept my apology for not being able to attend]

Support Reference: Idiom

> ULT **have me excused**
> UST to forgive me for not coming
> (ἔχε με παρῃτημένον)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [excuse me from attending]

Support Reference: Active or Passive

Luke 14:19

ULT	UST
And another said, ‘I have bought five pairs of oxen, and I am going to try them out. I ask you, have me excused.’	*Another person said, ‘I have just bought five pairs of oxen, and I must go to examine them. Please ask your master to forgive me for not coming!’*

ULT **another said**
UST person said
(ἕτερος εἶπεν)

See how you translated this phrase in 14:18. Alternate translation: [another guest told the servant to give this message to his master]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I have bought five pairs of oxen, and I am going to try them out. I ask you, have me excused**
UST I have just bought five pairs of oxen, and I must go to examine them. Please ask your master to forgive me for not coming
(ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά; ἐρωτῶ σε ἔχε με παρῃτημένον)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [that he had just bought five pairs of oxen and that he was going to try them out, so he wanted to be excused]

Support Reference: Quotes within Quotes

ULT **five pairs of oxen**
UST five pairs of oxen
(ζεύγη βοῶν & πέντε)

Oxen are large cattle. In this culture, they were used in pairs to pull farming tools such as plows. Alternate translation: [five pairs of oxen to work in my fields]

Support Reference: Translate Unknowns

ULT **I ask you, have me excused**
UST Please ask your master to forgive me for not coming
(ἐρωτῶ σε ἔχε με παρῃτημένον)

See how you translated this phrase in 14:18. Alternate translation: [Please accept my apology for not being able to attend]

Support Reference: Idiom

> **ULT have me excused**
> **UST** to forgive me for not coming
> (ἔχε με παρῃτημένον)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [excuse me from attending]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
of oxen	of oxen

Luke 14:20

ULT	UST
And another said, ‘I have married a wife, and because of this I am not able to come.’	*Another person said, ‘I have just gotten married, so I cannot come.’*

ULT another said
UST Another person said
(ἕτερος εἶπεν)

See how you translated this phrase in 14:18. Alternate translation: [Another guest told the servant to give this message to his master]

Support Reference: Assumed Knowledge and Implicit Information

ULT I have married a wife, and because of this I am not able to come
UST I have just gotten married, so I cannot come
(γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [that he had just gotten married and so he could not come]

Support Reference: Quotes within Quotes

ULT I have married a wife
UST I have just gotten married
(γυναῖκα ἔγημα)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Use the expression that is most natural in your language. Alternate translation: [I have just gotten married]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT I am not able to come
UST I cannot come
(οὐ δύναμαι ἐλθεῖν)

This is not the same polite formula that the previous two people used. This man feels he has solid grounds to decline the invitation, and he says so directly. Reflect this difference in the way your language naturally would. Alternate translation: [I will not be coming]

Luke 14:21

ULT	UST
And the servant came {and} reported these things to his master. Then becoming angry, the master of the house said to his servant, ‘Go out quickly into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.’	*So the servant returned to his master and reported what everyone had said. The owner of the house was angry and said to his servant, ‘Go out quickly to the streets and alleys of the city and find poor and crippled and blind and lame people, and bring them here into my house!’*

ULT becoming angry
UST was angry
(ὀργισθεὶς)

The implication is that the host became angry with the people who had turned down his invitation, not with his servant. Alternate translation: [becoming angry with the people he had invited]

Support Reference: Assumed Knowledge and Implicit Information

ULT bring in here
UST find & and bring them here into my house
(εἰσάγαγε ὧδε)

Alternate translation: [invite to my house]

ULT the poor and crippled and blind and lame
UST poor and crippled and blind and lame people
(τοὺς πτωχοὺς, καὶ ἀναπείρους, καὶ τυφλοὺς, καὶ χωλοὺς)

Jesus is using these adjectives as nouns to refer to groups of people. Your language may use adjectives in the same way. If not, you could translate these with equivalent phrases. Alternate translation: [people who are poor, people with disabilities, people who are blind, and people who are handicapped]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
servant	servant
and} reported	and reported
to & master	to & master
master of the house	owner of the house
to & servant	to & servant

Luke 14:22

ULT	UST
And the servant said, ‘Master, what you commanded has happened, and there is still room.’	*{After} the servant {went out and did that, he came back and} said, ‘Sir, I have done what you told me to do, but there is still room for more people.’*

ULT **And the servant said**
UST After} the servant {went out and did that, he came back and} said
(καὶ εἶπεν ὁ δοῦλος)

The implication is that the servant did what the master commanded him and then came back with this report. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [After the servant went out and did that, he came back and reported]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Master, what you commanded has happened, and there is still room**
UST Sir, I have done what you told me to do, but there is still room for more people
(Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [that he had done what the master had commanded but there was still room]

Support Reference: Quotes within Quotes

ULT **what you commanded has happened**
UST I have done what you told me to do
(γέγονεν ὃ ἐπέταξας)

Alternate translation: [I have done what you commanded]

TRANSLATION WORDS

ULT	UST
servant	servant
Master	Sir

Luke 14:23

ULT	UST
And the master said to the servant, ‘Go out into the roads and hedges and compel {them} to come in, so that my house may be filled.	*So his master said to him, ‘Then go outside the city. Search for people along the highways. Search also along the narrow roads with hedges. Strongly urge the people in those places to come to my house. I want it to be full of people!*

ULT **the master said to the servant, ‘Go out into the roads and hedges and compel {them} to come in, so that my house may be filled**

UST his master said to him, ‘Then go outside the city. Search for people along the highways. Search also along the narrow roads with hedges. Strongly urge the people in those places to come to my house. I want it to be full of people

(εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [the master told the servant to go out into the roads and hedges and compel people to come in so that his house would be filled]

Support Reference: Quotes within Quotes

ULT **hedges**

UST the narrow roads with hedges

(φραγμοὺς)

The word **hedges** describes boundary fences that enclose and protect fields and buildings. They may be made of bushes and shrubs growing closely together, or they may be made of wood or stone or similar building materials. This could mean: (1) actual hedges. In that case, you could use the equivalent term in your language or a general expression. Alternate translation: [boundary fences]; (2) since the term is paired with **roads**, it may mean the footpaths that run along hedges at the borders of fields. Alternate translation: [paths]

Support Reference: Metonymy

ULT **so that my house may be filled**

UST my house. I want it to be full of people

(ἵνα γεμισθῇ μου ὁ οἶκος)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [so that guests may fill my house]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
master	master
servant	him
house	house & it

Luke 14:24

ULT	UST
For I say to you that none of those men that had been invited will taste of my supper.’”	*Moreover I tell you this, those men whom I invited first will not get to enjoy my feast{, because they refused to come}.’”*

ULT **For I say to you that none of those men that had been invited will taste of my supper**
UST Moreover I tell you this, those men whom I invited first will not get to enjoy my feast{, because they refused to come
(λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων, γεύσεταί μου τοῦ δείπνου)

The master is using a future statement to express the result he desires from the instructions he has just given his servants. Alternate translation: [For I say to you that I do not want any of those men who were invited to taste of my supper]

Support Reference: Statements — Other Uses

ULT **For I say to you that none of those men that had been invited will taste of my supper**
UST Moreover I tell you this, those men whom I invited first will not get to enjoy my feast{, because they refused to come
(λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων, γεύσεταί μου τοῦ δείπνου)

While the word **you** is singular in 14:21–23 because the master and the servant are addressing one another individually, here the word **you** is plural. It is not clear why. Possibly it may be assumed that other servants have been helping and that the master is now addressing all of the servants at once. In that case, it would make sense to translate **you** using the plural form, if your language marks that distinction.

Support Reference: Forms of You

ULT **I say to you**
UST I tell you this
(λέγω & ὑμῖν)

The master says this to emphasize what he is telling his servants. Alternate translation: [I can assure you]

ULT **For I say to you that none of those men that had been invited will taste of my supper**
UST Moreover I tell you this, those men whom I invited first will not get to enjoy my feast{, because they refused to come
(λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων, γεύσεταί μου τοῦ δείπνου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The master told all of his servants that he did not want any of the men he had invited to taste his supper]

Support Reference: Quotes within Quotes

ULT **of those men**
UST those men
(τῶν ἀνδρῶν ἐκείνων)

Here, the word for **men** means “male adults,” not people in general. So it would be appropriate to use a specifically masculine term in your translation.

Support Reference: When Masculine Words Include Women

ULT **that had been invited**
UST whom I invited first
(τῶν κεκλημένων)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [whom I invited]

Support Reference: Active or Passive

ULT **will taste of my supper**
UST will & get to enjoy my feast
(γεύσεταί μου τοῦ δείπνου)

The master may be using the word **taste** to mean eating the meal. Alternate translation: [will enjoy the dinner that I have prepared]

Support Reference: Metonymy

ULT **will taste of my supper**
UST will & get to enjoy my feast
(γεύσεταί μου τοῦ δείπνου)

Alternatively, the master may be making an extreme statement for emphasis. Alternate translation: [will get even a taste of the dinner that I have prepared]

Support Reference: Hyperbole

> **ULT** **of my supper**
> **UST** my feast
> (μου τοῦ δείπνου)

By this expression, the master does not mean his own meal, but the dinner that he has prepared for others. Alternate translation: [the dinner that I have prepared]

TRANSLATION WORDS

ULT	UST
of & supper	feast

Luke 14:25

ULT	UST
And large crowds were journeying with him, and he turned {and} said to them,	*A large crowd of people was traveling with Jesus. He turned toward the people and said to them,*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **large crowds were journeying with him**
UST A large crowd of people was traveling with Jesus
(συνεπορεύοντο & αὐτῷ ὄχλοι πολλοί)

Luke uses this phrase to introduce a new event in the story. Jesus is no longer at the dinner at the home of the Pharisee. He has resumed his journey to Jerusalem. If it would be helpful to your readers, you could introduce this new situation more fully. Alternate translation: [Jesus then continued on his way to Jerusalem, and large crowds were traveling with him]

Support Reference: Introduction of a New Event

Luke 14:26

ULT	UST
“If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters and also even his own life, he is not able to be my disciple.	*“If anyone comes to me who loves his father and mother and wife and children and brothers and sisters more than he loves me, he can not be my disciple. He must even love me more than he loves his own life!*

ULT **If anyone comes to me**
UST If anyone comes to me
(εἴ τις ἔρχεται πρός με)

This is an idiom. Alternate translation: [If anyone wants to be my disciple]

Support Reference: Idiom

ULT **If anyone & does not hate & he is not able to be my disciple**
UST If anyone & who loves & more than he loves me, he can not be my disciple
(εἴ τις & οὐ μισεῖ & οὐ δύναται εἶναί μου μαθητής)

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [Only someone who … loves me more than … is able to be my disciple]

Support Reference: Double Negatives

ULT **and**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Jesus uses the word **and** to introduce a contrast. Alternate translation: [but]

Support Reference: Connect — Contrast Relationship

ULT **does not hate**
UST who loves & more than he loves me
(οὐ μισεῖ)

Jesus is using the word **hate** as an exaggeration to say that his disciples are not to love other people and themselves more than they love Jesus. Alternate translation: [does not love me more than]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
disciple	disciple

Luke 14:27

ULT	UST
Whoever does not carry his cross and come after me is not able to be my disciple.	*Whoever does not carry his own cross and does not obey me cannot be my disciple.*

ULT Whoever does not carry his cross and come after me is not able to be my disciple
UST Whoever does not carry his own cross and does not obey me cannot be my disciple
(ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής)

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [Whoever wants to be my disciple must carry his cross and follow me]

Support Reference: Double Negatives

ULT does not carry his cross
UST does not carry his own cross & not
(οὐ βαστάζει τὸν σταυρὸν αὐτοῦ)

Jesus assumes that the crowds will know that the Romans executed some criminals by nailing them to a wooden beam with crossbar that was set upright so that the criminals would slowly suffocate. Jesus assumes that the crowds will also know that the Romans made these criminals carry these wooden crosses through the streets to the place where they were going to be executed. Alternate translation: [does not carry the wooden cross on which he will be executed]

Support Reference: Assumed Knowledge and Implicit Information

ULT does not carry his cross
UST does not carry his own cross & not
(οὐ βαστάζει τὸν σταυρὸν αὐτοῦ)

Jesus uses the phrase **carry his cross**, referring to this practice of execution, to say that his disciples must be people who have given up their lives to God and who are willing to suffer. Alternate translation: [does not surrender his life to God and be willing to suffer]

Support Reference: Metaphor

ULT come after me
UST does & obey me
(ἔρχεται ὀπίσω μου)

This is an idiom. Alternate translation: [follow my example] or [obey me]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
does & carry	does & carry
cross	cross
disciple	disciple

Luke 14:28

ULT	UST
For which of you, desiring to build a tower, does not first sit down {and} calculate the cost—whether he has for completion?	*After all, if one of you wanted to build a tower, you would first sit down and determine how much it would cost. That way you would know whether you had enough money to finish it.*

ULT **For which of you, desiring to build a tower, does not first sit down {and} calculate the cost—whether he has for completion**
UST After all, if one of you wanted to build a tower, you would first sit down and determine how much it would cost. That way you would know whether you had enough money to finish it
(τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας, ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν)

Jesus is using this question as a teaching tool. Alternate translation: [If one of you wanted to build a tower, he would certainly sit down first and determine whether he had enough money to complete it.]

Support Reference: Rhetorical Question

ULT **For which of you, desiring to build a tower, does not first sit down {and} calculate the cost—whether he has for completion**
UST After all, if one of you wanted to build a tower, you would first sit down and determine how much it would cost. That way you would know whether you had enough money to finish it
(τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας, ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν)

Jesus is offering the crowds an illustration that involves a hypothetical situation. Alternate translation: [Suppose one of you wanted to build a tower. Then you would certainly sit down first and determine whether you had enough money to complete it.]

Support Reference: Hypothetical Situations

ULT **a tower**
UST a tower
(πύργον)

This may mean a watchtower. In one of his parables, recorded in Matthew 21:33, Jesus uses this same word to describe a watchtower that a man built for a vineyard he was planting. Alternate translation: [a high lookout platform]

Support Reference: Translate Unknowns

> **ULT whether he has for completion**
> UST That way you would know whether you had enough money to finish it
> (εἰ ἔχει εἰς ἀπαρτισμόν)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: [whether he has enough money to complete the project]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
a tower	a tower

Luke 14:29

ULT	UST
Otherwise, he having laid a foundation and not being able to finish, all who see it will begin to mock him,	*Otherwise, if you laid the foundation and were not able to finish the rest of the tower, everyone who saw it would make fun of you.*

ULT Otherwise
UST Otherwise, if
(ἵνα μήποτε)

If it would be helpful to your readers, you could express the implicit meaning here. Alternate translation: [If he does not first calculate the cost]

Support Reference: Assumed Knowledge and Implicit Information

ULT he having laid a foundation
UST you laid the foundation
(θέντος αὐτοῦ θεμέλιον)

See how you translated the word **foundation** in 6:48. Alternate translation: [once he has built a base] or [once he has completed the lower part of the building]

Support Reference: Translate Unknowns

ULT and not being able to finish
UST and were not able to finish the rest of the tower
(καὶ μὴ ἰσχύοντος ἐκτελέσαι)

The implication is that this person was not able to finish the building because he did not have enough money. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [but does not have enough money to finish the whole building]

Support Reference: Assumed Knowledge and Implicit Information

ULT all who see it
UST everyone who saw it
(πάντες οἱ θεωροῦντες)

This is a generalization that describes what the common reaction would be. Alternate translation: [those who see it]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
a foundation	the foundation
to mock	make fun

Luke 14:30

ULT	UST
saying, ‘This man began to build and was not able to finish.’	*They would say, ‘This man started to build a tower, but he was not able to finish it!’*

ULT This man
UST This man
(οὗτος ὁ ἄνθρωπος)

Since Jesus addresses his question in 14:28 to the whole crowd, his illustration envisions all of them, so the term **man** here may be generic. Alternate translation: [This person]

Support Reference: When Masculine Words Include Women

ULT and
UST but
(καὶ)

The word **and** introduces a contrast between what the man planned to do and what he failed to do in the end. Alternate translation: [but]

Support Reference: Connect — Contrast Relationship

Luke 14:31

ULT	UST
Or what king, going to fight with another king in war, will not sit down {and} first determine whether he is able with 10, 000 to meet the one coming against him with 20, 000?	*Or suppose a king had 10, 000 soldiers in his army. And suppose another king who had 20, 000 soldiers was coming to attack him. Before sending his army out to battle, that first king would certainly sit down with his advisors to determine whether he could defeat the other king's army.*

ULT Or what king, going to fight with another king in war, will not sit down {and} first determine whether he is able with 10,000 to meet the one coming against him with 20,000

UST Or suppose a king had 10,000 soldiers in his army. And suppose another king who had 20,000 soldiers was coming to attack him. Before sending his army out to battle, that first king would certainly sit down with his advisors to determine whether he could defeat the other king's army

(ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύσεται, εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν)

Jesus is using this question as a teaching tool. If it would be helpful to your readers, you could translate it as a statement. Alternate translation: [Certainly a king who was going to war against another king would sit down first and determine whether with 10,000 troops he would be able to defeat a king who was attacking him with 20,000 troops.]

Support Reference: Rhetorical Question

ULT Or what king, going to fight with another king in war, will not sit down {and} first determine

UST Or suppose a king & And suppose another king & Before sending his army out to battle, that first king would certainly sit down with his advisors to determine

(ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύσεται)

Jesus is offering the crowds an illustration that involves a hypothetical situation. Alternate translation: [Or suppose one king were going to fight a war against another king. Then he would certainly sit down first and determine]

Support Reference: Hypothetical Situations

ULT **and & determine**
UST with his advisors to determine
(βουλεύσεται)

This could mean: (1) he would think carefully about it. (2) he would consult with his advisors to decide.

TRANSLATION WORDS

ULT	UST
king	a king & that first king
with & king	king

Luke 14:32

ULT	UST
But if not, while he is still far away, sending a delegation, he asks the things for peace.	*Suppose he decided his army could not defeat the other army. Then he would send messengers to the other king while his army was still far away. He would tell the messengers to ask, 'What must I do to have peace with you?'*

ULT But if not
UST Suppose he decided his army could not defeat the other army
(εἰ δὲ μή γε)

If it would be helpful to your readers, you could express the implicit meaning here. Alternate translation: [If he realizes that he will not be able to defeat the other king]

Support Reference: Assumed Knowledge and Implicit Information

ULT while he is still far away, sending a delegation, he asks the things for peace
UST Then he would send messengers to the other king while his army was still far away. He would tell the messengers to ask, 'What must I do to have peace with you
(ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην)

Alternate translation: [while the other king is still far away, the first king sends a delegation and asks for terms of peace]

ULT the things for peace
UST What must I do to have peace with you
(τὰ πρὸς εἰρήνην)

Alternate translation: [for terms to end the war] or [what the other king wants him to do so that he will not attack]

TRANSLATION WORDS

ULT	UST
peace	peace

Luke 14:33

ULT	UST
In the same way, then, every one of you who does not renounce all the {things that} he himself possesses is not able to be my disciple.	*So, similarly, if any one of you does not first decide that you are willing to give up all that you have, you cannot be my disciple.”*

ULT every one of you who does not renounce all the {things that} he himself possesses is not able to be my disciple

UST any one of you does not first decide that you are willing to give up all that you have, you cannot be my disciple

(πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται εἶναί μου μαθητής)

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [only those of you who give up all that you have are able be my disciples]

Support Reference: Double Negatives

ULT who does not renounce all the {things that} he himself possesses

UST does not first decide that you are willing to give up all that you have

(ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν)

Alternate translation: [who is not willing to give up everything he owns]

TRANSLATION WORDS

ULT	UST
he & possesses	have
disciple	disciple

Luke 14:34

ULT	UST
Salt then {is} good, but if the salt indeed is made tasteless, with what will it be seasoned?	*{Jesus also said,} “{You are like} salt{, which} is very useful. But if salt were to lose its saltiness, no one could ever make it taste salty again.*

ULT Salt then {is} good
UST Jesus also said,} “{You are like} salt{, which} is very useful
(καλὸν οὖν τὸ ἅλας)

To help the people in the crowd understand what he has been teaching, Jesus provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Then Jesus gave the crowd this illustration to help them understand. “Salt is certainly useful]

Support Reference: Parables

ULT if the salt indeed is made tasteless
UST if salt were to lose its saltiness
(ἐὰν & καὶ τὸ ἅλας μωρανθῇ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [if something indeed causes salt to lose its flavor]

Support Reference: Active or Passive

ULT with what will it be seasoned
UST no one could ever make it taste salty again
(ἐν τίνι ἀρτυθήσεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [what can make it salty again]

Support Reference: Active or Passive

ULT with what will it be seasoned
UST no one could ever make it taste salty again
(ἐν τίνι ἀρτυθήσεται)

Jesus is using this question as a teaching tool. He does not expect the crowd to tell him how the flavor of salt can be restored. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [nothing can make it salty again.]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
is} good	which} is very useful

Luke 14:35

ULT	UST
It is useful neither for the soil nor for the manure pile. They throw it outside. The one having ears to hear, let him hear.”	*{If salt does not taste salty anymore,} it is no longer any good even for the soil or the manure heap. People just throw it away. You should think carefully about what you just heard me say!”*

ULT for the manure pile
UST the manure heap
(εἰς κοπρίαν)

See how you translated this phrase in 13:8. Alternate translation: [to use as fertilizer] or [to add to the compost heap]

Support Reference: Translate Unknowns

ULT They throw it outside
UST People just throw it away
(ἔξω βάλλουσιν αὐτό)

They does not refer to any individuals in particular. This is an indefinite usage. Alternate translation: [People throw it outside]

Support Reference: Pronouns — When to Use Them

ULT The one having ears to hear, let him hear
UST You should think carefully about what you just heard me say
(ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω)

Jesus uses this phrase to emphasize that what he has just said is important and that it may take some effort to understand and put into practice. The phrase **ears to hear** represents the willingness to understand and obey by association with the part of the body by which his listeners have been taking in his teaching. Alternate translation: [If anyone is willing to understand, let him understand and obey]

Support Reference: Metonymy

ULT The one having ears to hear, let him hear
UST You should think carefully about what you just heard me say
(ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω)

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: [If you are willing to listen, then listen] or [If you are willing to understand, then understand and obey]

Support Reference: First, Second or Third Person

> ULT **The one having ears to hear, let him hear**
> UST You should think carefully about what you just heard me say
> (ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω)

If you choose to translate this in the second person, **you** would be plural, since Jesus is speaking to the crowd.

Support Reference: Forms of You

Luke 15

Luke 15 Introduction

Luke 15 Chapter Introduction

Structure and Formatting

1. Jesus tells parables about a lost sheep, a lost coin, and a lost son (15:1–32)

Religious and Cultural Concepts in This Chapter

The parable of the prodigal son

The story that Jesus tells in Luke 15:11–32 is known as The Parable of the Prodigal Son, although he does not give the story that title himself. Most interpreters understand the father in the story to represent God (the Father), the sinful younger son to represent those who repent and come to faith in Jesus, and the self-righteous older son to represent the Pharisees. In the story, the older son becomes angry at the father for forgiving the younger son's sins. He will not even go in to the party that the father is giving to welcome the younger son home. Jesus knew that the Pharisees wanted God to think that only they were good and not forgive other people's sins. Jesus was teaching them that they would never become part of God's kingdom if they continued to think that way. (See: sin, sinful, sinner, sinning and forgive, forgiven, forgiveness, pardon, pardoned and Parables)

Sinners

When the people of Jesus' time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins such as stealing or sexual sins. But Jesus told three parables (15:4–7, 15:8–10, and 15:11–32) to teach that the people who acknowledge that they are sinners and who repent are the people who truly please God. (See: sin, sinful, sinner, sinning and repent, repentance and Parables)

Luke 15:1

ULT	UST
And all the tax collectors and the sinners were coming to him to listen to him.	*Now, many tax collectors and other people whom the religious leaders considered to be sinners kept coming to Jesus to listen to him teach.*

ULT **And**
UST Now
(δὲ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **all the tax collectors and the sinners were coming to him to listen to him**
UST many tax collectors and other people whom the religious leaders considered to be sinners kept coming to Jesus to listen to him teach
(ἦσαν & αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ)

Luke uses this phrase to introduce new characters into the story. These people were part of the crowd that Luke described generally in 14:25. Alternate translation: [many of the people who were coming to listen to Jesus were tax collectors and sinners]

Support Reference: Introduction of New and Old Participants

ULT **all the tax collectors and the sinners were coming to him to listen to him**
UST many tax collectors and other people whom the religious leaders considered to be sinners kept coming to Jesus to listen to him teach
(ἦσαν & αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ)

The word **all** is an overstatement for emphasis. Alternate translation: [many of the people who were coming to listen to Jesus were tax collectors and sinners]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
tax collectors	tax collectors
sinners	sinners

Luke 15:2

ULT	UST
And both the Pharisees and the scribes were grumbling, saying, “This one receives sinners and eats together with them.”	*{When} the Pharisees and teachers of the Jewish laws {saw this, they} began to grumble. They said, “This man welcomes sinners and even eats with them.” {They thought Jesus was defiling himself by doing that.}*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses the word **And** to indicate the results of what the previous sentence described. Alternate translation: [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **both the Pharisees and the scribes were grumbling**
UST When} the Pharisees and teachers of the Jewish laws {saw this, they} began to grumble
(διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς)

Luke uses this phrase to reintroduce these characters into the story. While these may not be exactly the same individuals whom Jesus encountered in places such as 5:17–30, the members of this group in general function as the same character throughout the story. Alternate translation: [some Pharisees and scribes were there, and they were grumbling]

Support Reference: Introduction of New and Old Participants

ULT **This one receives sinners**
UST This man welcomes sinners
(οὗτος ἁμαρτωλοὺς προσδέχεται)

Alternate translation: [This man lets sinners into his presence] or [This man associates with sinners]

ULT **This one**
UST This man
(οὗτος)

This expression implicitly means Jesus. Alternate translation: [This man] or [Jesus]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
scribes	teachers of the Jewish laws
receives	welcomes
sinners	sinners

Luke 15:3

ULT	UST
And he spoke this parable to them, saying,	*So Jesus told them this parable:*

ULT **And**
UST So
(δὲ)

Luke uses the word **And** to indicate the results of what the previous sentence described. Alternate translation: [Then]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he spoke this parable to them**
UST Jesus told them this parable
(εἶπεν & πρὸς αὐτοὺς τὴν παραβολὴν ταύτην)

Alternate translation: [Jesus told this story to the Pharisees and scribes to help them understand]

Support Reference: Parables

TRANSLATION WORDS

ULT	UST
parable	parable

Luke 15:4

ULT	UST
“Which man among you, having 100 sheep and having lost one of them, does not leave the 99 in the wilderness and go after the lost one until he finds it?	*“Suppose that one of you had 100 sheep and you lost one of them. Certainly you would leave the 99 other sheep in the wilderness and go search for the lost sheep until you had found it.*

ULT **Which man among you, having 100 sheep and having lost one of them, does not leave the 99 in the wilderness and go after the lost one until he finds it**

UST Suppose that one of you had 100 sheep and you lost one of them. Certainly you would leave the 99 other sheep in the wilderness and go search for the lost sheep until you had found it

(τίς ἄνθρωπος ἐξ ὑμῶν, ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν, οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό)

Jesus is using this question as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [If one of you had 100 sheep and lost one of them, he would certainly leave the other 99 sheep in the wilderness and go looking for the sheep that had wandered off until he found it.]

Support Reference: Rhetorical Question

ULT **Which man among you, having 100 sheep and having lost one of them, does not leave**

UST Suppose that one of you had 100 sheep and you lost one of them. Certainly you would leave

(τίς ἄνθρωπος ἐξ ὑμῶν, ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν, οὐ καταλείπει)

Jesus is offering the Pharisees and scribes an illustration that involves a hypothetical situation. Alternate translation: [Suppose one of you had 100 sheep and you lost one of them. Then would you not certainly leave]

Support Reference: Hypothetical Situations

ULT **Which man among you, having 100 sheep & until he finds it**

UST Suppose that one of you had 100 sheep & until you had found it

(τίς ἄνθρωπος ἐξ ὑμῶν, ἔχων ἑκατὸν πρόβατα & ἕως εὕρῃ αὐτό)

Since Jesus begins the parable by asking, “Which man among you,” some languages would continue the parable in the second person. Alternate translation: [Which one of you, if you had 100 sheep … until you found it]

Support Reference: First, Second or Third Person

> **ULT Which man among you**
> **UST** Suppose that one of you
> (τίς ἄνθρωπος ἐξ ὑμῶν)

This could mean: (1) while all of the Pharisees and scribes who are grumbling are probably men, Jesus is describing what any person, man or woman, would likely do in this situation, and he is telling the parable for the whole crowd to hear. So the term **man** here may be generic. Alternate translation: [Which person among you]; (2) since Jesus speaks in his next parable of a woman doing something, he may be using a man and a woman in paired examples to offer a comprehensive teaching about the kingdom of God. In that case, the term **man** here would not be generic. Alternate translation: [Which of you men]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
sheep	sheep
wilderness	wilderness

Luke 15:5

ULT	UST
And having found {it}, he lays {it} on his shoulders, rejoicing.	*When you found it, you would joyfully put it on your shoulders to carry it home.*

ULT And having found {it}, he lays {it} on his shoulders, rejoicing
UST When you found it, you would joyfully put it on your shoulders to carry it home
(καὶ εὑρὼν, ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων)

If you decided in the previous verse that your language would continue this parable in the second person, use the second person here as well. Alternate translation: [Once you found it, you would very happily lay it across your shoulders]

Support Reference: First, Second or Third Person

ULT he lays {it} on his shoulders
UST you would & put it on your shoulders to carry it home
(ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ)

This is the way a shepherd carries a sheep. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [he lays it across his shoulders to carry it home]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
rejoicing	joyfully

Luke 15:6

ULT	UST
And coming to the house, he calls together his friends and his neighbors, saying to them, ‘Rejoice together with me, for I have found my lost sheep.’	*Then when you arrived home, you would call together your friends and neighbors and say to them: ‘Be joyful with me, because I have found my sheep that was lost!’*

ULT **And coming to the house, he calls together his friends and his neighbors**

UST Then when you arrived home, you would call together your friends and neighbors

(καὶ ἐλθὼν εἰς τὸν οἶκον, συνκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας)

If you decided that your language would continue this parable in the second person, use the second person here as well. Alternate translation: [And when you got back to your house, you would call together your friends and neighbors]

Support Reference: First, Second or Third Person

ULT **saying to them, ‘Rejoice together with me, for I have found my lost sheep**

UST and say to them: ‘Be joyful with me, because I have found my sheep that was lost

(λέγων αὐτοῖς, συνχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and tells them to rejoice with him because he has found his sheep that was lost] or, if you decided to use the second person, [and you would tell them to rejoice with you because you had found your sheep that was lost]

Support Reference: Quotes within Quotes

TRANSLATION WORDS

ULT	UST
house	home
he calls together	you would call together
neighbors	neighbors
Rejoice together	Be joyful with
sheep	sheep

Luke 15:7

ULT	UST
I say to you that in the same way, there will be joy in heaven over one sinner repenting, more than over 99 being righteous having no need of repentance.	*You should know that, in a similar way, there is great joy among those in heaven when one sinner repents from his sins. That joy is greater than their joy over many people who are already right with God and do not need to repent.*

ULT **I say to you that**
UST You should know that
(λέγω ὑμῖν ὅτι)

Jesus says this to emphasize what he is about to tell these Pharisees and scribes. Alternate translation: [I can assure you that]

ULT **in the same way**
UST in a similar way
(οὕτως)

If it would be helpful to your readers, you could express the implicit meaning here. Alternate translation: [just as the shepherd and his friends and neighbors would rejoice]

Support Reference: Assumed Knowledge and Implicit Information

ULT **there will be joy in heaven**
UST there is great joy among those in heaven
(χαρὰ ἐν τῷ οὐρανῷ ἔσται)

Jesus is using the word **heaven** to mean the inhabitants of heaven. Alternate translation: [everyone in heaven will rejoice]

Support Reference: Metonymy

ULT **righteous**
UST right with God
(δικαίοις)

Jesus is using the adjective **righteous** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate the word with an equivalent phrase. Alternate translation: [people who are righteous]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
joy	great joy
heaven	among those in heaven
sinner	sinner
repenting	repents from his sins
righteous	right with God
of repentance	to repent

Luke 15:8

ULT	UST
Or what woman, having ten drachmas, if she loses one drachma, would not light a lamp and sweep the house and seek diligently until she has found {it}?	*Or suppose that a woman had ten valuable silver coins but lost one of them. Certainly she would light a lamp and sweep the floor and search carefully until she found it.*

ULT **what woman, having ten drachmas, if she loses one drachma, would not light a lamp and sweep the house and seek diligently until she has found {it**

UST a woman had ten valuable silver coins but lost one of them. Certainly she would light a lamp and sweep the floor and search carefully until she found it

(τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως οὗ εὕρῃ)

Jesus is using this question as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [if a woman had ten drachma coins and she lost one of them, she would certainly light a lamp, sweep the house, and seek diligently until she found it.]

Support Reference: Rhetorical Question

ULT **what woman, having ten drachmas, if she loses one drachma, would not light a lamp and sweep the house and seek diligently until she has found {it**

UST a woman had ten valuable silver coins but lost one of them. Certainly she would light a lamp and sweep the floor and search carefully until she found it

(τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως οὗ εὕρῃ)

Jesus is offering an illustration that involves a hypothetical situation. Alternate translation: [Suppose a woman had ten drachma coins and she lost one of them. Then she would certainly light a lamp, sweep the house, and seek diligently until she found it.]

Support Reference: Hypothetical Situations

ULT **drachmas**
UST valuable silver coins
(δραχμὰς)

A **drachma** was a silver coin equivalent to a day's wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: [valuable silver coins] or [coins each worth a day's wages]

Support Reference: Biblical Money

ULT **sweep the house**
UST sweep the floor
(σαροῖ τὴν οἰκίαν)

Jesus speaks of the whole **house** to refer to one part of it, the floor. Alternate translation: [sweep the floor]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
a lamp	a lamp
sweep	sweep
house	floor
seek	search

Luke 15:9

ULT	UST
And having found it, she calls together her friends and neighbors, saying, ‘Rejoice together with me, for I have found the drachma that I lost.’	*When she found it, she would call together her friends and neighbors and say to them, ‘Be very happy with me, because I have found the coin that I lost!’*

ULT saying, ‘Rejoice together with me, for I have found the drachma that I lost

UST and say to them, ‘Be very happy with me, because I have found the coin that I lost

(λέγουσα, συνχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and tells them to rejoice with her because she has found the drachma that she lost]

Support Reference: Quotes within Quotes

TRANSLATION WORDS

ULT	UST
she calls together	she would call together
neighbors	neighbors
Rejoice together	Be very happy with

Luke 15:10

ULT	UST
In the same way, I say to you, there is joy before the angels of God over one sinner repenting.”	*I tell you that, in a similar way, there is much joy among the angels of God when one sinner repents from his sins.”*

ULT In the same way
UST in a similar way
(οὕτως)

If it would be helpful to your readers, you could express the implicit meaning here. Alternate translation: [Just as the woman and her friends and neighbors would rejoice]

Support Reference: Assumed Knowledge and Implicit Information

ULT I say to you
UST I tell you that
(λέγω ὑμῖν)

Jesus says this to emphasize what he is about to tell these Pharisees and scribes. Alternate translation: [indeed]

ULT before the angels of God
UST among the angels of God
(ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ)

The term **before** means “in the presence” of someone. Alternate translation: [in the presence of God’s angels] or [among the angels of God]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
joy	much joy
angels	angels
of God	of God
sinner	sinner
repenting	repents from his sins

Luke 15:11

ULT	UST
Then he said, “A certain man had two sons,	*Then Jesus continued and said, “There once was a man who had two sons.*

ULT Then he said
UST Then Jesus continued and said
(εἶπεν δέ)

To help the Pharisees and scribes understand what he has been teaching, Jesus tells a brief story that provides a further illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Then Jesus told the Pharisees and scribes this story to help them understand]

Support Reference: Parables

ULT A certain man had two sons
UST There once was a man who had two sons
(ἄνθρωπός τις εἶχεν δύο υἱούς)

Jesus uses this phrase to introduce the main characters in the parable. Alternate translation: [There was a man who had two sons]

Support Reference: Introduction of New and Old Participants

Luke 15:12

ULT	UST
and the younger of them said to his father, ‘Father, give me the portion of the wealth that falls to {me}.’ And he distributed his livelihood to them.	*One day the younger son said to his father, ‘Father, give me now the share of your property that I would otherwise have received when you died.’ So the father divided his property between his two sons.*

ULT **said to his father, ‘Father, give me the portion of the wealth that falls to {me**
UST said to his father, ‘Father, give me now the share of your property that I would otherwise have received when you died
(εἶπεν & τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [told his father that he wanted the share of the estate that he would inherit]

Support Reference: Quotes within Quotes

ULT **give me**
UST give me now
(δός μοι)

The son wanted his father to give him his inheritance immediately. If your language has a command form that indicates that the speaker wants something done immediately, it would be appropriate to use that form here.

Support Reference: Imperatives — Other Uses

ULT **the portion of the wealth that falls to {me**
UST the share of your property that I would otherwise have received when you died
(τὸ ἐπιβάλλον μέρος τῆς οὐσίας)

This is an idiom. Alternate translation: [the part of your wealth that you intend to leave to me when you die] or [the share of the estate that I would inherit]

Support Reference: Idiom

ULT **And**
UST So
(καὶ)

Jesus uses the word **And** to introduce the results of what the previous sentence described. Alternate translation (as in UST): [So]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **he distributed his livelihood to them**
> UST the father divided his property between his two sons
> (διεῖλεν αὐτοῖς τὸν βίον)

Alternate translation: [he divided his wealth between his two sons]

Luke 15:13

ULT	UST
And after not many days, having gathered everything together, the younger son went to a distant country, and there he wasted his wealth, living recklessly.	*Only a few days later, the younger son gathered together all that he owned and traveled to a country far away. There in that country he spent all his money foolishly in wasteful, immoral living.*

ULT not many days
UST Only a few days later
(οὐ πολλὰς ἡμέρας)

This is a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [only a few days]

Support Reference: Litotes

ULT having gathered everything together
UST gathered together all that he owned
(συναγαγὼν πάντα)

Alternate translation: [having packed all of his things]

ULT recklessly
UST foolishly in wasteful, immoral
(ἀσώτως)

Alternate translation: [without thinking about the consequences of his actions]

TRANSLATION WORDS

ULT	UST
days	days
he wasted	he spent

Luke 15:14

ULT	UST
And {when} he had spent everything, a severe famine happened throughout that country, and he began to be in need.	*After he had spent all his money, there was a severe famine throughout that country. Soon he did not have anything left to live on.*

ULT **And**
UST After
(δὲ)

Jesus uses the word **And** to introduce background information that will help his listeners understand what happens next in the parable. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **a severe famine happened throughout that country**
UST there was a severe famine throughout that country
(ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην)

Alternate translation: [something happened so that the entire country did not have enough food]

ULT **to be in need**
UST did not have anything left to live on
(ὑστερεῖσθαι)

Alternate translation: [to lack what he needed] or [not to have enough to live on]

TRANSLATION WORDS

ULT	UST
a & famine	a & famine

Luke 15:15

ULT	UST
And he went {and} attached himself to one of the citizens of that country, and he sent him into his fields to feed pigs.	*So he went to a man who lived in that country and asked him to hire him. So the man sent him out to his fields to feed his pigs.*

ULT **And**
UST So
(καὶ)

Jesus uses the word **And** to introduce the results of what the previous sentence described. Alternate translation (as in UST): [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he went {and} attached himself to one**
UST he went to a man who lived & and asked him to hire him
(πορευθεὶς, ἐκολλήθη ἑνὶ)

This is an idiom. Alternate translation: [he began to work for one]

Support Reference: Idiom

ULT **to one of the citizens of that country**
UST to a man who lived in that country
(ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης)

Alternate translation: [to someone who lived in that country]

ULT **to feed pigs**
UST to feed his pigs
(βόσκειν χοίρους)

Alternate translation: [to feed the pigs that the man owned]

TRANSLATION WORDS

ULT	UST
of the citizens	to a man who lived
pigs	his pigs

Luke 15:16

ULT	UST
And he was longing to be satisfied from the carob pods that the pigs were eating, and no one gave to him.	*{He became so hungry that} he wished he could eat the bean pods that the pigs ate, yet no one gave him anything.*

ULT he was longing to be satisfied
UST He became so hungry that} he wished he could eat
(ἐπεθύμει χορτασθῆναι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [he wished he could satisfy his hunger]

Support Reference: Active or Passive

ULT carob pods
UST bean pods
(κερατίων)

These are the husks of the beans that grow on the **carob** tree. If your readers would not be familiar with this tree, you could use a general expression. Alternate translation: [bean husks]

Support Reference: Translate Unknowns

ULT and no one gave to him
UST yet no one gave him anything
(καὶ οὐδεὶς ἐδίδου αὐτῷ)

This could mean one of two things. Alternate translation: [because no one was giving him anything else to eat] or [but his master would not allow him to eat even those]

TRANSLATION WORDS

ULT	UST
pigs	pigs

Luke 15:17

ULT	UST
But coming to himself, he said, ‘How many hired servants of my father have more than enough loaves, but I am perishing from hunger here!	*Finally he began to think clearly about how foolish he had been, and he said to himself: ‘All of my father’s hired servants have more than enough food to eat, but here I am dying because I do not have anything to eat!*

ULT coming to himself
UST Finally he began to think clearly about how foolish he had been
(εἰς ἑαυτὸν & ἐλθὼν)

This idiom means that he became able to understand his situation clearly and realized that he had made a terrible mistake. Alternate translation: [realizing the situation he was in]

Support Reference: Idiom

ULT he said, ‘How many hired servants of my father have more than enough loaves, but I am perishing from hunger here
UST and he said to himself: ‘All of my father’s hired servants have more than enough food to eat, but here I am dying because I do not have anything to eat
(ἔφη, πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he told himself that all of his father’s hired servants had more than enough loaves to eat, but he was perishing from hunger where he was]

Support Reference: Quotes within Quotes

ULT How many hired servants of my father have more than enough loaves, but I am perishing from hunger here
UST All of my father’s hired servants have more than enough food to eat, but here I am dying because I do not have anything to eat
(πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι)

This is an exclamation, not a question. Alternate translation: [All of my father’s hired servants have more than enough loaves to eat, but I am perishing from hunger here]

Support Reference: Exclamations

> ULT **loaves**
> UST food to eat
> (ἄρτων)

The young man is using one kind of food, **loaves**, to mean food in general. Alternate translation: [food]

Support Reference: Synecdoche

> ULT **am perishing from hunger**
> UST am dying because I do not have anything to eat
> (λιμῷ & ἀπόλλυμαι)

This could mean: (1) it is a figurative overstatement for emphasis. Alternate translation: [have so little to eat]; (2) the young man has literally been starving. Alternate translation: [am about to die of starvation]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
hired servants	hired servants
loaves	food to eat
am perishing	am dying
from hunger	because I do not have anything to eat

Luke 15:18

ULT	UST
I will get up {and} go to my father, and I will say to him, “Father, I have sinned against heaven and before you.	*So I will leave here and go back to my father. I will say to him, “Father, I have sinned against God and against you.*

ULT **I will get up {and} go to my father, and I will say to him, “Father, I have sinned against heaven and before you**
UST So I will leave here and go back to my father. I will say to him, “Father, I have sinned against God and against you
(ἀναστὰς, πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: [He decided that he would leave that place and go to his father and tell him that he had sinned against God and directly against him]

Support Reference: Quotes within Quotes

ULT **I will get up**
UST So I will leave here
(ἀναστὰς)

This is an idiom. Alternate translation: [I will leave this place]

Support Reference: Idiom

ULT **heaven**
UST God
(τὸν οὐρανὸν)

In order to honor the commandment not to misuse God’s name, Jewish people often avoided saying the word “God” and used the word **heaven** instead. Alternate translation: [God]

Support Reference: Euphemism

ULT **before**
UST against
(ἐνώπιόν)

The term **before** means “in the presence” of another person. In the speech he is planning, the younger son makes a distinction between the way he has sinned **against** heaven, by committing many sins, and **before** his father, by causing him personal shame and loss. Alternate translation: [directly against]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
I have sinned	I have sinned
heaven	God

Luke 15:19

ULT	UST
I am no longer worthy to be called your son; make me as one of your hired servants.”’	*I do not deserve to have you consider me your son any more. Please let me work for you as one of your hired servants.”’*

ULT I am no longer worthy to be called your son; make me as one of your hired servants
UST I do not deserve to have you consider me your son any more. Please let me work for you as one of your hired servants
(οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. ποίησόν με ὡς ἕνα τῶν μισθίων σου)

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation within a quotation. Alternate translation: [He decided he would tell his father that he did not deserve to be his son any more, but that he hoped his father would hire him as one of his servants]

Support Reference: Quotes within Quotes

ULT I am no longer worthy to be called your son
UST I do not deserve to have you consider me your son any more
(οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [I am no longer worthy for you to call me your son]

Support Reference: Active or Passive

ULT to be called
UST to have you consider me
(κληθῆναι)

This expression could also be an idiom that means “to be.” See how you translated this phrase in 1:32, 1:76, and 2:23. Alternate translation: [to be]

Support Reference: Idiom

ULT make me as one of your hired servants
UST Please let me work for you as one of your hired servants
(ποίησόν με ὡς ἕνα τῶν μισθίων σου)

This is a request, not a command. To show that, it may be helpful to add “please,” as UST does. Alternate translation: [please hire me as one of your servants]

Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
to be called	to have you consider me
of & hired servants	of & hired servants

Luke 15:20

ULT	UST
And having gotten up, he went to his own father. But he being still far away, his father saw him and felt compassion, and he ran, fell upon his neck, and kissed him.	*So he left there and started traveling back to his father's house. But while he was still a great distance from the house, his father saw him and felt deep compassion for him. He ran to his son and embraced him and kissed him on the cheek.*

ULT **And**
UST So
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentences described. Alternate translation (as in UST): [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having gotten up**
UST he left there
(ἀναστὰς)

This is an idiom. Alternate translation: [leaving that place]

Support Reference: Idiom

ULT **But he being still far away**
UST But while he was still a great distance from the house
(ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος)

This does not mean that the younger son was still in the other country. Alternate translation: [while he was still at a great distance from his father's house]

ULT **felt compassion**
UST felt deep compassion for him
(ἐσπλαγχνίσθη)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [had pity on him] or [loved him deeply from his heart]

Support Reference: Active or Passive

> **ULT fell upon his neck, and kissed him**
> **UST** and embraced him and kissed him on the cheek
> (ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν)

The father did these things to show his son that he loved him and that he was glad he was coming home. If men in your culture would not show affection to their sons in this way, you could use a general expression. Alternate translation: [welcomed him affectionately]

Support Reference: Symbolic Action

> **ULT fell upon his neck**
> **UST** and embraced him
> (ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ)

This is an idiom. Alternate translation: [gave him a hug] or [hugged him tightly]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
felt compassion	felt deep compassion for him
kissed	kissed & on the cheek

Luke 15:21

ULT	UST
Then the son said to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.’	*His son said to him, ‘Father, I have sinned against God and against you. So I do not deserve to have you consider me your son any more.’*

ULT **Then the son said to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son**
UST His son said to him, ‘Father, I have sinned against God and against you. So I do not deserve to have you consider me your son any more
(εἶπεν δὲ ὁ υἱὸς αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου; οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου)

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation. Alternate translation: [Then the son told his father that he had sinned against God and directly against him, and that he did not deserve to be called his son anymore]

Support Reference: Quotes within Quotes

ULT **heaven**
UST God
(τὸν οὐρανὸν)

In order to honor the commandment not to misuse God’s name, Jewish people often avoided saying the word “God” and used the word **heaven** instead. Alternate translation: [God]

Support Reference: Euphemism

ULT **before**
UST against
(ἐνώπιόν)

The term **before** means “in the presence” of another person. The young man is making a distinction between the way he has sinned **against** heaven, by committing many sins, and **before** his father, by causing him personal shame and loss. Alternate translation: [directly against]

Support Reference: Metaphor

ULT **I am no longer worthy to be called your son**
UST So I do not deserve to have you consider me your son any more
(οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [I am no longer worthy for you to call me your son]

Support Reference: Active or Passive

> **ULT to be called**
> **UST** to have you consider me
> (κληθῆναι)

This expression could also be an idiom that means “to be.” See how you translated this phrase in 1:32, 1:76, and 2:23. Alternate translation: [to be]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
I have sinned	I have sinned
heaven	God
to be called	to have you consider me

Luke 15:22

ULT	UST
But the father said to his servants, ‘Quickly, bring the first robe and clothe him, and put a ring on his hand, and sandals on his feet.	*But his father said to his servants; ‘Go quickly and bring my best robe and put it on my son. Also put a ring on his finger and shoes on his feet!*

ULT **But the father said to his servants, ‘Quickly, bring the first robe and clothe him, and put a ring on his hand, and sandals on his feet**
UST But his father said to his servants; ‘Go quickly and bring my best robe and put it on my son. Also put a ring on his finger and shoes on his feet
(εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας)

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation. Alternate translation: [But the father told his servants quickly to bring the best robe they had and put it on his son, and to put a ring on his hand and sandals on his feet]

Support Reference: Quotes within Quotes

ULT **bring & clothe & put**
UST Go & and bring & put it on & put
(ἐξενέγκατε & ἐνδύσατε & δότε)

Since the father is speaking to a number of servants, the implied “you” in these imperatives would be plural. Your language may need to show that distinction explicitly.

Support Reference: Forms of You

ULT **the first robe & a ring & sandals**
UST my best robe & a ring & shoes
(στολὴν τὴν πρώτην & δακτύλιον & ὑποδήματα)

By having his servants put these things on his son, the father was showing that he was welcoming his son back as a member of the family in good standing. These were all signs of status, authority, and privilege. If it would be helpful to your readers, you could indicate that in some way in your translation.

Support Reference: Symbolic Action

ULT **the first robe**
UST my best robe
(στολὴν τὴν πρώτην)

As in 14:7, here the word **first** means “best.” Alternate translation: [the best robe we have] or [the festive garment we save for special occasions]

Support Reference: Metaphor

> ULT **put a ring on his hand**
> UST put a ring on his finger
> (δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ)

The father says **hand** to mean one part of the hand, a finger. Alternate translation: [put a ring on his finger]

Support Reference: Synecdoche

> ULT **sandals**
> UST shoes
> (ὑποδήματα)

In this culture, poorer people went barefoot, while more affluent people wore **sandals**. They are a type of open footwear, typically made of leather, consisting of a sole that is held onto the foot with straps. The modern equivalent in many cultures where the poor go barefoot and the more affluent have footwear would be shoes. Alternate translation: [shoes]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
servants	servants
robe	robe
sandals	shoes

Luke 15:23

ULT	UST
And bring the fattened calf, kill {it}, and let us eat {and} celebrate!	*And bring the calf that we have fattened for a special occasion and kill it, so that we can eat it and celebrate!*

ULT **And bring the fattened calf, kill {it}, and let us eat {and} celebrate**
UST And bring the calf that we have fattened for a special occasion and kill it, so that we can eat it and celebrate
(καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν)

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation. Alternate translation: [He also told his servants to bring the calf they had been fattening and butcher it so that they could have a celebration feast]

Support Reference: Quotes within Quotes

ULT **bring & kill {it**
UST bring & and kill it
(φέρετε & θύσατε)

Since the father is speaking to a number of servants, the implied “you” in these imperatives would be plural. Your language may need to show that distinction explicitly.

Support Reference: Forms of You

ULT **fattened calf**
UST calf that we have fattened for a special occasion
(μόσχον τὸν σιτευτόν)

A **calf** is a young cow. People would give one of their calves special food so that it would grow well, and then, when they wanted to have a special feast, they would butcher and eat that calf. If your readers would not know what a **calf** or a cow is, or if a description of eating a cow would be offensive to them, you could use a general expression here. Alternate translation: [the young animal we have been making fat]

Support Reference: Translate Unknowns

> ULT **kill {it**
> UST and kill it
> (θύσατε)

In this context, the term **kill** means to slaughter an animal and prepare its meat to be eaten. The implication is that the servants were also to cook the meat for the feast that the father wanted to have. Alternate translation: [butcher and cook]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **let us eat {and} celebrate**
> UST we can eat it and celebrate
> (φαγόντες εὐφρανθῶμεν)

The phrase **eat and celebrate** expresses a single idea by using two words connected with **and**. The word **eat** indicates how the father wants to **celebrate** his son's homecoming. Alternate translation: [celebrate by having a feast]

Support Reference: Hendiadys

> ULT **let us eat {and} celebrate**
> UST we can eat it and celebrate
> (φαγόντες εὐφρανθῶμεν)

The word **us** includes the addressees, since the father means the whole household, including the servants to whom he is speaking. So use the inclusive form of **us** in your translation if your language marks that distinction. Other languages might say "all of us."

Support Reference: Exclusive and Inclusive 'We'

TRANSLATION WORDS

ULT	UST
calf	calf

Luke 15:24

ULT	UST
For this son of mine was dead, and has come back to life; he was lost, and he has been found.’ Then they began to celebrate.	*We need to celebrate because this son of mine was like a dead man, but he is now alive again! He was like a lost person, but we have found him again!’ So they all began to celebrate.*

ULT **For this son of mine was dead, and has come back to life; he was lost, and he has been found**
UST We need to celebrate because this son of mine was like a dead man, but he is now alive again! He was like a lost person, but we have found him again
(ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη)

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation. Alternate translation: [The father said that it was as if his son had died and come back to life, as if he had lost him and found him again]

Support Reference: Quotes within Quotes

ULT **son of mine was dead, and has come back to life**
UST son of mine was like a dead man, but he is now alive again
(ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν)

The father says that when his **son** was in the faraway country, it was as if he was **dead**. You could translate this as a simile or comparison if your readers might otherwise take the father’s statement to mean that the son actually had died. Alternate translation: [it was as if my son had died, but now I see he is very much alive]

Support Reference: Metaphor

ULT **he was lost, and he has been found**
UST He was like a lost person, but we have found him again
(ἦν ἀπολωλὼς καὶ εὑρέθη)

The father says that when his **son** was in faraway country, it was as if he was **lost** and no one knew where to find him. You could translate this as a simile or comparison if your readers might otherwise take the father’s statement to mean that the son actually had been missing. Alternate translation: [it was as if my son was missing, but now I have found him again]

Support Reference: Metaphor

> ULT **he has been found**
> UST we have found him again
> (εὑρέθη)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [I have found him again]

Support Reference: Active or Passive

> ULT **Then they began to celebrate**
> UST So they all began to celebrate
> (καὶ ἤρξαντο εὐφραίνεσθαι)

Then introduces the results of what the previous sentence described. The servants carried out the father's orders and prepared a feast, and the people in the household then began to enjoy it.

Support Reference: Connect — Reason-and-Result Relationship

Luke 15:25

ULT	UST
And his older son was in the field, and {as} he came {and} approached the house, he heard music and dancing.	*{While all that was happening,} the father's older son was out working in the fields. {After he finished working,} he headed home. As he was getting close to the house, he heard people playing music and dancing.*

ULT **And**
UST While all that was happening
(δὲ)

Jesus uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **was in the field**
UST was out working in the fields
(ἦν & ἐν ἀγρῷ)

The implication was that he was out in the field because he was working there. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [was out working in the field]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as} he came**
UST he headed home. As he was
(ὡς ἐρχόμενος)

Alternate translation: [as he came back home from the field]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he heard music and dancing**
UST he heard people playing music and dancing
(ἤκουσεν συμφωνίας καὶ χορῶν)

The older son could not literally hear **dancing**, so Jesus is using the term **heard** in that case. Alternate translation: [he heard music and the sound of people dancing] or [he heard music and could tell that people were dancing]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
older	older
house	to & house

Luke 15:26

ULT	UST
And summoning one of the servants, he asked what these things might be.	*He called for one of the servants and asked what was happening.*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Jesus uses the word **And** to introduce the results of what the previous sentence described. When the older son heard these sounds, he wondered what was going on, so he called for a servant and asked him. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **one of the servants**
UST one of the servants
(ἕνα τῶν παίδων)

Here the word that is translated as **servant** ordinarily means “boy.” So here it may indicate that the servant was young. Alternate translation: [a young servant]

Support Reference: Assumed Knowledge and Implicit Information

ULT **what these things might be**
UST what was happening
(τί ἂν εἴη ταῦτα)

Alternate translation: [what was happening]

TRANSLATION WORDS

ULT	UST
summoning	He called for
of the servants	of the servants

Luke 15:27

ULT	UST
And he said to him, ‘Your brother has come and your father has killed the fattened calf because he has received him back in good health.’	*The servant said to him, ‘Your brother has come home. Your father told us to kill the fattened calf to celebrate because your brother returned safe and healthy.’*

ULT **And he said to him, ‘Your brother has come and your father has killed the fattened calf because he has received him back in good health**
UST The servant said to him, ‘Your brother has come home. Your father told us to kill the fattened calf to celebrate because your brother returned safe and healthy
(ὁ δὲ εἶπεν αὐτῷ & ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The servant told him that his brother had come home and that his father had killed the fattened calf because he had received him back in good health]

Support Reference: Quotes within Quotes

ULT **your father has killed the fattened calf**
UST Your father told us to kill the fattened calf to celebrate
(ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν)

The father did not do this personally. Alternate translation: [your father ordered us to butcher and cook the fattened calf]

Support Reference: Metonymy

ULT **your father has killed the fattened calf**
UST Your father told us to kill the fattened calf to celebrate
(ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν)

The implication, as the father says explicitly in 15:23, was that this was in order to have a celebration. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [your father ordered us to butcher and cook the fattened calf so we could have a celebration]

Support Reference: Metonymy

> ULT **the fattened calf**
> UST the fattened calf
> (τὸν μόσχον τὸν σιτευτόν)

See how you translated this term in 15:23. Alternate translation: [the young animal we had been making fat]

Support Reference: Translate Unknowns

> ULT **because he has received him back in good health**
> UST because your brother returned safe and healthy
> (ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν)

Alternate translation: [because his son has come home safely]

TRANSLATION WORDS

ULT	UST
calf	calf
he has received & back	returned

Luke 15:28

ULT	UST
But he became angry and was not willing to go in, and his father came out {and} entreated him.	*But the older brother was angry and did not want to join the celebration. So his father came out and pleaded with him to come in.*

ULT **and his father came out {and} entreated him**
UST So his father came out and pleaded with him to come in
(ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν, παρεκάλει αὐτόν)

Here Jesus uses the term **and** to introduce the results of what the previous sentence described. Alternate translation: [so his father came outside and pleaded with him]

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
and} entreated	and pleaded & to come in

Luke 15:29

ULT	UST
But answering, he said to his father, ‘Behold, for so many years I am slaving for you, and I have never disregarded your command, and you never gave a young goat to me so that I might celebrate with my friends,	*But he replied to his father, ‘Listen! For all these years I have worked as hard as a slave for you. I have always obeyed everything you told me to do. But you have never given me so much as a young goat that I could use to host a feast for my friends.*

ULT **But answering, he said to his father, ‘Behold, for so many years I am slaving for you, and I have never disregarded your command, and you never gave a young goat to me so that I might celebrate with my friends**

UST But he replied to his father, ‘Listen! For all these years I have worked as hard as a slave for you. I have always obeyed everything you told me to do. But you have never given me so much as a young goat that I could use to host a feast for my friends

(ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ, ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But he responded to his father that even though he had been slaving for him for so many years and had never disobeyed one of his commands, his father had never given him a young goat so that he could celebrate with his friends]

Support Reference: Quotes within Quotes

ULT **answering, he said**

UST he replied

(ὁ & ἀποκριθεὶς εἶπεν)

Together the words **answering** and **said** mean that the older son said what follows in response to his father’s pleadings. Alternate translation: [he responded]

Support Reference: Hendiadys

ULT **Behold**

UST Listen

(ἰδοὺ)

The older son uses **Behold** to get his father to focus his attention on what he is about to say. Alternate translation: [Now listen]

Support Reference: Metaphor

> ULT **I am slaving for you**
> UST I have worked as hard as a slave for you
> (δουλεύω σοι)

To emphasize how hard he believes he has worked for his father, the older son describes himself as a slave. You could translate this metaphor as a simile. Alternate translation: [I have been working like a slave for you]

Support Reference: Metaphor

> ULT **I have never disregarded your command**
> UST I have always obeyed everything you told me to do
> (οὐδέποτε ἐντολήν σου παρῆλθον)

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [I have always done what you told me to do]

Support Reference: Double Negatives

> ULT **I have never disregarded your command**
> UST I have always obeyed everything you told me to do
> (οὐδέποτε ἐντολήν σου παρῆλθον)

To emphasize how carefully he believes he has obeyed his father, the older son makes a figurative generalization and says **never**. Alternate translation: [I have not disobeyed your commands] or [I have done what you told me to do]

Support Reference: Hyperbole

> ULT **a young goat**
> UST so much as a young goat
> (ἔριφον)

A young goat was smaller and much less expensive than a fatted calf. The son's implication is that his father has not done even a small thing to show appreciation for him. You could express that more explicitly in your translation. Alternate translation: [even a young goat]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
for & years	For & years
I am slaving	I have worked as hard as a slave
a young goat	so much as a young goat

Luke 15:30

ULT	UST
but when this son of yours came, the one having devoured your livelihood with prostitutes, you killed for him the fattened calf.'	*But now that this son of yours has come back home, after wasting all your money on prostitutes, you have told your servants to kill the fattened calf for a celebration!'*

ULT but when this son of yours came, the one having devoured your livelihood with prostitutes, you killed for him the fattened calf
UST But now that this son of yours has come back home, after wasting all your money on prostitutes, you have told your servants to kill the fattened calf for a celebration
(ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing the sentence from the previous verse, if you translated it as an indirect quotation): [but that when this son of his came home, who had wasted his money on prostitutes, he killed the fattened calf for him]

Support Reference: Quotes within Quotes

ULT this son of yours
UST this son of yours
(ὁ υἱός σου οὗτος)

The older son refers to his brother as **this son of yours** because he does not want to be associated with him. He does not want to call him "my brother." Alternate translation: [that other son of yours]

ULT the one having devoured your livelihood
UST after wasting all your money
(ὁ καταφαγών σου τὸν βίον)

The older son describes his brother as having eaten up the wealth his father gave him, to the point where there is nothing left. Alternate translation: [who squandered your wealth]

Support Reference: Metaphor

> ULT **with prostitutes**
> UST on prostitutes
> (μετὰ πορνῶν)

In order to depict how the younger son wasted his father's money on reckless living, the older son speaks of one thing he assumes the younger son spent money on. Alternate translation: [living recklessly]

Support Reference: Synecdoche

> ULT **you killed for him the fattened calf**
> UST you have told your servants to kill the fattened calf for a celebration
> (ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον)

The father did not do this personally. Alternate translation: [you told the servants to butcher and cook the fattened calf]

Support Reference: Metonymy

> ULT **you killed for him the fattened calf**
> UST you have told your servants to kill the fattened calf for a celebration
> (ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον)

If it would be helpful to your readers, you could state explicitly the implicit purpose for this action. Alternate translation: [you told the servants to butcher and cook the fattened calf so you could hold a celebration for him]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the fattened calf**
> UST the fattened calf
> (τὸν σιτευτὸν μόσχον)

See how you translated this term in 15:23. Alternate translation: [the young animal we had been making fat]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
having devoured	after wasting
prostitutes	prostitutes
calf	calf

Luke 15:31

ULT	UST
But he said to him, ‘Child, you are always with me, and all {that is} mine is yours.	*But his father said to him, ‘My son, you are always with me, and all that I own is yours.*

ULT **But he said to him, ‘Child, you are always with me, and all {that is} mine is yours**
UST But his father said to him, ‘My son, you are always with me, and all that I own is yours
(ὁ δὲ εἶπεν αὐτῷ, τέκνον, σὺ πάντοτε μετ’ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But his father called him his dear son and acknowledged his loyal service and reminded him that now he was heir to the entire remaining estate]

Support Reference: Quotes within Quotes

ULT **Child**
UST My son
(τέκνον)

The father is using the word **Child** as a term of affection. Alternate translation: [My dear son]

ULT **you are always with me**
UST you are always with me
(σὺ πάντοτε μετ’ ἐμοῦ εἶ)

Alternate translation: [I appreciate the way you have stayed here and helped me]

Luke 15:32

ULT	UST
But it was proper to celebrate and to rejoice, for this brother of yours was dead, and lived, and he had been lost, and was found.’”	*But it is right for us to celebrate and rejoice, because it is as though your brother was dead and is alive again! It is as though he was lost and we have him found again!’”*

ULT **But it was proper to celebrate and to rejoice, for this brother of yours was dead, and lived, and he had been lost, and was found**
UST But it is right for us to celebrate and rejoice, because it is as though your brother was dead and is alive again! It is as though he was lost and we have him found again
(εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος, νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But he insisted that it was right to have a celebration for his brother, since it was as if he had died and come back to life, and as if he had been lost and had been found]

Support Reference: Quotes within Quotes

ULT **to celebrate and to rejoice**
UST to celebrate and rejoice
(εὐφρανθῆναι & καὶ χαρῆναι)

The phrase **celebrate and rejoice** expresses a single idea emphatically by using two similar words connected with **and**. Alternate translation: [celebrate joyfully]

Support Reference: Hendiadys

ULT **this brother of yours**
UST your brother
(ὁ ἀδελφός σου οὗτος)

The older son had referred to “this son of yours,” but the father wants him to recognize him as his **brother**. Alternate translation: [your very own brother]

ULT **this brother of yours was dead, and lived**
UST your brother was dead and is alive again
(ὁ ἀδελφός σου οὗτος, νεκρὸς ἦν καὶ ἔζησεν)

See how you translated this figurative expression in 15:24. Alternate translation: [it is as if your very own brother had died and come back to life]

Support Reference: Metaphor

ULT **he had been lost, and was found**
UST It is as though he was lost and we have him found again
(ἀπολωλὼς καὶ εὑρέθη)

See how you translated this figurative expression in 15:24. Alternate translation: [it is as if he had been missing and we found him again]

Support Reference: Metaphor

ULT **and was found**
UST and we have him found again
(καὶ εὑρέθη)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [we found him again]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
to rejoice	rejoice

Luke 16

Luke 16 Introduction

Luke 16 Chapter Introduction

Structure and Formatting

1. Jesus tells a parable about a household manager (16:1–15)
2. Jesus gives further teachings (16:16–18)
3. Jesus tells a parable about a rich man who died (16:19–31)

Luke 16:1

ULT	UST
And he also said to the disciples, “There was a certain rich man who had a manager, and he was reported to him as wasting his possessions.	*Jesus also said to his disciples, “Once there was a rich man who had a household manager. One day someone informed the rich man that the manager was doing such a bad job that the rich man was losing lots of money.*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses the word **And** to introduce background information that will help readers understand what Jesus teaches next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **he also said to the disciples**
UST Jesus also said to his disciples
(ἔλεγεν & καὶ πρὸς τοὺς μαθητάς)

Luke uses this phrase to reintroduce these characters into the story. Jesus directed the previous three parables to the Pharisees and scribes, although **the disciples** may have been part of the crowd that was listening. He directs this next parable to **the disciples**. Alternate translation: [Jesus then said to his disciples, who were there]

Support Reference: Introduction of New and Old Participants

ULT **And he also said to the disciples**
UST Jesus also said to his disciples
(ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς)

One theme of the story of the two sons was the use of possessions. To help his disciples understand something further about that, Jesus tells them a brief story that provides an illustration. It may be helpful to make this a separate sentence. Alternate translation: [Jesus then told his disciples an illustrative story]

Support Reference: Parables

> ULT **There was a certain rich man who had a manager**
> UST Once there was a rich man who had a household manager
> (ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον)

This introduces the main characters in the parable. Alternate translation: [There once was a rich man who employed a manager]

Support Reference: Introduction of New and Old Participants

> ULT **he was reported to him as**
> UST One day someone informed the rich man that the manager
> (οὗτος διεβλήθη αὐτῷ ὡς)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [people reported to the rich man that his manager was]

Support Reference: Active or Passive

> ULT **wasting his possessions**
> UST was doing such a bad job that the rich man was losing lots of money
> (διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ)

Alternate translation: [managing his wealth badly]

TRANSLATION WORDS

ULT	UST
disciples	disciples
a manager	a household manager
wasting	was doing such a bad job that & was losing
possessions	lots of money

Luke 16:2

ULT	UST
And having called him, he said to him, ‘What {is} this I hear about you? Give a report of your management, for you are no longer able to manage.’	*So he called the manager to come to him and said to him, ‘What I hear you have been doing is terrible! Give me a final written report of the things you have been managing, because you will no longer be my household manager!’*

ULT **And**
UST So
(καὶ)

Jesus uses the word **And** to introduce the results of what the previous sentence described. Alternate translation (as in UST): [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having called him**
UST he called the manager to come to him
(φωνήσας αὐτὸν)

The pronoun **he** refers to the rich man, and **him** refers to the manager. Alternate translation: [the rich man called the manager]

Support Reference: Pronouns — When to Use Them

ULT **he said to him, ‘What {is} this I hear about you? Give a report of your management, for you are no longer able to manage**
UST and said to him, ‘What I hear you have been doing is terrible! Give me a final written report of the things you have been managing, because you will no longer be my household manager
(εἶπεν αὐτῷ, τί τοῦτο ἀκούω περὶ σοῦ? ἀπόδος τὸν λόγον τῆς οἰκονομίας σου; οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [told him that he had been hearing bad things about him and that he needed to turn over his financial records, since he would not be the manager any more]

Support Reference: Quotes within Quotes

ULT **What {is} this I hear about you**
UST What I hear you have been doing is terrible
(τί τοῦτο ἀκούω περὶ σοῦ)

The rich man is not looking for information. He is using the question form to scold the manager. If it would be helpful in your language, you could translate this as an exclamation. Alternate translation: [I have heard what you are doing!]

Support Reference: Rhetorical Question

ULT **Give a report of your management**
UST Give me a final written report of the things you have been managing
(ἀπόδος τὸν λόγον τῆς οἰκονομίας σου)

Alternate translation: [Turn over your financial records] or [Set your records in order to pass on to someone else]

ULT **for you are no longer able to manage**
UST because you will no longer be my household manager
(οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν)

Alternate translation: [since you cannot be my financial manager any longer]

TRANSLATION WORDS

ULT	UST
having called	he called & to come to him
of & management	of the things & have been managing
to manage	my household manager

Luke 16:3

ULT	UST
Then the manager said to himself, ‘What should I do, since my master is taking away the management from me? I am not strong to dig. I am ashamed to beg.	*Then the manager said to himself, ‘My master is going to dismiss me from being his manager, so I have to think of what to do. I am not strong enough to work by digging ditches, and I am ashamed to beg for money.*

ULT **said to himself, ‘What should I do, since my master is taking away the management from me? I am not strong to dig. I am ashamed to beg**

UST said to himself, ‘My master is going to dismiss me from being his manager, so I have to think of what to do. I am not strong enough to work by digging ditches, and I am ashamed to beg for money

(εἶπεν & ἐν ἑαυτῷ & τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ? σκάπτειν οὐκ ἰσχύω; ἐπαιτεῖν αἰσχύνομαι)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [asked himself what he should do, since his master was taking the management job away from him. He realized that he was not strong enough to dig ditches, and that he would be ashamed to beg for money]

Support Reference: Quotes within Quotes

ULT **my master**

UST My master

(ὁ κύριός μου)

The expression **my master** refers to the rich man. The manager was not a slave, although he was financially dependent on the rich man for his housing, food, etc. Alternate translation: [my employer]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I am not strong to dig**

UST I am not strong enough to work by digging ditches

(σκάπτειν οὐκ ἰσχύω)

The manager is saying that he is not strong enough to work all day digging ditches in the ground. He is likely using this one kind of manual work to represent all work that would require sustained physical exertion. Alternate translation: [I am not strong enough to do manual labor]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
manager	manager
master	master
management	from being his manager
I am ashamed	I am ashamed
to beg	and & to beg for money

Luke 16:4

ULT	UST
I know what I will do, so that when I am removed from the management, they will welcome me into their houses.'	*I know what I will do so that people will take me into their houses {and provide for me} after he dismisses me from my management work!'*

ULT **I know what I will do, so that when I am removed from the management, they will welcome me into their houses**
UST I know what I will do so that people will take me into their houses {and provide for me} after he dismisses me from my management work
(ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [He realized that there was something he could do so that when his master took away his management job, his master's debtors would welcome him into their houses]

Support Reference: Quotes within Quotes

ULT **when I am removed from the management**
UST after he dismisses me from my management work
(ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [when my master takes away my management job]

Support Reference: Active or Passive

ULT **they will welcome me into their houses**
UST people will take me into their houses {and provide for me
(δέξωνταί με εἰς τοὺς οἴκους αὐτῶν)

By **they**, the manager means his master's debtors, as the next verse indicates explicitly. Alternate translation: [my master's debtors will welcome me into their houses]

Support Reference: Pronouns — When to Use Them

> ULT **they will welcome me into their houses**
> UST people will take me into their houses {and provide for me
> (δέξωνταί με εἰς τοὺς οἴκους αὐτῶν)

The expression **welcome me into their houses** likely refers to providing food and lodging, and perhaps other necessities, for some period of time in acknowledgment of a previous favor. The manager speaks of this by reference to where it would happen. Alternate translation: [my master's debtors will provide for my needs]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
I know	I know
management	my management work
they will welcome	people will take & and provide for me
houses	houses

Luke 16:5

ULT	UST
And having summoned each one of the debtors of his master, he said to the first one, ‘How much do you owe to my master?’	*So he asked everyone who owed his master money to come to him one by one. He asked the first one, ‘How much do you owe my master?’*

ULT of the debtors of his master
UST everyone who owed his master money
(τῶν χρεοφιλετῶν τοῦ κυρίου ἑαυτοῦ)

Alternate translation: [of the people who were in debt to his master] or [of the people who owed things to his master]

ULT to the first one
UST the first one
(τῷ πρώτῳ)

Jesus is using the adjective **first** as a noun. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent expression. Alternate translation: [to the first of the debtors]

Support Reference: Nominal Adjectives

ULT he said to the first one, ‘How much do you owe to my master
UST He asked the first one, ‘How much do you owe my master
(ἔλεγεν τῷ πρώτῳ, πόσον ὀφείλεις τῷ κυρίῳ μου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he asked the first of the debtors how much he owed his master]

Support Reference: Quotes within Quotes

TRANSLATION WORDS

ULT	UST
having summoned	he asked & to come to him
of & master	master
to & master	master

Luke 16:6

ULT	UST
And he said, ‘100 baths of olive oil.’ Then he said to him, ‘Take your bill and, sitting down, quickly write 50.’	*The man replied, ‘3, 000 liters of olive oil.’ The manager said to him, ‘Take your bill, sit down, and quickly change it to 1, 500 liters!’*

ULT And he said, ‘100 baths of olive oil
UST The man replied, ‘3,000 liters of olive oil
(ὁ δὲ εἶπεν, ἑκατὸν βάτους ἐλαίου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [This first debtor told the manager that he owed 100 baths of olive oil]

Support Reference: Quotes within Quotes

ULT 100 baths
UST 3,000 liters
(ἑκατὸν βάτους)

The word **baths** is the plural of “bath,” an ancient measurement equal to about 30 liters or about 8 gallons. If it would be helpful in your language, you could use the equivalent modern measurement in your translation. Alternate translation: [3,000 liters] or [800 gallons]

Support Reference: Biblical Volume

ULT Then he said to him, ‘Take your bill and, sitting down, quickly write 50
UST The manager said to him, ‘Take your bill, sit down, and quickly change it to 1, 500 liters
(ὁ δὲ εἶπεν αὐτῷ, δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [So the manager told him to take his bill and sit down and quickly change that to 50 baths]

Support Reference: Quotes within Quotes

ULT your bill
UST your bill
(σου τὰ γράμματα)

A **bill** is a piece of paper that tells how much someone owes. Your language may have a specific term for this. Alternate translation: [your statement] or [your note]

Support Reference: Translate Unknowns

ULT **50**
UST 1, 500 liters
(πεντήκοντα)

If it would be helpful in your language, you could use the equivalent modern measurement in your translation. Alternate translation: [1,500 liters] or [400 gallons]

Support Reference: Biblical Volume

TRANSLATION WORDS

ULT	UST
of olive oil	of olive oil

Luke 16:7

ULT	UST
Then to another he said, ‘And you, how much do you owe?’ And he said, ‘100 cors of wheat.’ He says to him, ‘Take your bill, and write 80.’	*He said to another man, ‘How much do you owe?’ The man replied, ‘1, 000 baskets of wheat.’ The manager said to him, ‘Take your bill and change it to 800 baskets!’*

ULT Then to another he said, ‘And you, how much do you owe
UST He said to another man, ‘How much do you owe
(ἔπειτα ἑτέρῳ εἶπεν, σὺ δὲ πόσον ὀφείλεις)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Then the manager asked another debtor how much he owed]

Support Reference: Quotes within Quotes

ULT 100 cors
UST 1,000 baskets
(ἑκατὸν κόρους)

The word **cors** is the plural of “cor,” an ancient measurement equal to about one fifth of a metric ton or about ten bushels. If it would be helpful in your language, you could use the equivalent modern measurement in your translation. You could also use a general term, as UST does. Alternate translation: [20 tons] (metric tons) or “1,000 bushels”

Support Reference: Biblical Volume

ULT And he said, ‘100 cors of wheat.’ He says to him, ‘Take your bill, and write 80
UST The man replied, ‘1,000 baskets of wheat.’ The manager said to him, ‘Take your bill and change it to 800 baskets
(ὁ δὲ εἶπεν, ἑκατὸν κόρους σίτου. λέγει αὐτῷ, δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [He told the manager that he owed 100 cors of wheat. The manager told him to take his bill and change that to 80 cors]

Support Reference: Quotes within Quotes

ULT He says to him
UST The manager said to him
(λέγει αὐτῷ)

To convey vividness and immediacy, the parable uses the present tense in past narration here. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: [He said to him]

ULT your bill
UST your bill
(σου τὰ γράμματα)

See how you translated **your bill** in 16:6. Alternate translation: [your statement] or [your note]

Support Reference: Translate Unknowns

ULT 80
UST 800 baskets
(ὀγδοήκοντα)

If it would be helpful in your language, you could use an equivalent modern measurement in your translation. Alternate translation: [16 tons] or [800 bushels]

Support Reference: Biblical Volume

TRANSLATION WORDS

ULT	UST
of wheat	of wheat

Luke 16:8

ULT	UST
And the master praised the unrighteous manager because he had acted shrewdly. For the sons of this age are shrewder than the sons of the light in their own generation.	*{When} the master {heard what his manager had done, he} praised the dishonest manager for being so clever. The truth is, the people who belong to this world are more clever than the people who belong to God in how they relate to those around them.*

ULT **he had acted shrewdly**
UST being so clever
(φρονίμως ἐποίησεν)

Alternate translation: [he had looked out for himself] or [he had planned for the future]

ULT **the sons of this age**
UST the people who belong to this world
(οἱ υἱοὶ τοῦ αἰῶνος τούτου)

The expression **sons of** is an idiom that means the people in view share the qualities of something. In this case, Jesus is describing people who share the values and outlook of the present world. Alternate translation: [the people of this present world]

Support Reference: Idiom

ULT **of this age**
UST who belong to this world
(τοῦ αἰῶνος τούτου)

The term **age** means specifically the long period of time defined by the duration of the created world and, by association, the world itself. Alternate translation: [of this present world]

Support Reference: Metonymy

ULT **the sons of the light**
UST the people who belong to God
(τοὺς υἱοὺς τοῦ φωτὸς)

The expression **sons of** is once again an idiom that means the people in view share the qualities of something, in this case the influence of God. Alternate translation: [the people of God] or [godly people]

Support Reference: Metaphor

ULT **the sons of the light**
UST the people who belong to God
(τοὺς υἱοὺς τοῦ φωτὸς)

The term **light** is a metaphor for the presence and influence of God in the world. Alternate translation: [the people of God] or [godly people]

Support Reference: Metaphor

ULT **in their own generation**
UST in how they relate to those around them
(εἰς τὴν γενεὰν τὴν ἑαυτῶν)

Jesus speaks of **the sons of this age** as if they had all been born in the same **generation**. Alternate translation: [in relation to their own kind]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
master	master
praised	When & heard what his manager had done, he} praised
unrighteous	dishonest
manager	manager
of & age	who belong to & world
generation	in how they relate to those around them

Luke 16:9

ULT	UST
And I say to you, make friends for yourselves by means of unrighteous wealth, so that when it fails, they may welcome you into the eternal dwellings.	*I tell you, use the money you have in this world to make friends for yourselves. Then when that money is gone, those friends will welcome you into their homes, which will last forever.*

ULT **And I say to you**
UST I tell you
(καὶ ἐγὼ ὑμῖν λέγω)

Jesus uses the phrase **I say to you** to mark the end of the story and to introduce a teaching about how his disciples can apply the story to their lives. It may be helpful to make this a separate sentence. Alternate translation: [And you should do something similar]

Support Reference: End of Story

ULT **make friends for yourselves by means of unrighteous wealth, so that when it fails, they may welcome you into the eternal dwellings**
UST use the money you have in this world to make friends for yourselves. Then when that money is gone, those friends will welcome you into their homes, which will last forever
(ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς)

The identity of these **friends** is unclear. Interpreters understand them in a variety of ways. It is also unclear whether it is these **friends** who would **welcome** someone into the **eternal dwellings** or whether the expression is indefinite, equivalent to “you will be welcomed into the eternal dwellings.” Because the meaning is unclear and it is interpreted in such a variety of ways, it might be best if your translation did not say any more about this than ULT does.

ULT **unrighteous wealth**
UST use the money you have in this world
(τοῦ μαμωνᾶ τῆς ἀδικίας)

Here, the term **unrighteous** is an echo of the previous verse, in which Jesus described the manager by the same term. It likely refers to the various shrewd means by which the people of this world make money. Jesus is applying it by association to money itself. Alternate translation: [the money you have in this world]

Support Reference: Metonymy

ULT **when it fails**
UST when that money is gone
(ὅταν ἐκλίπῃ)

Alternate translation: [when it is gone] or [when it no longer has any value]

TRANSLATION WORDS

ULT	UST
unrighteous	in this world
they may welcome	those friends will welcome
eternal	which will last forever

Luke 16:10

ULT	UST
The one {who is} faithful in very little is also faithful in much, and the one {who is} unrighteous in very little is also unrighteous in much.	*People who faithfully manage small amounts of money will also be honest with much greater amounts. People who are dishonest in the way they manage small amounts of money will also be dishonest with much greater amounts.*

ULT The one {who is} faithful in very little
UST People who faithfully manage small amounts of money
(ὁ πιστὸς ἐν ἐλαχίστῳ)

Be sure that this does not sound as if it is describing a person who is not very faithful. Alternate translation: [Someone who is trustworthy even in very small matters]

ULT the one {who is} unrighteous in very little
UST People who are dishonest in the way they manage small amounts of money
(ὁ ἐν ἐλαχίστῳ ἄδικος)

Be sure that this does not sound as if it is describing a person who is only infrequently unrighteous. Alternate translation: [someone who is not trustworthy even in very small matters]

TRANSLATION WORDS

ULT	UST
who is} faithful	who faithfully manage
faithful	honest
who is} unrighteous	who are dishonest
unrighteous	dishonest

Luke 16:11

ULT	UST
If therefore you have not been faithful in unrighteous wealth, who will entrust the true to you?	*So if you have not faithfully handled the money {God has given you} in this world, he will certainly not trust you with the true riches {of heaven}.*

ULT unrighteous wealth
UST the money {God has given you} in this world
(τῷ ἀδίκῳ μαμωνᾷ)

See how you translated this term in 16:9. Alternate translation: [with the money that you have in this world]

Support Reference: Metonymy

ULT who will entrust the true to you
UST he will certainly not trust you with the true riches {of heaven
(τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει)

Jesus is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [no one will trust you with genuine wealth.]

Support Reference: Rhetorical Question

ULT the true
UST the true riches {of heaven
(τὸ ἀληθινὸν)

Jesus is using the adjective **true** as a noun to mean wealth that is more genuine, real, or lasting than money. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent expression. Alternate translation: [genuine wealth]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
faithful	you have & faithfully handled
unrighteous	in this world
will entrust	trust & with

Luke 16:12

ULT	UST
And if you have not been faithful in {what} belongs to another, who will give to you {what is} your own?	*If you have not faithfully managed property that belongs to other people, you should not expect anyone to give you property of your own.*

ULT who will give to you {what is} your own
UST you should not expect anyone to give you property of your own
(τὸ ὑμέτερον τίς ὑμῖν δώσει)

Jesus is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [no one will give you property of your own.]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
faithful	you have & faithfully managed

Luke 16:13

ULT	UST
No servant is able to serve two masters, for either he will hate the one and will love the other, or else he will be devoted to one and will despise the other. You are not able to serve God and wealth.”	*No servant is able to serve two different masters at the same time. If he tried to do that, he would hate one of them and love the other one, or he would be loyal to one of them and despise the other one. You cannot devote your life to serving God if you are also devoting your life to acquiring money and other material possessions.”*

ULT No servant is able to serve two masters
UST No servant is able to serve two different masters at the same time
(οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν)

If it would be helpful in your language, you could make the subject positive and the verb negative in this expression. Alternate translation: [A servant cannot serve two masters]

ULT two masters
UST two different masters at the same time
(δυσὶ κυρίοις)

The implication is that a servant could not meet the competing demands of two different masters at the same time with equal loyalty. Alternate translation: [two different masters equally well at the same time]

Support Reference: Assumed Knowledge and Implicit Information

ULT for either he will hate the one and will love the other, or else he will be devoted to one and will despise the other
UST If he tried to do that, he would hate one of them and love the other one, or he would be loyal to one of them and despise the other one
(ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει; ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει)

Jesus is basically saying the same thing in two different ways. If it would be helpful in your language, you could combine these statements. Alternate translation: [for he is certain to love and serve one of them much better than the other]

Support Reference: Parallelism

> ULT **he will be devoted to one**
> UST he would be loyal to one of them
> (ἑνὸς ἀνθέξεται)

Alternate translation: [he will love the first master very strongly]

> ULT **will despise the other**
> UST despise the other one
> (τοῦ ἑτέρου καταφρονήσει)

Alternate translation: [will hold the second master in contempt] or [will hate the second master]

> ULT **You are not able to serve**
> UST You cannot devote your life to serving & devoting your life to acquiring
> (οὐ δύνασθε & δουλεύειν)

Even though Jesus has been describing the situation of an individual servant, as he draws this application, he is addressing his disciples as a group, so **you** is plural.

Support Reference: Forms of You

TRANSLATION WORDS

ULT	UST
servant	servant
to serve	to serve
masters	masters
will love	love
to serve	devote your life to serving & devoting your life to acquiring
God	God

Luke 16:14

ULT	UST
And the Pharisees, being lovers of money, heard all these things, and they were ridiculing him.	*When the Pharisees {who were there} heard what Jesus was teaching, they made fun of him because they loved to acquire money.*

ULT **And**
UST When
(δὲ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **the Pharisees**
UST the Pharisees {who were there
(οἱ Φαρισαῖοι)

Here Luke reintroduces **the Pharisees** as participants in the story, but they have been present all along. Jesus told them the three parables in 15:3–32, and they have since been listening to what Jesus has been teaching his disciples. Alternate translation: [the Pharisees who were present]

Support Reference: Introduction of New and Old Participants

ULT **being lovers of money**
UST they loved to acquire money
(φιλάργυροι ὑπάρχοντες)

Alternate translation: [who loved having money] or [who were very greedy for money]

TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees {who were there

Luke 16:15

ULT	UST
And he said to them, “You are the ones justifying yourselves before men, but God knows your hearts. For {what is} exalted among men {is} an abomination before God.	*But Jesus said to them, “You try to make other people think that you are righteous, but God knows what you are really like. Keep in mind that God considers to be detestable many things that people praise as very important.*

ULT **You are the ones justifying yourselves**
UST You try to make & think that you are righteous
(ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς)

Alternate translation: [You are people who try to make yourselves look good]

ULT **before men**
UST other people
(ἐνώπιον τῶν ἀνθρώπων)

Jesus is using this expression to mean “where people can see,” and it refers to perception and judgment. Alternate translation: [from the perspective of others]

Support Reference: Metaphor

ULT **men**
UST other people
(τῶν ἀνθρώπων)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [people] or [others]

Support Reference: When Masculine Words Include Women

ULT **but God knows your hearts**
UST but God knows what you are really like
(ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν)

Here, **hearts** represent people’s motivations and desires. Alternate translation: [God understands your true desires] or [God knows your real motives]

Support Reference: Metaphor

ULT **what is} exalted among men**
UST many things that people praise as very important
(τὸ ἐν ἀνθρώποις ὑψηλὸν)

Jesus is using a spatial metaphor to describe things that are valued or honored as if they were high up. Alternate translation: [what people value] or [what people respect]

Support Reference: Metaphor

ULT **men**
UST many things that people praise as very important
(ἀνθρώποις)

Here, Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

ULT **is} an abomination**
UST God considers to be detestable
(βδέλυγμα)

The term **abomination** comes from the regulations for religious life in the Jewish law. It refers to something that provokes feelings of horror and revulsion and must be avoided. Alternate translation: [is detestable]

Support Reference: Translate Unknowns

ULT **before God**
UST God considers to be detestable
(ἐνώπιον τοῦ Θεοῦ)

Jesus is using this expression to mean “where God can see,” and it refers to perception and judgment. Alternate translation: [from God’s perspective]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
justifying	try to make & think that & are righteous
God	God
knows	knows
exalted	many things that people praise as very important
is} an abomination	God considers to be detestable
God	God considers to be detestable

Luke 16:16

ULT	UST
The Law and the Prophets {were} until John. From then on, the kingdom of God is proclaimed as good news, and everyone is forcing their way into it.	*The laws that God gave Moses and the things that the prophets wrote were in effect until John the Baptizer came. Since then, I have been preaching the good news about how God will rule as king. Many people {are accepting my message and} are very eagerly trying to become part of the kingdom of God.*

ULT The Law and the Prophets
UST The laws that God gave Moses and the things that the prophets wrote
(ὁ νόμος καὶ οἱ προφῆται)

Jesus is referring to all of God's word that had been written up to that time. He is using the names of two of its major components to do so. Alternate translation: [The Scriptures]

Support Reference: Merism

ULT were} until
UST were in effect until
(μέχρι)

Alternate translation: [led up to the time of]

ULT John
UST John the Baptizer came
(Ἰωάννου)

Jesus assumes that the Pharisees will know that he is referring to **John** the Baptist. Alternate translation: [John the Baptist]

Support Reference: Assumed Knowledge and Implicit Information

ULT the kingdom of God is proclaimed as good news
UST I have been preaching the good news about how God will rule as king
(ἡ Βασιλεία τοῦ Θεοῦ εὐαγγελίζεται)

If it would be helpful in your language, you could express this with an active form, and you could state who has been doing the action. Alternate translation: [I have been teaching people the good news about the kingdom of God]

Support Reference: Active or Passive

ULT **the kingdom of God**
UST how God will rule as king
(ἡ Βασιλεία τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

ULT **everyone is forcing their way into it**
UST Many people {are accepting my message and} are very eagerly trying to become part of the kingdom of God
(πᾶς εἰς αὐτὴν βιάζεται)

Jesus says that people have been **forcing their way** into the kingdom to mean that they have been doing everything they can to enter it. Alternate translation: [people have been doing everything they can to enter it]

Support Reference: Hyperbole

ULT **everyone**
UST Many people
(πᾶς)

The term **everyone** is a generalization for emphasis. Alternate translation: [people]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
Law	laws that God gave Moses
Prophets	the things that the prophets wrote
then on	then
kingdom of God	how God will rule as king

Luke 16:17

ULT	UST
But it is easier for heaven and earth to pass away than for one stroke of the law to fall.	*All of God's laws, even those that seem insignificant, are more permanent than heaven and earth.*

ULT But it is easier for heaven and earth to pass away than for one stroke of the law to fall
UST All of God's laws, even those that seem insignificant, are more permanent than heaven and earth
(εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κερέαν πεσεῖν)

If it would be helpful in your language, you could state this contrast in the reverse order. Alternate translation: [Even the smallest detail of the law will remain valid for longer than the whole creation exists]

ULT heaven and earth
UST heaven and earth
(τὸν οὐρανὸν καὶ τὴν γῆν)

Jesus is describing all of creation by referring to its two components. Alternate translation: [all of creation]

Support Reference: Merism

ULT to pass away
UST are more permanent than
(παρελθεῖν)

Alternate translation: [to go out of existence]

ULT than for one stroke of the law
UST All of God's laws, even those that seem insignificant, are more permanent than
(ἢ τοῦ νόμου μίαν κερέαν)

A **stroke** is the smallest part of a letter. Jesus is referring to the teachings of the law by association with the way they have been recorded in written letters. Alternate translation: [than for any of the law]

Support Reference: Metonymy

> ULT **to fall**
> UST are more permanent than
> (πεσεῖν)

Jesus uses the term **fall** to mean to be of no further use, such as a building would be if it collapsed. Alternate translation: [to become invalid]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
heaven	heaven
earth	earth
of the law	All of God’s laws

Luke 16:18

ULT	UST
Everyone divorcing his wife and marrying another commits adultery, and the one marrying one that has been divorced from a husband commits adultery.	*Any man who divorces his wife and marries another woman is committing adultery, and any man who marries a woman whose husband has divorced her is also committing adultery.”*

ULT Everyone divorcing his wife
UST Any man who divorces his wife
(πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ)

Here Jesus is implicitly giving an example of something in the law that is still valid. Jesus assumes that his listeners will know that the Pharisees allowed divorce, and he is teaching that they should not do that. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: [For example, you Pharisees allow divorce. But that is not what God wants. Anyone who divorces his wife]

Support Reference: Assumed Knowledge and Implicit Information

ULT Everyone divorcing his wife
UST Any man who divorces his wife
(πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ)

Alternate translation: [Anyone who divorces his wife] or [Any man who divorces his wife]

ULT commits adultery
UST is committing adultery
(μοιχεύει)

Alternate translation: [is guilty of adultery]

ULT the one marrying
UST any man who marries
(ὁ & γαμῶν)

Alternate translation: [any man who marries]

> ULT **the one marrying one that has been divorced from a husband**
> UST any man who marries a woman whose husband has divorced her
> (ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [a woman whose husband has divorced her]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
commits adultery	is committing adultery
commits adultery	is also committing adultery

Luke 16:19

ULT	UST
Now there was a certain rich man, and he was putting on purple and fine linen, feasting sumptuously every day.	*{Jesus also said,} “Once there was a rich man who wore expensive purple and linen clothes. Every day he gave lavish feasts.*

ULT **Now**
UST Jesus also said
(δέ)

Jesus uses the term **Now** to introduce a story that will help people understand better what he has been teaching. If it would be helpful to your readers, you could indicate that explicitly, as a separate sentence. Alternate translation: [Here is an illustration to help you understand:]

Support Reference: Parables

ULT **Now there was a certain rich man**
UST Jesus also said,} “Once there was a rich man
(ἄνθρωπος δέ τις ἦν πλούσιος)

This introduces one of the characters in the parable. It is not clear whether this is a real person, or simply a person in a story that Jesus is telling in order to make a point. You may need to begin a new sentence here. Alternate translation: [There once was a rich man]

Support Reference: Introduction of New and Old Participants

ULT **and he was putting on purple and fine linen**
UST who wore expensive purple and linen clothes
(καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον)

Jesus is using two specific types of expensive clothing to mean expensive clothing in general. These were likely not the only types of clothes that the man owned and wore. It may be helpful to begin a new sentence here. Alternate translation: [He wore very expensive clothes]

Support Reference: Synecdoche

ULT **purple**
UST expensive purple
(πορφύραν)

Jesus uses the term **purple** to mean clothing colored with purple dye, which was very expensive. Alternate translation: [clothing colored with purple dye]

Support Reference: Metonymy

> ULT **fine linen**
> UST linen clothes
> (βύσσον)

The term **fine linen** refers to a high quality clothe made from the fibers of the flax plant. If you do not have **linen** in your region and/or your readers would be unfamiliar with this term, you could use a general expression. Alternate translation: [garments made of fine cloth] or [garments made of good cloth]

Support Reference: Translate Unknowns

> ULT **feasting sumptuously every day**
> UST Every day he gave lavish feasts
> (εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς)

Alternate translation: [and he enjoyed eating expensive food every day]

TRANSLATION WORDS

ULT	UST
purple	expensive purple
day	day

Luke 16:20

ULT	UST
But a certain poor man named Lazarus was laid at his gate, afflicted with sores,	*And {every day} people laid a poor man whose name was Lazarus at the gate of the rich man's house. Lazarus' body was covered with sores.*

ULT But a certain poor man named Lazarus
UST And {every day & a poor man whose name was Lazarus
(πτωχὸς δέ τις ὀνόματι Λάζαρος)

This introduces another character in the parable. It is not clear whether this is a real person or simply a person in a story that Jesus is telling in order to make a point. Alternate translation: [There was also a poor man named Lazarus]

Support Reference: Introduction of New and Old Participants

ULT was laid at his gate
UST people laid & at the gate of the rich man's house
(ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [whom people laid at his gate]

Support Reference: Active or Passive

ULT at his gate
UST at the gate of the rich man's house
(πρὸς τὸν πυλῶνα αὐτοῦ)

The implication is that people brought Lazarus there so that he could beg for money and food from those who went in and out. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [at the gate to the rich man's house so that he could beg there] or [at the entrance to the rich man's property so that he could beg there]

Support Reference: Assumed Knowledge and Implicit Information

ULT afflicted with sores
UST Lazarus' body was covered with sores
(εἱλκωμένος)

It might be helpful to make this a new sentence. Alternate translation: [He was covered with sores] or [He had sores all over his body]

TRANSLATION WORDS

ULT	UST
gate	the gate

Luke 16:21

ULT	UST
and longing to be fed from the things falling from the table of the rich man. But even the dogs were coming {and} licking his sores.	*{He was so hungry that} he wanted to eat the scraps of food that fell from the table where the rich man ate. {While he was lying there,} dogs came and licked his sores.*

ULT **longing to be fed from the things falling**
UST He was so hungry that} he wanted to eat the scraps of food that fell
(ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [wishing he could eat the scraps of food that fell]

Support Reference: Active or Passive

ULT **But even the dogs were coming**
UST While he was lying there,} dogs came
(ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι)

Jesus uses the word **even** to show that what follows is worse than what he has already told about Lazarus. Alternate translation: [Worse yet, the dogs came]

ULT **the dogs**
UST dogs
(οἱ κύνες)

The Jews considered **dogs** to be unclean animals. Lazarus was too sick and weak to stop them from licking his wounds, so in addition to being poor and sick, he was always ceremonially unclean. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: [the unclean dogs]

Support Reference: Assumed Knowledge and Implicit Information

Luke 16:22

ULT	UST
Then it happened that the poor man died, and he was carried away by the angels to the bosom of Abraham. Then the rich man also died and was buried,	*Eventually the poor man died. Then the angels took him to be with {his ancestor} Abraham. The rich man also died, and people buried his body.*

ULT Then it happened that
UST Eventually
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

ULT he was carried away by the angels
UST the angels took him
(ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the angels carried him away]

Support Reference: Active or Passive

ULT to the bosom of Abraham
UST to be with {his ancestor} Abraham
(εἰς τὸν κόλπον Ἀβραάμ)

The implication is that Abraham and Lazarus were reclining next to each other at a feast. Within the story, this feast likely represents the joys of heaven, and Jesus may be depicting Abraham, the ancestor of the Jews, as the host. In that case, Lazarus would be in a place of honor next to him. If it would be helpful to your readers, you could express this explicitly. Alternate translation: [to a place of honor next to Abraham at the heavenly feast]

Support Reference: Assumed Knowledge and Implicit Information

ULT was buried
UST people buried his body
(ἐτάφη)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [people buried him]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
angels	angels
of Abraham	his ancestor} Abraham
was buried	people buried his body

Luke 16:23

ULT	UST
and in Hades, lifting up his eyes, being in torment, he sees Abraham from afar, and Lazarus in his bosom.	*In the place of the dead, the rich man was suffering great pain. He looked up and saw Abraham far away and Lazarus sitting very close to Abraham.*

ULT lifting up his eyes
UST He looked up
(ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ)

This is an idiom. Alternate translation: [he looked up]

Support Reference: Idiom

ULT being in torment
UST the rich man was suffering great pain
(ὑπάρχων ἐν βασάνοις)

Alternate translation: [while suffering in terrible pain]

ULT he sees
UST and saw
(ὁρᾷ)

To call attention to a significant development in the story, Jesus uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: [he saw]

Support Reference: Irregular Use of Tenses

ULT in his bosom
UST sitting very close to Abraham
(ἐν τοῖς κόλποις αὐτοῦ)

See how you translated this expression in 16:22. Alternate translation: [in a place of honor next to him]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Hades	the place of the dead
torment	suffering great pain
Abraham	Abraham

Luke 16:24

ULT	UST
And crying out, he said, ‘Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.’	*So the rich man shouted, ‘Father Abraham, I am suffering very much in this fire! So please pity me and send Lazarus here so that he can dip his finger in water and touch my tongue to cool it!’*

ULT **crying out, he said, ‘Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame**
UST the rich man shouted, ‘Father Abraham, I am suffering very much in this fire! So please pity me and send Lazarus here so that he can dip his finger in water and touch my tongue to cool it
(αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου; ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he shouted over to Abraham, addressing him respectfully as his ancestor, and asked him to have mercy on him and send Lazarus to dip the tip of his finger in water and cool his tongue, because he was in a flame that was making him suffer greatly]

Support Reference: Quotes within Quotes

ULT **crying out, he said**
UST the rich man shouted
(αὐτὸς φωνήσας εἶπεν)

Together the terms **crying out** and **said** mean that the rich man spoke what follows as a loud cry. Alternate translation: [the rich man shouted out]

Support Reference: Hendiadys

ULT **Father Abraham**
UST Father Abraham
(Πάτερ Ἀβραάμ)

The rich man is using the term **Father**, which means “ancestor,” as a respectful title. Abraham was the ancestor of all the Jews. Alternate translation: [Abraham, my father] or [Abraham, my ancestor]

Support Reference: Metaphor

ULT **have mercy on me**
UST please pity me
(ἐλέησόν με)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please have pity on me] or [please help me]

Support Reference: Imperatives — Other Uses

ULT **and send Lazarus**
UST send Lazarus here & and
(καὶ πέμψον Λάζαρον)

Alternate translation: [by sending Lazarus] or [and tell Lazarus to come to me]

ULT **he may dip the tip of his finger in water and cool my tongue**
UST and & he can dip his finger in water & touch my tongue to cool it
(βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου)

The rich man is making an exaggeratedly small request in order to emphasize how hot and thirsty he is. In your translation, you could indicate that this is not the most he would want Lazarus to do. Alternate translation: [so that he can at least dip his finger in water and cool my tongue with a drop of it] or [so he can bring me water to drink that will cool my tongue]

Support Reference: Hyperbole

ULT **and cool my tongue**
UST and & touch my tongue to cool it
(καὶ καταψύξῃ τὴν γλῶσσάν μου)

The rich man is describing how thirsty he is by association with the way his **tongue** feels hot. Alternate translation: [so that I will not be so thirsty]

Support Reference: Hyperbole

ULT **I am tormented in this flame**
UST I am suffering very much in this fire
(ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [this flame is making me suffer greatly]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
crying out	shouted
Abraham	Abraham
have mercy on	please pity
tongue	tongue
I am tormented	I am suffering very much

Luke 16:25

ULT	UST
But Abraham said, ‘Child, remember that in your lifetime you received your good things, and Lazarus likewise bad things. But now he is comforted here, and you are tormented.	*But Abraham replied, ‘Child, remember that while you were alive on earth you enjoyed many good things. But Lazarus was miserable. Now he is happy here, and you are suffering.*

ULT **But Abraham said, ‘Child, remember that in your lifetime you received your good things, and Lazarus likewise bad things. But now he is comforted here, and you are tormented**
UST But Abraham replied, ‘Child, remember that while you were alive on earth you enjoyed many good things. But Lazarus was miserable. Now he is happy here, and you are suffering
(εἶπεν δὲ Ἀβραάμ, τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά. νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But Abraham, addressing the rich man as his descendant, told him to remember that he had received good things in his lifetime, while Lazarus had received bad things in his lifetime, but now Lazarus was receiving comforts with him, while the rich man was suffering greatly]

Support Reference: Quotes within Quotes

ULT **Child**
UST Child
(τέκνον)

Abraham is using the term **Child** to mean “descendant.” As a Jew, the rich man was a descendant of Abraham. Abraham is likely using the term in a compassionate way. Alternate translation: [My dear child]

Support Reference: Metaphor

ULT **your good things**
UST you & many good things
(τὰ ἀγαθά σου)

Abraham is using the adjective **good** as a noun. It is plural. If your language does not use adjectives as nouns, you can translate this with an equivalent expression. Alternate translation: [your good things] or [things that you enjoyed]

Support Reference: Nominal Adjectives

ULT **likewise**
UST was miserable
(ὁμοίως)

Abraham is referring to the fact that both men received something while they lived on earth. He is not saying that what they received was the same. Alternate translation: [while he was living received]

ULT **bad things**
UST was miserable
(τὰ κακά)

Abraham is using the adjective **bad** as a noun. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. It is plural. Alternate translation: [bad things] or [things that caused him to suffer]

Support Reference: Nominal Adjectives

ULT **he is comforted**
UST he is happy
(παρακαλεῖται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [he is comfortable] or [he is receiving things that make him happy]

Support Reference: Active or Passive

ULT **you are tormented**
UST you are suffering
(σὺ & ὀδυνᾶσαι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [you are suffering greatly]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Abraham	Abraham
you received	enjoyed
good things	many good things
bad things	was miserable
are tormented	are suffering

Luke 16:26

ULT	UST
And with all these things, between us and you a great chasm has been set in place, so that the ones wanting to cross from here to you may not be able, nor may they go across from there to us.'	*Besides that, God has placed a huge ravine between you and us. So those who want to go from here to you there are not able to. Furthermore, no one can cross from there to where we are, either.'*

ULT **And with all these things, between us and you a great chasm has been set in place, so that the ones wanting to cross from here to you may not be able, nor may they go across from there to us**
UST Besides that, God has placed a huge ravine between you and us. So those who want to go from here to you there are not able to. Furthermore, no one can cross from there to where we are, either
(καὶ ἐν πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Abraham also told him that God had placed a huge pit between them, so that no one who wanted to cross over to where the rich man was, and no one who wanted to come over from there to where Abraham was, would be able to do that]

Support Reference: Quotes within Quotes

ULT **And with all these things**
UST Besides that
(καὶ ἐν πᾶσι τούτοις)

This is an idiom. Alternate translation: [In addition to this reason]

Support Reference: Idiom

ULT **us & us**
UST us & where we are
(ἡμῶν & ἡμᾶς)

Abraham means himself and the people who are with him, but not the rich man, so **us** is exclusive in both instances in this verse, if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **you & you**
UST you & you there
(ὑμῶν & ὑμᾶς)

Even though Abraham is speaking to the rich man individually, he is referring to all of the people who are in Hades with him, so **you** is plural in both instances in this verse. Alternate translation: [all of you]

Support Reference: Forms of You

ULT **a great chasm has been set in place**
UST God has placed a huge ravine
(χάσμα μέγα ἐστήρικται)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [God has placed a huge pit]

Support Reference: Active or Passive

ULT **nor may they go across from there to us**
UST Furthermore, no one can cross from there to where we are, either
(μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν)

Abraham is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [and so that those who want to come across from where you are to where we are will not be able to do that]

Support Reference: Ellipsis

Luke 16:27

ULT	UST
Then he said, ‘I beg you then, Father, that you would send him to the house of my father—	*Then the rich man said, ‘If that is so, Father Abraham, I ask you to send Lazarus to my family home.*

ULT **Then he said, ‘I beg you then, Father, that you would send him to the house of my father**
UST Then the rich man said, ‘If that is so, Father Abraham, I ask you to send Lazarus to my family home
(εἶπεν δέ, ἐρωτῶ οὖν σε Πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [So the rich man then begged Abraham, addressing him respectfully as his ancestor, to send Lazarus to his family]

Support Reference: Quotes within Quotes

ULT **Father**
UST Father Abraham
(Πάτερ)

The rich man is using the term **Father**, which means “ancestor,” as a respectful title. Alternate translation: [Abraham, my father] or [Abraham, my ancestor]

Support Reference: Metaphor

ULT **to the house of my father**
UST to my family home
(εἰς τὸν οἶκον τοῦ πατρός μου)

The rich man is using the word **house** to mean the people who live together in a household. Alternate translation: [to my family]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
house	home

Luke 16:28

ULT	UST
for I have five brothers—in order that he might warn them, so that they may not also come to this place of torment.'	*I have five brothers {who live there}. Tell him to warn them so that they do not also come to this place where we suffer great pain!'*

ULT **for I have five brothers—in order that he might warn them, so that they may not also come to this place of torment**

UST I have five brothers {who live there}. Tell him to warn them so that they do not also come to this place where we suffer great pain

(ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to make this a separate sentence. Alternate translation: [The rich man explained that he had five brothers and that he wanted Lazarus to warn them so that they would not also come to where he was, in a place where they would suffer greatly]

Support Reference: Quotes within Quotes

ULT **in order that he might warn them**

UST Tell him to warn them

(ὅπως διαμαρτύρηται αὐτοῖς)

The implication is that the rich man wanted Lazarus to warn his brothers not to act as he had. He had been selfish, self-indulgent, and unconcerned about the needs of people around him who were poor and suffering. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [so that he can warn them not to be self-indulgent and callous, as I was]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
of torment	where we suffer great pain

Luke 16:29

ULT	UST
But Abraham says, ‘They have Moses and the prophets; let them listen to them.’	*But Abraham replied, ‘{No, I will not do that because} your brothers have what Moses and the prophets wrote long ago. They should obey what they wrote!’*

ULT But Abraham says
UST But Abraham replied
(λέγει δὲ Ἀβραάμ)

To call attention to a significant development in the story, Jesus uses the present tense in past narration here. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: [But Abraham said]

Support Reference: Irregular Use of Tenses

ULT But Abraham says, ‘They have Moses and the prophets; let them listen to them
UST But Abraham replied, ‘{No, I will not do that because} your brothers have what Moses and the prophets wrote long ago. They should obey what they wrote
(λέγει δὲ Ἀβραάμ, ἔχουσι Μωϋσέα καὶ τοὺς προφήτας; ἀκουσάτωσαν αὐτῶν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But Abraham told the rich man that his brothers had what Moses and the prophets had written, and that they should obey their teaching]

Support Reference: Quotes within Quotes

ULT They have Moses and the prophets
UST No, I will not do that because} your brothers have what Moses and the prophets wrote long ago
(ἔχουσι Μωϋσέα καὶ τοὺς προφήτας)

The implication is that Abraham is refusing to send Lazarus to the rich man’s brothers. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [No, I will not do that, because your brothers have what Moses and the prophets have written]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Moses and the prophets**
> UST what Moses and the prophets wrote long ago
> (Μωϋσέα καὶ τοὺς προφήτας)

Abraham is using the names of the authors of the biblical books to refer to their writings. Alternate translation: [what Moses and the prophets have written]

Support Reference: Metonymy

> ULT **Moses and the prophets**
> UST what Moses and the prophets wrote long ago
> (Μωϋσέα καὶ τοὺς προφήτας)

Abraham is referring to all of God's Word that had been written up to that time. He is using two of its major collections of writings to do so. Alternate translation: [the Scriptures]

Support Reference: Merism

> ULT **let them listen to them**
> UST They should obey what they wrote
> (ἀκουσάτωσαν αὐτῶν)

Here, **listen to** is an idiom that means "obey." Alternate translation: [let them obey their teaching]

Support Reference: Idiom

> ULT **let them listen to them**
> UST They should obey what they wrote
> (ἀκουσάτωσαν αὐτῶν)

The implication is that the rich man's brothers do not need Lazarus to come and warn them, because in the Scriptures they already have all the warning they need. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [your brothers should obey their teaching, because it provides all the warning they need]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Abraham	Abraham
Moses	what Moses & wrote long ago
prophets	prophets

Luke 16:30

ULT	UST
But he said, ‘No, Father Abraham, but if someone goes to them from the dead, they will repent.’	*But the rich man replied, ‘No, Father Abraham{, that will not be enough}! But if someone from those who have died goes back to them and warns them, they will turn from their sinful behavior.’*

ULT **But he said, ‘No, Father Abraham, but if someone goes to them from the dead, they will repent**
UST But the rich man replied, ‘No, Father Abraham{, that will not be enough}! But if someone from those who have died goes back to them and warns them, they will turn from their sinful behavior
(ὁ δὲ εἶπεν, οὐχί, Πάτερ Ἀβραάμ, ἀλλ’ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But the rich man told Abraham, addressing him respectfully as his ancestor, that his brothers would not repent based on the teaching of the Scriptures, but that if someone came to them from the dead, then they would repent]

Support Reference: Quotes within Quotes

ULT **No**
UST No
(οὐχί)

The rich man uses the word **No** to indicate that what Abraham has just said is not true. If it would be helpful to your readers, you could explain the meaning more fully. Alternate translation: [No, my brothers would not repent based on the teaching of the Scriptures]

Support Reference: Assumed Knowledge and Implicit Information

ULT **if someone goes to them from the dead, they will repent**
UST if someone from those who have died goes back to them and warns them, they will turn from their sinful behavior
(ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν)

The rich man is describing a hypothetical situation that he would like to happen. Alternate translation: [suppose someone who had died went and warned them. Then they would repent]

Support Reference: Hypothetical Situations

> ULT **from the dead**
> UST from those who have died
> (ἀπὸ νεκρῶν)

The rich man is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [from among the people who have died]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
Abraham	Abraham
they will repent	they will turn from their sinful behavior

Luke 16:31

ULT	UST
But he said to him, ‘If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead.’”	*Abraham said to him, ‘So they would not obey what Moses and the prophets wrote. Then it would not help even if someone from among the people who have died went and warned them. They would still not believe that they should turn from their sinful behavior.’”*

ULT But he said to him, ‘If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead

UST Abraham said to him, ‘So they would not obey what Moses and the prophets wrote. Then it would not help even if someone from among the people who have died went and warned them. They would still not believe that they should turn from their sinful behavior

(εἶπεν δὲ αὐτῷ, εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ’ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But Abraham told the rich man that if his brothers would not obey the teaching of Moses and the prophets, then they would not change their ways even if someone who had died came back to life and warned them]

Support Reference: Quotes within Quotes

ULT If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead

UST So they would not obey what Moses and the prophets wrote. Then it would not help even if someone from among the people who have died went and warned them. They would still not believe that they should turn from their sinful behavior

(εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ’ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται)

Abraham is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Abraham is saying is not actually the case, then you can translate his words as an affirmative statement. Alternate translation: [Since they will not obey the teaching of Moses and the prophets, a dead person who came back to life would not be able to convince them either]

Support Reference: Connect — Factual Conditions

ULT **If they do not listen to Moses and the prophets**
UST So they would not obey what Moses and the prophets wrote
(εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν)

The term **listen to** is an idiom that means "obey." See how you translated this idiom in 16:29. Alternate translation: [If they will not obey what Moses and the prophets have written]

Support Reference: Idiom

ULT **to Moses and the prophets**
UST what Moses and the prophets wrote
(Μωϋσέως καὶ τῶν προφητῶν)

Abraham is using the names of the authors of the biblical books to refer to their writings. Alternate translation: [what Moses and the prophets have written]

Support Reference: Metonymy

ULT **to Moses and the prophets**
UST what Moses and the prophets wrote
(Μωϋσέως καὶ τῶν προφητῶν)

Abraham is referring to all of God's Word that had been written up to that time. He is using two of its major collections of writings to do so. Alternate translation: [the Scriptures]

Support Reference: Merism

ULT **neither will they be persuaded if someone rises from the dead**
UST Then it would not help even if someone from among the people who have died went and warned them. They would still not believe that they should turn from their sinful behavior
(οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [a dead person who came back to life would not be able to convince them either]

Support Reference: Active or Passive

ULT **from the dead**
UST from among the people who have died
(ἐκ νεκρῶν)

Abraham is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [from among the people who have died]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
to Moses	what Moses & wrote
prophets	prophets

Luke 17

Luke 17 Introduction

Luke 17 Chapter Introduction

Structure and Formatting

1. Jesus teaches about forgiveness, faith, and service (17:1–10)
2. Jesus heals ten lepers (17:11–19)
3. Jesus teaches about the kingdom of God coming (17:20–37)

Religious and Cultural Concepts in This Chapter

Old Testament Examples

Jesus uses Noah and Lot's wife as examples to teach his followers. Noah was ready for the flood when it came, and followers of Jesus need to be ready for him to return, because he will not warn them when he is about to come. Lot's wife loved the evil city she had been living in so much that God also punished her when he destroyed it. Followers of Jesus need to love him more than anything else. You may need to provide some background information that Jesus assumed his listeners would know so that people who read your translation today can understand what Jesus is teaching here.

Translation Issues in This Chapter

Rhetorical Questions

Jesus asks his disciples three questions in (17:7–9) to teach them that even those who serve him well are righteous only because of his grace. (See: Rhetorical Question and grace, gracious and righteous, righteousness, unrighteous, unrighteousness, upright, uprightness)

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus speaks a paradox in this chapter: "Whoever seeks to gain his life will lose it, but whoever loses his life will save it" (17:33).

Textual Issues in This Chapter

“In his day”

At the end of 17:24, some ancient manuscripts of the Bible have the phrase “in his day,” but the manuscripts considered to be the most accurate do not. ULT does not have the phrase in its text, but it does have it in a footnote.

“There will be two in the field”

Some ancient manuscripts of the Bible include the verse 17:36, but the manuscripts considered to be the most accurate do not. ULT does not have this verse in its text, but it does have it in a footnote.

In both of these cases, if a translation of the Bible exists in your region, you may wish to include the verse if it does, but leave it out if it does not include it. If a translation of the Bible does not exist in your region, you may wish to follow the example of ULT. (See: Textual Variants)

Luke 17:1

ULT	UST
Then he said to his disciples, “It is impossible for stumbling blocks not to come, but woe {to the one} through whom they come!	*Jesus said to his disciples, “Things that tempt people to sin will certainly happen. But how terrible it will be for anyone who causes those things to happen!*

ULT **It is impossible for stumbling blocks not to come**
UST Things that tempt people to sin will certainly happen
(ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν)

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [Stumbling blocks will certainly come]

Support Reference: Double Negatives

ULT **stumbling blocks**
UST Things that tempt people to sin
(τὰ σκάνδαλα)

The term **stumbling blocks** refers to any lumps, rocks, or bumps on the ground that cause people to stumble or trip. If your readers would not be familiar with this type of object, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [things that people trip on]

Support Reference: Translate Unknowns

ULT **stumbling blocks**
UST Things that tempt people to sin
(τὰ σκάνδαλα)

Here, Jesus speaks of things that cause people to sin as if they were **stumbling blocks**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [things that lead people to disobey]

Support Reference: Metaphor

ULT **woe {to the one} through whom they come**
UST how terrible it will be for anyone who causes those things to happen
(οὐαὶ δι’ οὗ ἔρχεται)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: [how terrible it will be for anyone who causes these temptations to come] or [how terrible it will be for any person who tempts others to sin]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
disciples	disciples
woe {to the one	how terrible it will be for

Luke 17:2

ULT	UST
It would be better for him if a millstone were put around his neck and he were thrown into the sea than that he should cause one of these little ones to stumble.	*It would be better for that person if someone fastened a huge stone around his neck and threw him into the sea than if he were to cause someone to sin whose faith was weak.*

ULT **It would be better for him if**
UST It would be better for that person if
(λυσιτελεῖ αὐτῷ εἰ)

Jesus is drawing a comparison to the punishment for causing people to sin. He means that this person's punishment for causing people to sin will be worse than if he had drowned in the sea. No one would actually put a stone around his neck and throw him into the sea as an alternative to that punishment, and Jesus is not saying that anyone will do so. Alternate translation: [The punishment he will receive will be worse than if]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a millstone were put around his neck**
UST someone fastened a huge stone around his neck
(λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ)

The implication is that someone would tie the stone around the person's neck. Alternate translation: [if someone were to attach a millstone around his neck]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a millstone**
UST a huge stone
(λίθος μυλικὸς)

A **millstone** is a very large, heavy, circular stone that is used for grinding grain into flour. If your readers would not be familiar with a millstone, you could use a general expression in your translation. Alternate translation: [a heavy stone] or [a heavy wheel]

Support Reference: Translate Unknowns

ULT **he should cause & to stumble**
UST he were to cause & to sin
(σκανδαλίσῃ)

See how you translated the similar terms in 17:1. Alternate translation: [he should tempt … to sin]

Support Reference: Metaphor

> ULT **of these little ones**
> UST whose faith was weak
> (τῶν μικρῶν τούτων)

This could be: (1) a reference to children who love Jesus and who are physically **little** compared to adults. Alternate translation: [these children who believe in me]; (2) a figurative reference to people whose faith is new and has not yet become mature and strong. Alternate translation: [these new believers] or (3) a figurative reference to people who are not important from a human perspective. Alternate translation: [these common people]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
he should cause & to stumble	he were to cause & to sin

Luke 17:3

ULT	UST
Pay attention to yourselves. If your brother sins, rebuke him; and if he repents, forgive him.	*Be careful how you act. If another believer sins, you should rebuke him. If he says that he is sorry for having sinned and asks you to forgive him, then you should forgive him.*

ULT **Pay attention to yourselves**
UST Be careful how you act
(προσέχετε ἑαυτοῖς)

Since Jesus is teaching about how important it is not to sin and not to encourage others to sin, the implication is that this statement means that he wants his disciples to help one another not to sin. Alternate translation: [Help one another not to sin]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Pay attention**
UST Be careful
(προσέχετε)

The implied “you” in this imperative is plural, since Jesus is speaking to his disciples.

Support Reference: Forms of You

ULT **your & rebuke & forgive**
UST another believer & you should rebuke & then you should forgive
(σου, ἐπιτίμησον & ἄφες)

The word **your** and the implied “you” in the imperatives **rebuke** and **forgive** are singular, since Jesus is addressing an individual situation, even though he is speaking to a group. If these singular forms would not be natural in your language for someone who was speaking to a group of people, you could use plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **If your brother sins, rebuke him**
UST If another believer sins, you should rebuke him
(ἐὰν ἁμάρτῃ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ)

Jesus is describing a hypothetical situation in order to tell his disciples what they should do if it takes place. Alternate translation: [Suppose a fellow believer were to sin. Then you should rebuke him]

Support Reference: Connect — Hypothetical Conditions

> ULT **your brother**
> UST another believer
> (ὁ ἀδελφός σου)

Jesus is using the term **brother** to mean someone who shares the same faith. Alternate translation: [a fellow believer]

Support Reference: Metaphor

> ULT **your brother**
> UST another believer
> (ὁ ἀδελφός σου)

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. Alternate translation: [a fellow believer]

Support Reference: When Masculine Words Include Women

> ULT **rebuke him**
> UST you should rebuke him
> (ἐπιτίμησον αὐτῷ)

Alternate translation: [correct him] or [tell him strongly that what he did was wrong]

> ULT **and if he repents, forgive him**
> UST If he says that he is sorry for having sinned and asks you to forgive him, then you should forgive him
> (καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ)

Jesus is describing another hypothetical situation in order to tell his disciples what they should do if it takes place. It may be helpful to begin a new sentence here. Alternate translation: [And suppose that believer were to repent. Then you should forgive him]

Support Reference: Connect — Hypothetical Conditions

TRANSLATION WORDS

ULT	UST
sins	sins
rebuke	you should rebuke
he repents	he says that he is sorry for having sinned and asks you to forgive him
forgive	then you should forgive

Luke 17:4

ULT	UST
And if he sins against you seven times in the day, and seven times returns to you, saying, ‘I repent,’ you will forgive him.”	*Even if he sins against you seven times in one day, if he comes to you each time and says, ‘I am sorry for what I did,’ you must continue forgiving him.”*

ULT **And if he sins against you seven times in the day, and seven times returns to you, saying, ‘I repent,’ you will forgive him**
UST Even if he sins against you seven times in one day, if he comes to you each time and says, ‘I am sorry for what I did,’ you must continue forgiving him
(καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ, καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ, λέγων μετανοῶ, ἀφήσεις αὐτῷ)

Jesus is describing a hypothetical situation in order to tell his disciples what they should do if it takes place. Alternate translation: [Suppose a fellow believer were to sin against you seven times in the same day. And suppose each time he came to you and said, ‘I am sorry.’ Then you would have to forgive him each time]

Support Reference: Connect — Hypothetical Conditions

ULT **seven times in the day, and seven times**
UST seven times in one day, if & each time
(ἑπτάκις τῆς ἡμέρας & καὶ ἑπτάκις)

The number **seven** in the Bible represents a large or sufficient quantity. Alternate translation: [many times in the same day, and each time]

Support Reference: Idiom

ULT **in the day**
UST in one day
(τῆς ἡμέρας)

Alternate translation: [in the same day]

ULT **you & you & you will forgive**
UST you & you & you must continue forgiving
(σὲ & σὲ & ἀφήσεις)

The word **you** is singular in this verse, since Jesus is addressing an individual situation, even though he is speaking to a group. If these singular forms would not be natural in your language for someone who was speaking to a group of people, you could use plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

> ULT **returns to you, saying, ‘I repent,’ you will forgive him**
> UST he comes to you & and says, ‘I am sorry for what I did,’ you must continue forgiving him
> (ἐπιστρέψῃ πρὸς σὲ, λέγων μετανοῶ, ἀφήσεις αὐτῷ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [comes to you and says that he is sorry, you must forgive him]

Support Reference: Quotes within Quotes

> ULT **you will forgive him**
> UST you must continue forgiving him
> (ἀφήσεις αὐτῷ)

Jesus is using a future statement to give an instruction and command. Alternate translation: [you must forgive him]

Support Reference: Statements — Other Uses

TRANSLATION WORDS

ULT	UST
he sins	he sins
in the day	in one day
I repent	I am sorry for what I did
you will forgive	you must continue forgiving

Luke 17:5

ULT	UST
And the apostles said to the Lord, “Increase faith to us.”	*Then the representatives said to Jesus, “Give us more faith!”*

ULT the apostles
UST the representatives
(οἱ ἀπόστολοι)

This means the 12 disciples whom Jesus appointed as his authoritative representatives in 6:13. See how you translated the term there.

ULT to the Lord
UST to Jesus
(τῷ Κυρίῳ)

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

ULT Increase faith to us
UST Give us more faith
(πρόσθες ἡμῖν πίστιν)

This is an imperative, but it should be translated as a polite request, rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please give us more faith] or [Please help us to trust God better]

Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
apostles	representatives
to the Lord	to Jesus
faith	faith

Luke 17:6

ULT	UST
So the Lord said, “If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted, and be planted in the sea,’ and it would listen to you.	*Jesus replied, “Even if you had faith that was no bigger than this tiny mustard seed, you could say to this mulberry tree, ‘Pull yourself out of the ground, roots and all, and plant yourself in the sea,’ and it would obey you!”*

ULT the Lord
UST Jesus
(ὁ Κύριος)

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

ULT If you had faith like a mustard seed, you would say to this mulberry tree
UST Even if you had faith that was no bigger than this tiny mustard seed, you could say to this mulberry tree
(εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ)

Jesus is describing a hypothetical situation. He is asserting that if the condition is true, then the result will necessarily follow. Alternate translation: [I can assure you that if you had faith like a mustard seed, you could say to this mulberry tree]

Support Reference: Connect — Hypothetical Conditions

ULT you had & you would say & to you
UST you had & you could say to & you
(ἔχετε & ἐλέγετε ἂν & ὑμῖν)

Even though Jesus is describing something that an individual might do, **you** is plural in this verse because he is speaking to his 12 apostles in response to their request.

Support Reference: Forms of You

ULT If you had faith like a mustard seed
UST Even if you had faith that was no bigger than this tiny mustard seed
(εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως)

A **mustard seed** is a very small seed. Jesus is using this seed in a simile to mean a very small amount. Alternate translation: [If you had even a tiny amount of faith]

Support Reference: Simile

ULT **a mustard seed**
UST this tiny mustard seed
(κόκκον σινάπεως)

If your readers would not be familiar with a **mustard seed**, you could use the name of another small seed with which they would be familiar, or you could use a general expression. Alternate translation: [a very small seed]

Support Reference: Translate Unknowns

ULT **to this mulberry tree**
UST this mulberry tree
(τῇ συκαμίνῳ ταύτῃ)

Jesus likely uses a **mulberry tree** as an example because it has an extensive root system that makes it very difficult to uproot. If your readers would not be familiar with this tree, you could use the name of another type of tree with extensive roots that they would be familiar with, or you could use a general expression. Alternate translation: [to this firmly rooted tree]

Support Reference: Translate Unknowns

ULT **you would say to this mulberry tree, 'Be uprooted, and be planted in the sea**
UST you could say to this mulberry tree, 'Pull yourself out of the ground, roots and all, and plant yourself in the sea
(ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you could tell this mulberry tree to pull its roots out of the ground and put them down in the sea]

Support Reference: Quotes within Quotes

ULT **Be uprooted, and be planted in the sea**
UST Pull yourself out of the ground, roots and all, and plant yourself in the sea
(ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ)

If it would be helpful in your language, you could use active forms for both of these verbs. Alternate translation: [Uproot yourself and plant yourself in the sea] or [Take your roots out of the ground and put them down into the sea]

Support Reference: Active or Passive

> ULT **it would listen to you**
> UST it would obey you
> (ὑπήκουσεν ἂν ὑμῖν)

Here, **listen to** is an idiom that means “obey.” Alternate translation: [the tree would obey you]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Lord	Jesus
faith	faith
a & seed	this tiny & seed

Luke 17:7

ULT	UST
But which of you {is it}, having a servant plowing or tending sheep, who will say to him, having come in from the field, ‘Come immediately {and} recline to eat’?	*{Jesus also said,} “Suppose that one of you had a servant who was plowing your fields or taking care of your sheep. After he came into the house from the field, you would not say, ‘Come immediately and sit down to eat!’*

ULT **But which of you {is it}, having a servant plowing or tending sheep, who will say to him, having come in from the field, ‘Come immediately {and} recline to eat**
UST Jesus also said,} “Suppose that one of you had a servant who was plowing your fields or taking care of your sheep. After he came into the house from the field, you would not say, ‘Come immediately and sit down to eat
(τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων, ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ, εὐθέως παρελθὼν ἀνάπεσε)

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: [But none of you who had a servant who was out plowing or tending sheep would say to him when he came in from the field, ‘Come immediately and recline to eat’.]

Support Reference: Rhetorical Question

ULT **But which of you {is it}, having a servant plowing or tending sheep, who will say to him, having come in from the field, ‘Come immediately {and} recline to eat**
UST Jesus also said,} “Suppose that one of you had a servant who was plowing your fields or taking care of your sheep. After he came into the house from the field, you would not say, ‘Come immediately and sit down to eat
(τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων, ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ, εὐθέως παρελθὼν ἀνάπεσε)

Jesus is using an illustration that involves a hypothetical situation. Alternate translation: [Suppose one of you had a servant who was out plowing or tending sheep. You would not say to him when he came in from the field, ‘Come immediately and recline to eat.’]

Support Reference: Hypothetical Situations

> ULT **will say to him, having come in from the field, ‘Come immediately {and} recline to eat**
> UST After he came into the house from the field & would not say, ‘Come immediately and sit down to eat
> (εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ, εὐθέως παρελθὼν ἀνάπεσε)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [would tell him as soon as he came in from the field to sit right down and have his own supper]

Support Reference: Quotes within Quotes

> ULT **a servant plowing or tending sheep**
> UST a servant who was plowing your fields or taking care of your sheep
> (δοῦλον & ἀροτριῶντα ἢ ποιμαίνοντα)

It may be helpful to say explicitly that the land and sheep hypothetically belong to the person who is being asked to consider what he would do in this situation. Alternate translation: [a servant who had been out plowing your land or taking care of your sheep]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and} recline to eat**
> UST and sit down to eat
> (ἀνάπεσε)

See how you translated this phrase in 5:29. Alternate translation: [and sit down to eat] or [and sit down and have your supper]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
a servant	a servant
plowing	who was plowing your fields
tending sheep	taking care of your sheep

Luke 17:8

ULT	UST
Instead, will he not say to him, ‘Prepare something I may eat and, girding yourself, serve me while I eat and drink, and after these things you will eat and drink’?	*Instead, you would say to him, ‘Prepare a meal for me! Then put on your serving clothes and serve it to me so that I can eat and drink! Afterwards you can eat and drink.’*

ULT **will he not say to him, ‘Prepare something I may eat and, girding yourself, serve me while I eat and drink, and after these things you will eat and drink**
UST you would say to him, ‘Prepare a meal for me! Then put on your serving clothes and serve it to me so that I can eat and drink! Afterwards you can eat and drink
(οὐχὶ ἐρεῖ αὐτῷ, ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω; καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ)

Jesus uses a second question as a further teaching tool, to emphasize how a person actually would treat a servant. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [he would certainly say to him, ‘Prepare something for me to eat, and then wrap your robe around your hips so you could serve me while I eat and drink, and after that you yourself can eat and drink]

Support Reference: Rhetorical Question

ULT **will he not say to him, ‘Prepare something I may eat and, girding yourself, serve me while I eat and drink, and after these things you will eat and drink**
UST you would say to him, ‘Prepare a meal for me! Then put on your serving clothes and serve it to me so that I can eat and drink! Afterwards you can eat and drink
(οὐχὶ ἐρεῖ αὐτῷ, ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω; καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he would certainly tell the servant to prepare something for him to eat, and then to wrap his robe around his hips so he could serve him while he ate and drank, and that only after doing that the servant himself could eat and drink]

Support Reference: Quotes within Quotes

> ULT **girding yourself, serve me**
> UST put on your serving clothes and serve it to me
> (περιζωσάμενος διακόνει μοι)

See how you translated these phrases in 12:35. Alternate translation: [wrap the lower part of your robe around your hips so that you can serve me]

Support Reference: Translate Unknowns

> ULT **and after these things**
> UST Afterwards
> (καὶ μετὰ ταῦτα)

Alternate translation: [and then, after you have served me]

> ULT **you will eat and drink**
> UST you can eat and drink
> (φάγεσαι καὶ πίεσαι σύ)

The master is using a future statement to give permission. Alternate translation: [you may eat and drink] or [you may have your own supper]

Support Reference: Statements — Other Uses

TRANSLATION WORDS

ULT	UST
serve	and serve it

Luke 17:9

ULT	UST
He does not have gratitude to the servant because he did the things commanded, does he?	*You would not thank your servant just for doing the work that he had been told to do!*

ULT **He does not have gratitude to the servant because he did the things commanded, does he**
UST You would not thank your servant just for doing the work that he had been told to do
(μὴ ἔχει χάριν τῷ δούλῳ, ὅτι ἐποίησεν τὰ διαταχθέντα)

The first word of this sentence in Greek is a negative word that can be used to turn a statement into a question that expects a negative answer. ULT shows this by adding, **does he?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Alternate translation: [Would he thank the servant for doing what he had been commanded to do?]

Support Reference: Double Negatives

ULT **He does not have gratitude to the servant because he did the things commanded, does he**
UST You would not thank your servant just for doing the work that he had been told to do
(μὴ ἔχει χάριν τῷ δούλῳ, ὅτι ἐποίησεν τὰ διαταχθέντα)

The implicit answer to the question is “No.” Masters expect their servants to do what they command them. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation, add an additional sentence: [No, a master would not do that]

Support Reference: Assumed Knowledge and Implicit Information

ULT **He does not have gratitude to the servant because he did the things commanded, does he**
UST You would not thank your servant just for doing the work that he had been told to do
(μὴ ἔχει χάριν τῷ δούλῳ, ὅτι ἐποίησεν τὰ διαταχθέντα)

Jesus is using the question form to teach. He wants his disciples to reflect on the nature of the master-servant relationship in order to understand better how they should relate to God. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [A master would certainly not thank a servant for doing just what he had been commanded to do!]

Support Reference: Rhetorical Question

ULT **He does not have gratitude to the servant & does he**
UST You would not thank your servant
(μὴ ἔχει χάριν τῷ δούλῳ)

Alternate translation: [he does not need to thank the servant ... does he]

ULT **the things commanded**
UST the work that he had been told to do
(τὰ διαταχθέντα)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the things he commanded him to do]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
to the servant	your servant

Luke 17:10

ULT	UST
Thus also you, when you have done all the things commanded to you, say, ‘We are worthless servants. We have done what we ought to do.’”	*Similarly, when you have done everything that God has told you to do, you should say, ‘We are only God’s servants. We do not deserve to have you thank us. We have only done the things that he told us to do.’”*

ULT the things commanded to you
UST that God has told you to do
(τὰ διαταχθέντα ὑμῖν)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [the things God commanded you to do]

Support Reference: Active or Passive

ULT say, ‘We are worthless servants. We have done what we ought to do
UST you should say, ‘We are only God’s servants. We do not deserve to have you thank us. We have only done the things that he told us to do
(λέγετε & δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [say that you are unworthy servants and that you have only what you ought to do]

Support Reference: Quotes within Quotes

ULT We are worthless servants. We have done what we ought to do
UST We are only God’s servants. We do not deserve to have you thank us. We have only done the things that he told us to do
(δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν)

People who would say this would be speaking about themselves but not about God, to whom they would be speaking, so if your language distinguishes between exclusive and inclusive **we**, use the exclusive form here.

Support Reference: Exclusive and Inclusive ‘We’

ULT **We are worthless servants**
UST We are only God’s servants. We do not deserve to have you thank us
(δοῦλοι ἀχρεῖοί ἐσμεν)

This is an exaggeration that means the servants have not done anything worthy of praise or thanks or a special reward. Alternate translation: [We are unworthy servants] or [We have not done anything while serving you that deserves special thanks]

Support Reference: Hyperbole

ULT **We have done what we ought to do**
UST We have only done the things that he told us to do
(ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν)

Alternate translation: [We have only done our duty]

TRANSLATION WORDS

ULT	UST
servants	only God’s servants

Luke 17:11

ULT	UST
And it happened in the journeying to Jerusalem that he was passing through between Samaria and Galilee.	*As Jesus and his disciples were walking along the road to Jerusalem, they were going through the area between the regions of Samaria and Galilee.*

ULT And it happened
UST Jesus and his disciples
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT in the journeying to Jerusalem
UST As & were walking along the road to Jerusalem
(ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλὴμ)

Alternate translation: [as Jesus continued his journey to Jerusalem]

ULT he was passing through between Samaria and Galilee
UST they were going through the area between the regions of Samaria and Galilee
(αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας)

Luke provides this background information about Jesus' location to help readers understand what happens in this episode, in which Jesus engages a group of men that includes both Jews and at least one Samaritan.
Alternate translation: [Jesus was traveling along the border between Samaria and Galilee]

Support Reference: Background Information

TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
Samaria	Samaria
Galilee	Galilee

Luke 17:12

ULT	UST
And {as} he entered into a certain village, ten leprous men, who stood at a distance met {him}	*As Jesus entered a village, ten lepers came toward him, but they stood at some distance away.*

ULT ten leprous men, who stood at a distance met {him
UST ten lepers came toward him, but they stood at some distance away
(ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν)

Luke uses this phrase to introduce these new characters into the story. Alternate translation: [ten men who were lepers came out to meet him, standing far away]

Support Reference: Introduction of New and Old Participants

ULT ten leprous men, who stood at a distance met {him
UST ten lepers came toward him, but they stood at some distance away
(ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν)

The **lepers** were not reluctant to engage Jesus. Rather, this was a respectful gesture, since they were not allowed to approach other people. According to the law of Moses, they were ceremonially unclean for as long as they had a skin disease. Luke assumes that his readers will know that, but if it would be helpful to your readers, you could indicate it explicitly. It may be helpful to make **who stood at a distance** a separate sentence. Alternate translation: [ten leprous men met him. They stood at a distance, as they were required to do because they were ceremonially unclean]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
leprous	lepers

Luke 17:13

ULT	UST
and they lifted up their voice, saying, “Jesus, Master, have mercy on us.”	*They called out, “Jesus, Master, please have pity on us!”*

> **ULT they lifted up their voice**
> **UST** They called out
> (αὐτοὶ ἦραν φωνὴν)

This idiom means that they spoke loudly. Alternate translation: [they called out in loud voices] or [they shouted out]

Support Reference: Idiom

> **ULT they lifted up their voice**
> **UST** They called out
> (αὐτοὶ ἦραν φωνὴν)

If it would be unusual in your language for someone to speak as if a group of people had only one **voice**, you could use the plural form here. Alternate translation: [they called out in loud voices]

Support Reference: Collective Nouns

> **ULT have mercy on us**
> **UST** please have pity on us
> (ἐλέησον ἡμᾶς)

This is an imperative, but it should be translated as a polite request, rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please have mercy on us]

Support Reference: Imperatives — Other Uses

> **ULT have mercy on us**
> **UST** please have pity on us
> (ἐλέησον ἡμᾶς)

The ten lepers assume that Jesus will know that they are specifically asking to be healed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [please have mercy on us and heal us] or [please be merciful to us by healing us]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Master	Master
have mercy	please have pity on

Luke 17:14

ULT	UST
And having seen {them}, he said to them, “Go show yourselves to the priests.” And it happened that, as they went away, they were cleansed.	*When Jesus saw them, he said to them, “Go and have the priests examine you.” So they went, and on the way, their leprosy disappeared.*

ULT Go show yourselves to the priests
UST Go and have the priests examine you
(πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν)

People who had been lepers but who had been healed were required under the law of Moses to have the priests verify that fact. So the implication of this command is that Jesus is healing the men. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [You are healed. Now go and show yourselves to the priests so they can verify that]

Support Reference: Assumed Knowledge and Implicit Information

ULT And it happened that
UST So they went
(καὶ ἐγένετο)

Luke uses this phrase to introduce a significant development in the episode. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT they were cleansed
UST leprosy disappeared
(ἐκαθαρίσθησαν)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God healed them]

Support Reference: Active or Passive

ULT they were cleansed
UST leprosy disappeared
(ἐκαθαρίσθησαν)

Luke uses the term **cleansed** for the healing of these lepers because when they were healed, they were no longer ceremonially unclean. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [God healed them and so they were no longer ceremonially unclean]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
to the priests	the priests

Luke 17:15

ULT	UST
Then one of them, having seen that he had been healed, returned, glorifying God with a loud voice.	*Then one of them, when he saw that he no longer had leprosy, went back, praising God loudly.*

ULT having seen that he had been healed
UST when he saw that he no longer had leprosy
(ἰδὼν ὅτι ἰάθη)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [when he realized that Jesus had healed him]

Support Reference: Active or Passive

ULT returned
UST went back
(ὑπέστρεψεν)

Alternate translation: [came back to where Jesus was]

ULT glorifying God with a loud voice
UST praising God loudly
(μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν)

This is an idiom that means the leper raised the volume of his voice. Alternate translation: [loudly praising God] or [shouting praises God]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
glorifying	praising
God	God

Luke 17:16

ULT	UST
And he fell on his face at his feet, giving thanks to him. And he was a Samaritan.	*{He came to Jesus and} he lay down on the ground with his face at Jesus' feet, and he thanked him. This man was a Samaritan.*

ULT he fell on his face at his feet
UST he lay down on the ground with his face at Jesus' feet
(ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ)

Bowing or lying down in front of Jesus was a humble sign of gratitude and respect for him. Be sure that it is clear in your translation that this man did not fall down accidentally. Alternate translation: [he bowed down in front of Jesus]

Support Reference: Symbolic Action

ULT And he was a Samaritan
UST This man was a Samaritan
(καὶ αὐτὸς ἦν Σαμαρείτης)

Luke provides this background information about the man to help readers understand what happens next. Alternate translation: [Now he was a Samaritan]

Support Reference: Background Information

TRANSLATION WORDS

ULT	UST
he fell	he lay down on the ground
a Samaritan	a Samaritan

Luke 17:17

ULT	UST
Then answering, Jesus said, “Were not ten cleansed? But where {are} the nine?	*Then Jesus said, “I healed ten lepers! I would have expected the other nine to come back as well!*

ULT **Then answering, Jesus said**
UST Then Jesus said
(ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν)

Together the two words **answering** and **said** mean that Jesus spoke in response to the Samaritan man coming back to thank him. Alternate translation: [Jesus responded]

Support Reference: Hendiadys

ULT **Then answering, Jesus said**
UST Then Jesus said
(ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν)

Jesus responded to what the man did, but he did so by speaking about the man to the group of people around him, rather than to the man directly. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Then Jesus said to the crowd]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Were not ten cleansed**
UST I healed ten lepers
(οὐχὶ οἱ δέκα ἐκαθαρίσθησαν)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [Did I not cleanse ten lepers?]

Support Reference: Active or Passive

ULT **Were not ten cleansed**
UST I healed ten lepers
(οὐχὶ οἱ δέκα ἐκαθαρίσθησαν)

Jesus is using the question form for emphasis, to show the people around him how surprised and disappointed he is that only one of the ten men whom he healed came back to thank and praise God. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [I know that I healed ten men of their leprosy.]

Support Reference: Rhetorical Question

> **ULT But where {are} the nine**
> **UST** I would have expected the other nine to come back as well
> (οἱ δὲ ἐννέα ποῦ)

Jesus is not asking the crowd to tell him where the other nine men are. He is using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [The other nine men should have come back too!]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Luke 17:18

ULT	UST
Were they not found returning to give glory to God except this foreigner?”	*This foreign man was the only one who returned to thank God. None of the others came back!”*

ULT Were they not found returning to give glory to God except this foreigner
UST This foreign man was the only one who returned to thank God. None of the others came back
(οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος)

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [Was this foreigner the only one who returned to give glory to God]

Support Reference: Connect — Exception Clauses

ULT Were they not found returning to give glory to God except this foreigner
UST This foreign man was the only one who returned to thank God. None of the others came back
(οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος)

Jesus is using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [No one but this foreigner came back to give glory to God!]

Support Reference: Rhetorical Question

ULT Were they not found returning
UST who returned & None of the others came back
(οὐχ εὑρέθησαν ὑποστρέψαντες)

The pronoun **they** refers to the lepers who were healed. Alternate translation: [Did none of the lepers I healed return]

Support Reference: Pronouns — When to Use Them

ULT Were they not found returning
UST who returned & None of the others came back
(οὐχ εὑρέθησαν ὑποστρέψαντες)

If it would be helpful in your language, you could make the subject negative and the verb positive here. Alternate translation: [Did none of the lepers I healed return]

> ULT **Were they not found returning**
> UST who returned & None of the others came back
> (οὐχ εὑρέθησαν ὑποστρέψαντες)

The term **found** is an idiom that means “could be found” or “was there.” Alternate translation: [Was there no one else who returned]

Support Reference: Idiom

> ULT **this foreigner**
> UST This foreign man
> (ὁ ἀλλογενὴς οὗτος)

Samaritans had non-Jewish ancestors, and they did not worship God in the same way that the Jews did. The implication is that some of the lepers in the group were Jews, and Jesus would have expected them to return to give thanks to God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [this foreigner, when the Jewish men should certainly have returned to thank God]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
glory	to thank
to God	God
foreigner	foreign man

Luke 17:19

ULT	UST
And he said to him, “Rise up, {and} go. Your faith has saved you.”	*Then he said to the man, “Get up and go on your way. God has healed you because you trusted in me.”*

ULT Your faith has saved you
UST God has healed you because you trusted in me
(ἡ πίστις σου σέσωκέν σε)

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a verb such as “believe.” Alternate translation: [Because you believed, that has saved you]

Support Reference: Abstract Nouns

ULT Your faith has saved you
UST God has healed you because you trusted in me
(ἡ πίστις σου σέσωκέν σε)

While the word **saved** can mean “healed,” as in 7:3 and 8:48, that does not seem to be the meaning here. Since all ten of the lepers were healed, but only this man demonstrated that he believed, Jesus seems to be saying that beyond being healed, he received salvation through faith. Alternate translation: [Because you believed, you have received salvation]

Support Reference: Assumed Knowledge and Implicit Information

ULT Your faith has saved you
UST God has healed you because you trusted in me
(ἡ πίστις σου σέσωκέν σε)

Jesus speaks of the leper’s **faith** as if it had actively saved him. Alternate translation: [Because you believed, you have received salvation]

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
faith	because & trusted in me

Luke 17:20

ULT	UST
And having been asked by the Pharisees when the kingdom of God was coming, he answered them and said, “The kingdom of God is not coming with observation.	*One day some Pharisees asked Jesus, “When will God begin to rule everyone?” He replied, “That will not happen with signs that people can recognize if they watch for them.*

ULT **And having been asked by the Pharisees when the kingdom of God was coming**
UST One day some Pharisees asked Jesus, “When will God begin to rule everyone
(ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ Βασιλεία τοῦ Θεοῦ)

Luke uses this phrase to begin relating a new event by introducing background information that will help readers understand what happens next. It may be helpful to make this a separate sentence. Alternate translation: [Now when some Pharisees asked Jesus when the kingdom of God was coming]

Support Reference: Connect — Background Information

ULT **And having been asked by the Pharisees when the kingdom of God was coming**
UST One day some Pharisees asked Jesus, “When will God begin to rule everyone
(ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ Βασιλεία τοῦ Θεοῦ)

If it would be helpful in your language, you could present this as a direct quotation rather than as an indirect quotation. Alternate translation: [Now some Pharisees asked Jesus, “When is the kingdom of God coming?”]

Support Reference: Direct and Indirect Quotations

ULT **having been asked by the Pharisees**
UST One day some Pharisees asked Jesus
(ἐπερωτηθεὶς & ὑπὸ τῶν Φαρισαίων)

If it would be helpful in your language, you could express this with an active form, and you could state who was the recipient of the action. Alternate translation: [some Pharisees asked Jesus]

Support Reference: Active or Passive

ULT **when the kingdom of God was coming**
UST When will God begin to rule everyone
(πότε ἔρχεται ἡ Βασιλεία τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

ULT **he answered them and said**
UST He replied
(ἀπεκρίθη αὐτοῖς καὶ εἶπεν)

Together the two words **answered** and **said** mean that Jesus said what follows in response to the question that the Pharisees asked him. Alternate translation: [he responded]

Support Reference: Hendiadys

ULT **The kingdom of God is not coming with observation**
UST That will not happen with signs that people can recognize if they watch for them
(οὐκ ἔρχεται ἡ Βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως)

Jesus uses the word **observation** to mean things that people can observe. Alternate translation: [The kingdom of God is not coming with signs that people can observe]

Support Reference: Metonymy

ULT **The kingdom of God is not coming**
UST That will not happen
(οὐκ ἔρχεται ἡ Βασιλεία τοῦ Θεοῦ)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: [God is not going to begin to rule]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Pharisees	some Pharisees
kingdom of God	God & to rule everyone
kingdom of God	That

Luke 17:21

ULT	UST
Neither will they say, ‘Behold, here!’ or ‘There!’ For behold, the kingdom of God is within you.”	*People will not be able to say, ‘Look! God is ruling here!’ or ‘God is ruling there!’ {Contrary to what you think,} God has already begun to rule within you.”*

ULT **Neither will they say, ‘Behold, here!’ or ‘There**
UST People will not be able to say, ‘Look! God is ruling here!’ or ‘God is ruling there
(οὐδὲ ἐροῦσιν, ἰδοὺ, ὧδε, ἤ, ἐκεῖ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [People will not say that they see it near them in one place or over in another place]

Support Reference: Quotes within Quotes

ULT **Behold, here!’ or ‘There**
UST Look! God is ruling here!’ or ‘God is ruling there
(ἰδοὺ, ὧδε, ἤ, ἐκεῖ)

These people would be using the term **behold** to get others to focus their attention on what they were saying. In this case, it would be appropriate to translate the term with a popular expression in your language that has this meaning. Alternate translation: [Hey, here it is!’ or ‘There it is]

Support Reference: Metaphor

ULT **For behold**
UST Contrary to what you think
(ἰδοὺ γὰρ)

Jesus is using the term **behold** to get the Pharisees to focus their attention on what he is about to say. Alternate translation: [For indeed]

Support Reference: Metaphor

> ULT **the kingdom of God is within you**
> UST God has already begun to rule within you
> (ἡ Βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν)

This could mean: (1) the kingdom is not coming with observable signs because it is a matter of what people believe and decide within themselves. Alternate translation: [the kingdom of God is inside of you]; (2) since the word **you** is plural here, Jesus may be saying that the kingdom is not coming with observable signs because it is a matter of something that happens within communities of people. Alternate translation: [the kingdom of God is in your midst]

Support Reference: Forms of You

> ULT **the kingdom of God is within you**
> UST God has already begun to rule within you
> (ἡ Βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν)

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
kingdom of God	God has already begun to rule

Luke 17:22

ULT	UST
Then he said to the disciples, “Days will come when you will desire to see one of the days of the Son of Man, but you will not see {it}.	*Jesus said to his disciples, “There will be a time when you will want to see me, the Son of Man, ruling powerfully. But you will not see that.*

ULT **Days will come when**
UST There will be a time when
(ἐλεύσονται ἡμέραι ὅτε)

Jesus is using the term **Days** to refer to a specific time. Alternate translation: [There will be a time when]

Support Reference: Idiom

ULT **you will desire to see**
UST you will want to see
(ἐπιθυμήσετε & ἰδεῖν)

Jesus is using the term **see** to mean “experience.” Alternate translation: [you will want very much to experience]

Support Reference: Idiom

ULT **one of the days of the Son of Man**
UST me, the Son of Man, ruling powerfully
(μίαν τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

Jesus is using his title **the Son of Man** to refer to the time when he will rule as king. Alternate translation: [one of the days when the Son of Man will rule as king]

Support Reference: Metonymy

ULT **one of the days of the Son of Man**
UST me, the Son of Man, ruling powerfully
(μίαν τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

Jesus is using one of these **days** to refer to the whole time that it belongs to. Alternate translation: [the time when the Son of Man will rule as king]

Support Reference: Synecdoche

> ULT **of the days of the Son of Man**
> UST me, the Son of Man, ruling powerfully
> (τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [of my days as the Son of Man]

Support Reference: First, Second or Third Person

> ULT **of the days of the Son of Man**
> UST me, the Son of Man, ruling powerfully
> (τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [of my days as the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but you will not see {it**
> UST But you will not see that
> (καὶ οὐκ ὄψεσθε)

Jesus is using the term **see** to mean “experience.” Alternate translation: [but you will not experience it yet]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
disciples	disciples
Days	a time
of the days	ruling powerfully
of the Son of Man	me, the Son of Man

Luke 17:23

ULT	UST
And they will say to you, ‘Behold, there!’ or ‘Behold, here!’ Do not go out or run after them,	*People will say to you, ‘Look, the Messiah is over there!’ or they will say, ‘Look, he is here!’ {When they say that,} do not follow them.*

ULT **they will say to you, ‘Behold, there!’ or ‘Behold, here**
UST People will say to you, ‘Look, the Messiah is over there!’ or they will say, ‘Look, he is here
(ἐροῦσιν ὑμῖν, ἰδοὺ, ἐκεῖ, ἤ, ἰδοὺ, ὧδε)

The implication in context is that Jesus is speaking of the Son of Man or Messiah. Alternate translation: [people will say to you, ‘Look, the Messiah is over there!’ or, ‘Look, the Messiah is over here]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they will say to you, ‘Behold, there!’ or ‘Behold, here**
UST People will say to you, ‘Look, the Messiah is over there!’ or they will say, ‘Look, he is here
(ἐροῦσιν ὑμῖν, ἰδοὺ, ἐκεῖ, ἤ, ἰδοὺ, ὧδε)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [people will tell you that the Messiah is over in one place or with them in another place]

Support Reference: Quotes within Quotes

ULT **Behold & Behold**
UST Look & Look
(ἰδοὺ & ἰδοὺ)

These people would be using the term **behold** to get others to focus their attention on what they were saying. Alternate translation: [Hey … Hey]

Support Reference: Metaphor

ULT **Do not go out or run after them**
UST When they say that,} do not follow them
(μὴ ἀπέλθητε μηδὲ διώξητε)

The expressions **go out** and **run after** mean similar things. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these terms into a single expression. Alternate translation: [Do not go where they tell you]

Support Reference: Doublet

> ULT **Do not go out or run after them**
> UST When they say that,} do not follow them
> (μὴ ἀπέλθητε μηδὲ διώξητε)

The implication is that people would **go** to look for the Messiah. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Do not go where they tell you to look for the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

Luke 17:24

ULT	UST
for just as the lightning flashing from a {place} under the sky shines to a place under the sky, thus will be the Son of Man.	*For when the lightning flashes and lights up the sky from one side to the other{, everyone can see it}. Similarly, when I, the Son of Man, come back again, everyone will see me.*

ULT **the lightning flashing from a {place} under the sky shines to a place under the sky**
UST the lightning flashes and lights up the sky from one side to the other{, everyone can see it
(ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ’ οὐρανὸν λάμπει)

Alternate translation: [lightning that flashes lights up the sky from one end to the other]

ULT **the lightning flashing from a {place} under the sky shines to a place under the sky**
UST the lightning flashes and lights up the sky from one side to the other{, everyone can see it
(ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ’ οὐρανὸν λάμπει)

Jesus is using this comparison to indicate that he will be revealed suddenly and visibly as the Messiah and the world’s reigning king.
Alternate translation: [the lightning appears suddenly and visibly across the sky]

Support Reference: Simile

ULT **thus will be the Son of Man**
UST Similarly, when I, the Son of Man, come back again, everyone will see me
(οὕτως ἔσται ὁ Υἱὸς τοῦ Ἀνθρώπου)

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include the phrase “in his day” at the end of this verse in your translation. The note below suggests one way to do that.

Support Reference: Textual Variants

> ULT **thus will be the Son of Man**
> UST Similarly, when I, the Son of Man, come back again, everyone will see me
> (οὕτως ἔσται ὁ Υἱὸς τοῦ Ἀνθρώπου)

The implication is that **thus will be the Son of Man** refers to the future reign of Jesus. If it would be helpful to your readers, you could state that explicitly. (If you have chosen to represent the phrase “in his day” in your translation, the alternate translation offered here would be expressing that as explicit meaning.) Alternate translation: [it will be like that when the Son of Man comes to reign]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **thus will be the Son of Man**
> UST Similarly, when I, the Son of Man, come back again, everyone will see me
> (οὕτως ἔσται ὁ Υἱὸς τοῦ Ἀνθρώπου)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [thus will be I, the Son of Man]

Support Reference: First, Second or Third Person

> ULT **thus will be the Son of Man**
> UST Similarly, when I, the Son of Man, come back again, everyone will see me
> (οὕτως ἔσται ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [thus will be I, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
sky	the sky from one side to the other{, everyone can see it
the sky	the sky from one side to the other{, everyone can see it
Son of Man	Son of Man

Luke 17:25

ULT	UST
But first it is necessary for him to suffer many things and to be rejected by this generation.	*But before that happens, I must suffer in many ways, and people will reject me.*

ULT it is necessary for him to suffer
UST I must suffer
(δεῖ αὐτὸν & παθεῖν)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [it is necessary for me to suffer]

Support Reference: First, Second or Third Person

ULT to be rejected by this generation
UST people will reject me
(ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [the people of this generation must reject him] or, if you translated with the first person, [the people of this generation must reject me]

Support Reference: Active or Passive

ULT this generation
UST people
(τῆς γενεᾶς ταύτης)

Jesus is using the term **generation** to mean the people who were born in the current generation. Alternate translation: [the people living at this time]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
to suffer	suffer
to be rejected	will reject me
generation	people

Luke 17:26

ULT	UST
And just as it happened in the days of Noah, thus it will be also in the days of the Son of Man.	*But when I, the Son of Man, come again, people will be doing things just like people were doing at the time when Noah lived.*

ULT just as it happened & thus it will be also
UST people will be doing things just like people were doing
(καθὼς ἐγένετο & οὕτως ἔσται καὶ)

Alternate translation: [just as people were doing certain things … thus people will be doing the same things]

ULT in the days of Noah
UST at the time when Noah lived
(ἐν ταῖς ἡμέραις Νῶε)

Jesus is using the term **days** to refer to a specific time. Alternate translation: [at the time when Noah was living]

Support Reference: Idiom

ULT in the days of the Son of Man
UST when I, the Son of Man, come again
(ἐν ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

Jesus is using the term **days** to refer to a specific time. Alternate translation: [at the time when the Son of Man is about to return]

Support Reference: Idiom

ULT in the days of the Son of Man
UST when I, the Son of Man, come again
(ἐν ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [in my days as the Son of Man]

Support Reference: First, Second or Third Person

ULT in the days of the Son of Man
UST when I, the Son of Man, come again
(ἐν ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [in my days as the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
days	at the time when & lived
of Noah	Noah
days	when & come again
of the Son of Man	I, the Son of Man

Luke 17:27

ULT	UST
They were eating, they were drinking, they were marrying, they were being given in marriage—until that day Noah entered into the ark and the flood came and destroyed {them} all.	*At that time people ate and drank {as usual}, and they got married {as usual}, up until the day when Noah and his family entered the big boat. But then the flood came and destroyed all those who were not in the boat.*

ULT **They were eating, they were drinking, they were marrying, they were being given in marriage**
UST At that time people ate and drank {as usual}, and they got married {as usual
(ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο)

Jesus describes several regular activities to refer to regular activities in general. Alternate translation: [They were going about their normal lives]

Support Reference: Synecdoche

ULT **they were being given in marriage**
UST and they got married {as usual
(ἐγαμίζοντο)

If it would be helpful in your language, you could express this with an active form, and you could state who was doing the action. Alternate translation: [parents were giving their daughters in marriage]

Support Reference: Active or Passive

ULT **until that day**
UST up until the day
(ἄχρι ἧς ἡμέρας)

While Noah and his family did enter the ark on a specific **day**, Jesus is likely using the word **day** to mean a specific time. Alternate translation: [right up to the moment when]

Support Reference: Idiom

ULT **the ark**
UST the big boat
(τὴν κιβωτόν)

The term **the ark** refers to the structure that Noah built on God's instructions to save himself and his family from the flood. If your readers would not recognize this specific term, you could use a more general one. Alternate translation: [the ship he built] or [the barge he built]

Support Reference: Translate Unknowns

> ULT **them} all**
> UST all those who were not in the boat
> (πάντας)

Here, **them all** does not include Noah and his family, who were in the ark. Alternate translation: [all those who were not in the ark]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
day	day
Noah	Noah and his family
ark	big boat
flood	flood
destroyed	destroyed

Luke 17:28

ULT	UST
Likewise, just as it happened in the days of Lot—they were eating, they were drinking, they were buying, they were selling, they were planting, they were building.	*Similarly, when Lot lived {in the city of Sodom}, people {there} ate and drank {as usual}. They bought things and they sold things. They planted crops and they built houses {as usual}.*

ULT **just as it happened in the days of Lot**
UST Similarly, when Lot lived {in the city of Sodom
(καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ)

Jesus is drawing another analogy like the one in 17:27, but in this case he does not specify the object of the comparison right away. He does not do so explicitly until 17:30. If it would be helpful to your readers, you could supply that information here. Alternate translation: [people were doing certain things at the time when Lot lived, and people will be doing the same things at the time when I am about to return]

Support Reference: Ellipsis

ULT **in the days of Lot**
UST when Lot lived {in the city of Sodom
(ἐν ταῖς ἡμέραις Λώτ)

Jesus is using the term **days** to refer to a specific time. Alternate translation: [at the time when Lot was living]

Support Reference: Idiom

ULT **they were eating, they were drinking, they were buying, they were selling, they were planting, they were building**
UST people {there} ate and drank {as usual}. They bought things and they sold things. They planted crops and they built houses {as usual
(ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν)

Jesus describes several regular activities to refer to regular activities in general. Alternate translation: [they were going about their normal lives]

Support Reference: Synecdoche

ULT **they were eating**
UST people {there} ate
(ἤσθιον)

The implication from 17:29 is that the pronoun **they** refers to the people of Sodom. Alternate translation: [the people of Sodom were eating]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
days	when & lived {in the city of Sodom
of Lot	Lot

Luke 17:29

ULT	UST
But in the day Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed {them} all.	*But on the day that Lot left Sodom, fire and burning sulfur came down from the sky and destroyed all those who had stayed in the city.*

ULT But in the day
UST But on the day
(ᾗ δὲ ἡμέρᾳ)

While Lot did leave Sodom on a specific **day**, Jesus is likely using the word **day** to mean a specific time. Alternate translation: [But at the moment when] or [But as soon as]

Support Reference: Idiom

ULT it rained fire and sulfur from heaven
UST fire and burning sulfur came down from the sky
(ἔβρεξεν πῦρ καὶ θεῖον ἀπ᾽ οὐρανοῦ)

In some languages, **rained** can mean “fell in large quantities.” If the verb for water falling from the sky does not have that extended meaning in your language, you could translate this as a simile. Alternate translation: [fire and burning sulfur fell from the sky like rain]

Support Reference: Simile

ULT them} all
UST all those who had stayed in the city
(πάντας)

Here, **them all** does not include Lot and his family. Alternate translation: [all those who stayed in the city]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
in the day	on the day
Lot	Lot
Sodom	Sodom
sulfur	burning sulfur
heaven	the sky
destroyed	destroyed

Luke 17:30

ULT	UST
It will be according to these things in the day the Son of Man is revealed.	*Similarly, when I, the Son of Man, return to earth, people will be unprepared.*

ULT It will be according to these things
UST Similarly & people will be unprepared
(κατὰ ταὐτὰ ἔσται)

Alternate translation: [It will be just like that]

ULT It will be according to these things
UST Similarly & people will be unprepared
(κατὰ ταὐτὰ ἔσται)

The implication is that people will be occupied with ordinary activities and not expecting anything out of the ordinary to happen. Alternate translation: [In the same way, people will not be ready]

Support Reference: Assumed Knowledge and Implicit Information

ULT in the day
UST when
(ᾗ ἡμέρᾳ)

Jesus is using the term **day** to refer to a specific time. Alternate translation: [at the time when]

Support Reference: Idiom

ULT the Son of Man is revealed
UST I, the Son of Man, return to earth
(ὁ Υἱὸς τοῦ Ἀνθρώπου ἀποκαλύπτεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the Son of Man appears] or [the Son of man returns]

Support Reference: Active or Passive

ULT in the day the Son of Man is revealed
UST when I, the Son of Man, return to earth
(ᾗ ἡμέρᾳ, ὁ Υἱὸς τοῦ Ἀνθρώπου ἀποκαλύπτεται)

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [when I, the Son of Man, am revealed]

Support Reference: First, Second or Third Person

ULT in the day the Son of Man is revealed
UST when I, the Son of Man, return to earth
(ᾗ ἡμέρᾳ, ὁ Υἱὸς τοῦ Ἀνθρώπου ἀποκαλύπτεται)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [when I, the Messiah, am revealed]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
in the day	when
Son of Man	I & Son of Man

Luke 17:31

ULT	UST
In that day, whoever is on the housetop and his goods are in the house, let him not go down to take them; and the one in the field, likewise let him not turn back to the things behind.	*On that day, those who are outside their houses, with all the things that they own inside the houses, must not take the time to go inside and get them. Similarly, those who are out working in a field must not come back home to get anything. {They must flee quickly.}*

ULT **In that day**
UST On that day
(ἐν ἐκείνῃ τῇ ἡμέρᾳ)

Jesus is using the term **day** to refer to a specific time. Alternate translation: [At that time]

Support Reference: Idiom

ULT **whoever is on the housetop and his goods are in the house, let him not go down to take them**
UST those who are outside their houses, with all the things that they own inside the houses, must not take the time to go inside and get them
(ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά)

Jesus is speaking of a hypothetical situation that might occur at this time. Alternate translation: [suppose someone is doing something on the roof of his house. Then he should not go inside to get his valuables]

Support Reference: Hypothetical Situations

ULT **on the housetop**
UST outside their houses
(ἐπὶ τοῦ δώματος)

In this culture, housetops were flat and people could go up onto them without being in danger of sliding off. Housetops were used for a variety of purposes, such as storing and ripening grain and fruit, sleeping in hot weather, and gathering in a large open space. If housetops or roofs are different in your culture and your readers would not understand that Jesus is speaking of someone doing an ordinary activity, you could use a general expression in your translation. Alternate translation: [doing something outside the house]

Support Reference: Translate Unknowns

> ULT **his goods**
> UST all the things that they own
> (τὰ σκεύη αὐτοῦ)

Alternate translation: [his possessions] or [his valuables]

> ULT **let him not go down to take them**
> UST must not take the time to go inside and get them
> (μὴ καταβάτω ἆραι αὐτά)

The implication is that people should flee immediately without even taking the time to secure their valuables. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [he should flee immediately, without going inside to get his valuables]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and the one in the field, likewise let him not turn back to the things behind**
> UST Similarly, those who are out working in a field must not come back home to get anything. {They must flee quickly
> (καὶ ὁ ἐν ἀγρῷ, ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω)

Jesus is speaking of a hypothetical situation that might occur at this time. Alternate translation: [and suppose someone is out working in the field. Then he too should not go back into the house for anything]

Support Reference: Hypothetical Situations

> ULT **let him not turn back to the things behind**
> UST must not come back home to get anything. {They must flee quickly
> (μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω)

The implication once again is that people should flee immediately without even taking the time to secure their valuables. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [he should flee immediately, without going back to the house to get his valuables]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
day	day
in the house	the houses

Luke 17:32

ULT	UST
Remember the wife of Lot.	*Remember what happened to Lot's wife!*

ULT Remember the wife of Lot
UST Remember what happened to Lot's wife
(μνημονεύετε τῆς γυναικὸς Λώτ)

Jesus assumes that his disciples will know that Lot's **wife** looked back toward Sodom and that God punished her along with the people of Sodom. Alternate translation: [Remember what happened to Lot's wife when she looked back toward Sodom] or [Do not do what Lot's wife did and wish you were back among people whom God is punishing]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
of Lot	Lot's

Luke 17:33

ULT	UST
Whoever seeks to keep his life will lose it, but whoever will lose {it} will preserve it.	*Anyone who continues in his own way of living will die. But anyone who leaves his old way of living {for my sake} will live forever.*

ULT Whoever seeks to keep his life will lose it
UST Anyone who continues in his own way of living will die
(ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσει αὐτήν)

Alternate translation: [Whoever tries to save his old way of living will lose his life]

ULT but whoever will lose {it} will preserve it
UST But anyone who leaves his old way of living {for my sake} will live forever
(ὃς δ’ ἂν ἀπολέσει, ζῳογονήσει αὐτήν)

Alternate translation: [but whoever gives up his old way of living will save his life]

TRANSLATION WORDS

ULT	UST
seeks	continues in his own way of living

Luke 17:34

ULT	UST
I say to you, in that night there will be two in one bed. The one will be taken, and the other will be left.	*I tell you this: On the night when I return, there will be two people sleeping in one bed. God will take the one who believes in me and leave the other one behind.*

ULT I say to you
UST I tell you this
(λέγω ὑμῖν)

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: [Indeed]

ULT in that night there will be two in one bed
UST On the night when I return, there will be two people sleeping in one bed
(ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς)

Jesus is speaking of a hypothetical situation that might occur at this time. It may be helpful to make this a separate sentence. Alternate translation: [suppose this were to happen at night, and suppose there were two people sleeping in the same bed]

Support Reference: Hypothetical Situations

ULT in one bed
UST sleeping in one bed
(ἐπὶ κλίνης μιᾶς)

If your readers would not be familiar with what a **bed** is, you could use the name of the sleeping furniture that people in your own culture use, or you could use a general expression. Alternate translation: [sleeping on one mat] or [sleeping side by side] or [sleeping in the same place]

Support Reference: Translate Unknowns

> ULT **The one will be taken, and the other will be left**
> UST God will take the one who believes in me and leave the other one behind
> (ὁ εἷς παραλημφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται)

If it would be helpful in your language, you could use active forms for both of these verbs, and you could state who would do the actions. This could mean: (1) the person who is **taken** may be one whom God takes out of a situation in which they would be destroyed, as God brought Lot out of Sodom, and the person who is **left** may be one who remains in a situation where they will be destroyed, like the people who remained in Sodom. That is the interpretation of UST. Alternate translation: [God will spare one of them but destroy the other]; (2) in the parallel to this passage in the Gospel of Matthew, Jesus says that the people living in Noah's time "knew nothing until the flood came and took them all away" (Matthew 24:39 ULT). So the person who is **taken** may actually be one whom God destroys, and the one who is **left** may be one whom God spares and allows to remain alive. Alternate translation: [God will destroy one of them but spare the other]

Support Reference: Active or Passive

> ULT **The one will be taken**
> UST God will take the one who believes in me
> (ὁ εἷς παραλημφθήσεται)

If you translated the first sentence in this verse as the condition of a hypothetical situation, translate this sentence as the result of that condition. Alternate translation: [Then one of them will be taken]

Support Reference: Hypothetical Situations

Luke 17:35

ULT	UST
There will be two grinding in the same {place}. The one will be taken, but the other will be left.”	*Two women will be grinding grain together. God will take one of them and leave the other one behind.”*

ULT There will be two grinding in the same {place
UST Two women will be grinding grain together
(ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό)

Jesus is speaking of a hypothetical situation that might occur at this time. It may be helpful to make this a separate sentence. Alternate translation: [Suppose that when this happens, two women are grinding grain together]

Support Reference: Hypothetical Situations

ULT two
UST Two women
(δύο)

The verb is feminine, so this means “two women.” (In 17:34 and 17:36, grammatically masculine forms are used, but conventionally in Greek that means that the people are not known to be all women; they could be men or women, so a general term such as “people” would be appropriate in those verses.) Alternate translation: [two women]

ULT grinding
UST grinding grain
(ἀλήθουσαι)

The term **grinding** refers to the process of breaking up grain into very small pieces so that it can be used for cooking. If your readers would not be familiar with grain, you could use a general expression. Alternate translation: [grinding grain] or [preparing food]

Support Reference: Translate Unknowns

ULT The one will be taken, but the other will be left
UST God will take one of them and leave the other one behind
(ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα ἀφεθήσεται)

If it would be helpful in your language, you could use active forms for both of these verbs, and you could state who would do the actions. See how you decided to translate this in 17:34. Alternate translation: [God will spare one of them but destroy the other] or [God will destroy one of them but spare the other]

Support Reference: Active or Passive

> ULT **The one will be taken**
> UST God will take one of them
> (ἡ μία παραλημφθήσεται)

If you translated the first sentence in this verse as the condition of a hypothetical situation, translate this sentence as the result of that condition. Alternate translation: [Then one of them will be taken]

Support Reference: Hypothetical Situations

Luke 17:36

ULT	UST
[Two in a field; one will be taken and the other will be left.]	*[“There will be two in the field; one will be taken and the other left.”]*

ULT **Two in a field; one will be taken and the other will be left**
UST There will be two in the field; one will be taken and the other left
(δύο ἐν ἀγρῷ εἰς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται)

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in the verse, for those who decide to include it.

Support Reference: Textual Variants

ULT **Two in a field**
UST There will be two in the field
(δύο ἐν ἀγρῷ)

Jesus is speaking of a hypothetical situation that might occur at this time. It may be helpful to make this a separate sentence. Alternate translation: [Suppose that when this happens, two people are out working in a field]

Support Reference: Hypothetical Situations

ULT **one will be taken and the other will be left**
UST one will be taken and the other left
(εἰς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται)

If it would be helpful in your language, you could use active forms for both of these verbs, and you could state who would do the actions. See how you decided to translate this in 17:34. Alternate translation: [God will spare one of them but destroy the other] or [God will destroy one of them but spare the other]

Support Reference: Active or Passive

ULT **one will be taken**
UST one will be taken
(εἰς παραληφθήσεται)

If you translated the beginning of this verse as the condition of a hypothetical situation, translate this as the result of that condition, as a separate sentence. Alternate translation: [Then one of them will be taken]

Support Reference: Hypothetical Situations

Luke 17:37

ULT	UST
And answering, they say to him, “Where, Lord?” So he said to them, “Where the body {is}, there also the vultures will be gathered together.”	*His disciples said to him, “Lord, where will this happen?” He replied to them, “Wherever there is a dead body, the vultures will gather to eat it.”*

ULT answering, they say to him
UST His disciples said to him
(ἀποκριθέντες λέγουσιν αὐτῷ)

To convey the vividness and immediacy of the disciples’ question, Luke uses the present tense in past narration here. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: [the disciples responded to him]

ULT answering, they say to him
UST His disciples said to him
(ἀποκριθέντες λέγουσιν αὐτῷ)

Together the two words **answering** and **say** mean that the disciples responded to what Jesus had been telling them by asking him a question about it. Alternate translation: [the disciples responded to him]

Support Reference: Hendiadys

ULT Where, Lord
UST Lord, where will this happen
(ποῦ, Κύριε)

The implication is that the disciples are asking where the things that Jesus has been describing will happen. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Lord, where will these things happen]

Support Reference: Assumed Knowledge and Implicit Information

ULT Where the body {is}, there also the vultures will be gathered together
UST Wherever there is a dead body, the vultures will gather to eat it
(ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται)

Jesus may be quoting a popular proverb of the time. Alternate translation: [The location will be obvious from the things that you see happening there]

Support Reference: Proverbs

ULT **Where the body {is}, there also the vultures will be gathered together**
UST Wherever there is a dead body, the vultures will gather to eat it
(ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται)

In this proverb, **the body** and **the vultures** are figurative. If you would like to present the same image to your readers but your language does not use metaphors, you can express this as a simile. Alternate translation: [Just as vultures gather where there is a dead body, so the things I have described will indicate where this is about to happen]

Support Reference: Metaphor

ULT **the vultures**
UST the vultures
(οἱ ἀετοὶ)

The word **vultures** describes large birds that travel in flocks and eat the flesh of dead animals that they find. If your readers would not be familiar with **vultures**, you could use the name of similar birds in your area, or you could use a general expression. Alternate translation: [the scavenger birds]

Support Reference: Translate Unknowns

ULT **will be gathered together**
UST will gather to eat it
(ἐπισυναχθήσονται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will flock together] or [will assemble]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Lord	Lord
vultures	vultures

Luke 18

Luke 18 Introduction

Luke 18 Chapter Introduction

Structure and Formatting

1. Jesus tells a parable about a widow and a judge (18:1–8)
2. Jesus tells a parable about a Pharisee and a tax collector (18:9–14)
3. Jesus blesses little children (18:15–17)
4. Jesus teaches about wealth and the kingdom of God (18:18–30)
5. Jesus warns about his impending death (18:31–34)
6. Jesus heals a blind man in Jericho (18:35–43)

Religious and Cultural Concepts in This Chapter

Judges

People expected judges always to do what God said was right and to make sure that other people did what was right. But some judges did not care about doing right or making sure others did right. Jesus called this kind of judge “unjust.” (See: just, justice, unjust, injustice, justify, justification)

Pharisees and tax collectors

The Pharisees thought that they themselves were the best examples of good, righteous people, and they thought that tax collectors were the most unrighteous of sinners. (See: righteous, righteousness, unrighteous, unrighteousness, upright, uprightness and sin, sinful, sinner, sinning)

Textual Issues in This Chapter

“that he had become sad”

At the beginning of 18:24, in the story of the ruler who asked Jesus how he could have eternal life, some ancient manuscripts of the Bible say that Jesus saw “that he had become sad.” However, the ancient manuscripts considered to be the most accurate do not have that phrase. They say

simply that Jesus looked at him. ULT does not have the phrase in its text, but it does have it in a footnote.

“we have left everything”

In 18:28, in some ancient manuscripts of the Bible, Peter says that the disciples have left “everything” to follow Jesus. In other manuscripts, the expression is “our own possessions.” ULT says “everything” in its text, but it acknowledges the variant “our own possessions” in a footnote.

In each of these cases, if a translation of the Bible exists in your region, you may wish to follow its reading. If a translation of the Bible does not exist in your region, you may wish to follow the example of ULT. (See: Textual Variants)

Luke 18:1

ULT	UST
Then he spoke a parable to them to {show that} it was necessary for them always to pray and not to become discouraged,	*Jesus told his disciples another story to teach them that they should pray continually and not become discouraged {if God did not immediately answer their prayers}.*

ULT Then he spoke a parable to them to {show that} it was necessary

UST Jesus told his disciples another story to teach them that & should
(ἔλεγεν δὲ παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν)

Alternate translation: [Then Jesus told his disciples this story to help them understand that it was necessary]

Support Reference: Parables

TRANSLATION WORDS

ULT	UST
a parable	another story
to pray	pray

Luke 18:2

ULT	UST
saying, “In a certain city there was a certain judge, not fearing God and not respecting man.	*He said, “In a certain city there was a judge who did not revere God and did not care about people.*

ULT saying
UST He said
(λέγων)

If it would be helpful in your language, you could begin a new sentence here. Alternate translation: [He said]

ULT In a certain city there was a certain judge
UST In a certain city there was a judge
(κριτής τις ἦν ἔν τινι πόλει)

Jesus uses this phrase to introduce one of the main characters in this parable. Alternate translation: [There once was a judge who lived in a certain city]

Support Reference: Introduction of New and Old Participants

ULT not fearing God and not respecting man
UST who did not revere God and did not care about people
(τὸν Θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος)

Jesus provides this background information about the **judge** to help his disciples understand what happens in the story. It may be helpful to begin a new sentence here. Alternate translation: [He did not make his decisions based on what God wanted or on what other people thought]

Support Reference: Background Information

ULT man
UST people
(ἄνθρωπον)

Here, Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: [other people]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
a & judge	judge
fearing	who did & revere
God	God

Luke 18:3

ULT	UST
And there was a widow in that city, and she was coming to him, saying, ‘Vindicate me against my opponent.’	*There was a widow in that city who kept coming to that judge, saying, ‘Please get justice for me against the man who is opposing me in court.’*

ULT **And there was a widow in that city**
UST There was a widow in that city
(χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ)

Jesus uses this phrase to introduce the other main character into the story. Alternate translation: [There was also a woman who lived in that city whose husband had died]

Support Reference: Introduction of New and Old Participants

ULT **a widow**
UST a widow
(χήρα)

A widow is a woman whose husband has died and who has not remarried. Jesus assumes that his disciples will know that in this culture, she would have had no one to protect her from anyone who was trying to take advantage of her. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [a woman whose husband had died, and so she had no one to protect her]

Support Reference: Assumed Knowledge and Implicit Information

ULT **she was coming to him**
UST who kept coming to that judge
(ἤρχετο πρὸς αὐτὸν)

Here the Greek verb indicates repeated or continual action. Alternate translation: [she kept coming to the judge]

ULT **saying, ‘Vindicate me against my opponent**
UST saying, ‘Please get justice for me against the man who is opposing me in court
(λέγουσα, ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and asking him to make a fair ruling in her case against her opponent]

Support Reference: Quotes within Quotes

ULT **Vindicate me against my opponent**
UST Please get justice for me against the man who is opposing me in court
(ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου)

This is an imperative, but since the woman is not in a position to make a demand, it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please give me a fair ruling in my case against my opponent]

Support Reference: Imperatives — Other Uses

ULT **my opponent**
UST the man who is opposing me in court
(τοῦ ἀντιδίκου μου)

The term **opponent** refers specifically to the opposing party in a lawsuit. It is not clear whether the widow is suing the man to protect her interests, or the man is suing the widow to try to take things from her unfairly. If your language has a specific term for a legal adversary, you could use it here.

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
Vindicate	Please get justice for
opponent	the man who is opposing & in court

Luke 18:4

ULT	UST
And for a time he was not willing, but after these things he said to himself, ‘Even if I do not fear God or respect man,	*For a long time the judge refused to help her. But later, he said to himself, ‘I do not revere God and I do not care about people.*

ULT after these things
UST later
(μετὰ ταῦτα)

Alternate translation: [later on] or [eventually]

ULT he said to himself, ‘Even if I do not fear God or respect man
UST he said to himself, ‘I do not revere God and I do not care about people
(εἶπεν ἐν ἑαυτῷ, εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he decided that even though he did not make his decisions based on what God wanted or on what other people thought]

Support Reference: Quotes within Quotes

ULT Even if I do not fear God or respect man
UST I do not revere God and I do not care about people
(εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι)

The judge speaks as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the judge is saying is not actually the case, then you can translate his words as an affirmative statement. Alternate translation: [Even though I do not make my decisions based on what God wants or on what other people think]

Support Reference: Connect — Factual Conditions

ULT man
UST people
(ἄνθρωπον)

The judge is using the term **man** in a generic sense that includes all people. Alternate translation: [other people]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
a time	a long time
I do & fear	I do & revere
God	God

Luke 18:5

ULT	UST
yet because this widow causes me trouble, I will vindicate her, so that she will not beat me up by coming to the end.'"	*But this widow keeps bothering me! So I will judge her case and make sure she is treated fairly. I am concerned that if I do not do that, she will exhaust me by continually coming to me!'"*

ULT **yet because this widow causes me trouble, I will vindicate her, so that she will not beat me up by coming to the end**
UST But this widow keeps bothering me! So I will judge her case and make sure she is treated fairly. I am concerned that if I do not do that, she will exhaust me by continually coming to me
(διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing the sentence from the previous verse): [because this widow bothered him, he would give a fair ruling in her case, so that she would not wear him out by coming incessantly]

Support Reference: Quotes within Quotes

ULT **causes me trouble**
UST keeps bothering me
(τὸ παρέχειν μοι κόπον)

Alternate translation: [bothers me]

ULT **she will not beat me up**
UST I am concerned that if I do not do that, she will exhaust me
(μὴ & ὑπωπιάζῃ με)

The judge speaks of the wearying effect of the widow's constant pleas as if they were physically pummeling him. Alternate translation: [she will not wear me out]

Support Reference: Metaphor

ULT **by coming to the end**
UST by continually coming to me
(εἰς τέλος ἐρχομένη)

The expression **to the end** is an idiom that means "perpetually" or "forever." Alternate translation: [by coming to me incessantly]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
trouble	keeps bothering
I will vindicate	I will judge her case and make sure & is treated fairly

Luke 18:6

ULT	UST
Then the Lord said, “Listen to what the unrighteous judge says.	*Then Jesus said, “Think carefully about what the unjust judge said.*

ULT the Lord
UST Jesus
(ὁ Κύριος)

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

ULT Listen to what the unrighteous judge says
UST Think carefully about what the unjust judge said
(ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει)

Listen to is an idiom that means “think about.” Jesus says this to get his disciples to reflect on what the judge said at the end of the parable. He is not introducing a further statement from the judge. Translate this in such a way that your readers will understand that Jesus has already related what the judge said. Alternate translation: [Think about what the unjust judge said]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Lord	Jesus
unrighteous	unjust
judge	judge

Luke 18:7

ULT	UST
And will not God do the vindication of his elect, the ones crying out to him day and night, and he delays long over them?	*{Even more} certainly will God{, who is just,} bring about justice for his chosen people, who pray earnestly to him all day long! And he is always patient with them.*

ULT **And will not God do the vindication of his elect, the ones crying out to him day and night, and he delays long over them**
UST Even more} certainly will God{, who is just,} bring about justice for his chosen people, who pray earnestly to him all day long! And he is always patient with them
(ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ’ αὐτοῖς)

Jesus is using the question form for emphasis as he teaches his disciples. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [Now God will certainly answer the prayers of the people he has chosen, who cry out to him day and night, and he delays long over them!]

Support Reference: Rhetorical Question

ULT **And will not God do the vindication of his elect**
UST Even more} certainly will God{, who is just,} bring about justice for his chosen people
(ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ)

Jesus is drawing an implicit comparison between the unrighteous human judge and **God**, who is the perfectly righteous divine judge. The implication is that if even the human judge would ensure justice for someone who persevered in pleading for it, God would certainly do so. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [If an unrighteous human judge would ensure justice for someone who persevered in pleading for it, God will certainly answer the prayers of the people he has chosen]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of his elect**
UST for his chosen people
(τῶν ἐκλεκτῶν αὐτοῦ)

Jesus is using the adjective **elect** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [for the people whom he chose]

Support Reference: Nominal Adjectives

ULT **the ones crying out to him day and night**
UST who pray earnestly to him all day long
(τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός)

Jesus is using the phrase **day and night** to describe all of time, by referring to its two components. Alternate translation: [who pray to him all the time] or [who ask him for help continually]

Support Reference: Merism

ULT **and he delays long over them**
UST And he is always patient with them
(καὶ μακροθυμεῖ ἐπ᾽ αὐτοῖς)

Here Jesus may be using the word **and** in an idiomatic sense to mean "even if." (UST offers another possible interpretation of this phrase.) Alternate translation: [even if he takes a long time to answer their prayers]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
God	God{, who is just
the vindication	justice
of & elect	for & chosen people
crying out	who pray earnestly
day	all day long

Luke 18:8

ULT	UST
I say to you that he will do the vindication of them quickly. Nevertheless, the Son of Man having come, will he indeed find faith on the earth?”	*I tell you, God will quickly bring about justice for his chosen ones! Nevertheless when I, the Son of Man, come back to earth, there will still be many people who do not believe in me.”*

ULT I say to you
UST I tell you
(λέγω ὑμῖν)

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: [I can assure you]

ULT he will do the vindication of them quickly
UST God will quickly bring about justice for his chosen ones
(ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει)

The point of the parable and of this teaching is that people should continue to pray even if God does not answer right away. So this statement might seem contradictory, since it suggests that God will answer right away. The implication may be that God is concerned for his people and will begin to act immediately to help them, even if his actions do not become apparent for some time. If you think your readers would be puzzled or troubled by the apparent contradiction, you could state that explicitly. Alternate translation: [he will start to answer their prayers right away] or [he will begin to send them help right away]

Support Reference: Assumed Knowledge and Implicit Information

ULT Nevertheless, the Son of Man having come, will he indeed find faith on the earth
UST Nevertheless when I, the Son of Man, come back to earth, there will still be many people who do not believe in me
(πλὴν ὁ Υἱὸς τοῦ Ἀνθρώπου ἐλθὼν, ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς)

Jesus is using the question form as a teaching tool. This particular question uses a word that anticipates a negative answer. If it would be helpful in your language, you could translate this as a statement. Alternate translation: [Nevertheless, it is doubtful that the Son of Man will find faith on the earth when he returns.]

Support Reference: Rhetorical Question

ULT **Nevertheless**
UST Nevertheless
(πλὴν)

The reference of the word **Nevertheless** is implied in the context. If it would be helpful to your readers, you could make it explicit. Alternate translation: [Even though God readily answers prayer]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Son of Man having come**
UST when I, the Son of Man, come back
(ὁ Υἱὸς τοῦ Ἀνθρώπου ἐλθὼν)

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [when I, the Son of Man, come]

Support Reference: First, Second or Third Person

ULT **the Son of Man having come**
UST when I, the Son of Man, come back
(ὁ Υἱὸς τοῦ Ἀνθρώπου ἐλθὼν)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [when I, the Messiah, come]

Support Reference: Assumed Knowledge and Implicit Information

ULT **faith**
UST there will still be many people who do not believe in me
(τὴν πίστιν)

When Jesus asks whether he will find **faith** on the earth, he may be referring implicitly to the kind of persevering trust in God that would lead a person to continue praying even when the answer was delayed. (UST offers another possible interpretation of this word.) Alternate translation: [this kind of persevering faith] or [this kind of persevering trust in God]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
vindication	justice
Son of Man	I & Son of Man
faith	there will still be many people who do not believe in me
earth	earth

Luke 18:9

ULT	UST
Then he also spoke this parable to some of the ones having become confident in themselves that they were righteous and disdaining others:	*Then Jesus also told the following story to some people who thought they were righteous and who looked down on other people.*

ULT Then he also spoke this parable to some
UST Then Jesus also told the following story to some people
(εἶπεν δὲ καὶ πρός τινας & τὴν παραβολὴν ταύτην)

Jesus now tells a brief story to correct some wrong attitudes that he realized certain people had. The story is designed teach something that is true in a way that is easy to understand and remember. Alternate translation: [Then Jesus told this story to correct certain people]

Support Reference: Parables

ULT to some
UST to some people
(πρός τινας)

Luke uses this phrase to introduce some new characters, but he does not say specifically who these people were. (The story that Jesus tells suggests that they may have been Pharisees.) Alternate translation: [to some people who were there]

Support Reference: Introduction of New and Old Participants

ULT of the ones having become confident in themselves that they were righteous and disdaining others
UST who thought they were righteous and who looked down on other people
(τοὺς πεποιθότας ἐφ’ ἑαυτοῖς, ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς)

Alternate translation: [who had convinced themselves that they were righteous and who disdained others] or [who considered themselves to be righteous and disdained others]

ULT and disdaining others
UST and who looked down on other people
(καὶ ἐξουθενοῦντας τοὺς λοιποὺς)

Alternate translation: [and who thought they were superior to other people]

TRANSLATION WORDS

ULT	UST
parable	the & story
righteous	righteous

Luke 18:10

ULT	UST
“Two men went up into the temple to pray—the one a Pharisee, and the other a tax collector.	*{He said,} “Two men went up to the temple in Jerusalem to pray. One of the men was a Pharisee. The other man was someone who collected taxes from the people for the Roman government.*

ULT **Two men**
UST He said,} “Two men
(ἄνθρωποι δύο)

Jesus uses this phrase to introduce the characters in this parable. Alternate translation: [Once there were two men who]

Support Reference: Introduction of New and Old Participants

ULT **went up into the temple to pray**
UST went up to the temple in Jerusalem to pray
(ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι)

When Jesus says that these men **went up**, he likely means that they traveled to Jerusalem. That was the customary way of speaking about going there, since the city was up on a mountain. Alternate translation: [went to pray in the temple courtyard]

Support Reference: Idiom

ULT **into the temple**
UST to the temple
(εἰς τὸ ἱερὸν)

Since only priests could enter the **temple** building, this means the **temple** courtyard. Jesus is using the word for the entire building to refer to one part of it. Alternate translation: [into the temple courtyard]

Support Reference: Synecdoche

ULT **the one a Pharisee, and the other a tax collector**
UST One of the men was a Pharisee. The other man was someone who collected taxes from the people for the Roman government
(ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης)

Jesus provides this background information to help his listeners understand what happens in the story. It may be helpful to make this a separate sentence. Alternate translation: [Now one of these men was a Pharisee, and the other man was a tax collector]

Support Reference: Background Information

TRANSLATION WORDS

ULT	UST
temple	temple
to pray	to pray
a Pharisee	was a Pharisee
a tax collector	was someone who collected taxes from the people for the Roman government

Luke 18:11

ULT	UST
The Pharisee, standing, was praying these things about himself, ‘God, I thank you that I am not like the rest of men—robbers, unrighteous, adulterers—or even like this tax collector.	*The Pharisee stood and prayed about himself in this way, ‘O God, I thank you that I am not like other people. Some steal money from others. Some treat others unjustly. Some commit adultery. I do not do any of those things. And I am certainly not like this sinful tax collector who cheats people!*

ULT **was praying these things about himself, ‘God, I thank you that I am not like the rest of men—robbers, unrighteous, adulterers—or even like this tax collector**
UST and prayed about himself in this way, ‘O God, I thank you that I am not like other people. Some steal money from others. Some treat others unjustly. Some commit adultery. I do not do any of those things. And I am certainly not like this sinful tax collector who cheats people
(ταῦτα πρὸς ἑαυτὸν προσηύχετο, ὁ Θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [prayed about himself and thanked God that he was not like other people, who were robbers, unrighteous, and adulterers, or even like the tax collector who was there]

Support Reference: Quotes within Quotes

ULT **I thank you**
UST I thank you
(εὐχαριστῶ σοι)

Here, the pronoun **you** is singular because the Pharisee is addressing God. If your language has a formal form of **you** that it uses to address a superior respectfully, you may wish to use that form here. Alternatively, it might be effective to show this man addressing God using a familiar form, as if he could presume on God’s friendship and approval. Use your best judgment about what form to use.

Support Reference: Forms of ‘You’ — Formal or Informal

ULT **the rest of men**
UST other people
(οἱ λοιποὶ τῶν ἀνθρώπων)

The Pharisee is using the term **men** in a generic sense that includes all people. Alternate translation: [other people]

Support Reference: When Masculine Words Include Women

ULT **robbers**
UST Some steal money from others
(ἅρπαγες)

The word **robbers** describes people who steal from other people by forcing them to give things to them. Your language may have a specific term for this kind of person. Alternate translation: [bandits]

Support Reference: Translate Unknowns

ULT **unrighteous**
UST Some treat others unjustly
(ἄδικοι)

The Pharisee is using the adjective **unrighteous** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [evildoers]

Support Reference: Nominal Adjectives

ULT **or even like this tax collector**
UST I do not do any of those things. And I am certainly not like this sinful tax collector who cheats people
(ἢ καὶ ὡς οὗτος ὁ τελώνης)

The Pharisees believed that any **tax collector** would be dishonest and cheat others, and so as a group they were as sinful as robbers, unrighteous people, and adulterers. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: [and I am certainly not like this sinful tax collector who cheats people]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Pharisee	Pharisee
was praying	and prayed
God	O God
unrighteous	Some treat others unjustly
adulterers	Some commit adultery
tax collector	sinful tax collector who cheats people

Luke 18:12

ULT	UST
I fast twice a week. I tithe all that I acquire.'	*I fast on two days during every week, and I give ten percent of all that I earn to the temple!'*

ULT I fast twice a week. I tithe all that I acquire
UST I fast on two days during every week, and I give ten percent of all that I earn to the temple
(νηστεύω δὶς τοῦ σαββάτου; ἀποδεκατεύω πάντα, ὅσα κτῶμαι)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [He boasted that he fasted twice a week and that he gave ten percent of all his income to God]

Support Reference: Quotes within Quotes

ULT I tithe all that I acquire
UST and I give ten percent of all that I earn to the temple
(ἀποδεκατεύω πάντα, ὅσα κτῶμαι)

To **tithe** means to give ten percent of one's income to God, as required in the law of Moses. Alternate translation: [I give you ten percent of all my income]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
I fast	I fast
I tithe	and I give ten percent of & to the temple

Luke 18:13

ULT	UST
But the tax collector, standing at a distance, did not even want to lift up his eyes toward heaven, but was beating his breast, saying, ‘God, have mercy on me, the sinner.’	*But the tax collector stood far away from the other people in the temple courtyard. He would not even look up toward heaven. Instead, he beat on his chest and said, ‘O God, please forgive me, because I am a terrible sinner!’”*

ULT But the tax collector, standing at a distance
UST But the tax collector stood far away from the other people in the temple courtyard
(ὁ δὲ τελώνης μακρόθεν ἑστὼς)

This was a sign of humility. The **tax collector** did not feel worthy to be near the Pharisee and the other people in the temple courtyard. It may be helpful to make each of the phrases in this verse a separate sentence. Alternate translation: [But the tax collector humbly stood by himself, away from the other people who were there]

Support Reference: Symbolic Action

ULT did not even want to lift up his eyes toward heaven
UST He would not even look up toward heaven
(οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν)

The phrase **lift up his eyes** means to look at something. Alternate translation: [did not even want to look up toward heaven]

Support Reference: Idiom

ULT toward heaven
UST toward heaven
(εἰς τὸν οὐρανόν)

See how you translated the similar expression in 9:16. Alternate translation: [beyond the sky towards God in heaven]

Support Reference: Assumed Knowledge and Implicit Information

ULT but was beating his breast
UST Instead, he beat on his chest
(ἀλλ’ ἔτυπτε τὸ στῆθος αὐτοῦ)

This was a physical expression of great sorrow, and it showed this man’s repentance and humility. Alternate translation: [but instead, he hit his chest to demonstrate his shame and sorrow over his sins]

Support Reference: Symbolic Action

ULT **saying, ‘God, have mercy on me, the sinner**
UST and said, ‘O God, please forgive me, because I am a terrible sinner
(λέγων, ὁ Θεός, ἱλάσθητί μοι, τῷ ἁμαρτωλῷ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [admitting that he was a sinner and asking God to have mercy on him]

Support Reference: Quotes within Quotes

ULT **God, have mercy on me, the sinner**
UST O God, please forgive me, because I am a terrible sinner
(ὁ Θεός, ἱλάσθητί μοι, τῷ ἁμαρτωλῷ)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [God, please be merciful to me, I confess that I am a sinner] or [God, please forgive me for the many sins I have committed]

Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
tax collector	tax collector
heaven	heaven
God	O God
have mercy	please forgive
sinner	because I am a terrible sinner

Luke 18:14

ULT	UST
I say to you, this one went down to his house justified rather than that one. For everyone exalting himself will be humbled, but the one humbling himself will be exalted.”	*Then Jesus said, “I tell you that as they left to go home, God had forgiven the tax collector, but God had not forgiven the Pharisee. This is because God will humble everyone who exalts himself, and God will exalt everyone who humbles himself.”*

ULT I say to you
UST Then Jesus said, “I tell you
(λέγω ὑμῖν)

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: [I can assure you]

ULT this one went down to his house justified rather than that one
UST that as they left to go home, God had forgiven the tax collector, but God had not forgiven the Pharisee
(κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, παρ’ ἐκεῖνον)

The implication is that the tax collector was right with God because God forgave his sin when he prayed humbly and repentantly. Alternate translation: [the tax collector was right with God when he went home, rather than the Pharisee, because God forgave his sin]

Support Reference: Assumed Knowledge and Implicit Information

ULT this one & rather than that one
UST the tax collector, but God had not forgiven the Pharisee
(οὗτος & παρ’ ἐκεῖνον)

Alternate translation: [the latter … rather than the former] or [the tax collector … rather than the Pharisee]

ULT justified
UST God had forgiven
(δεδικαιωμένος)

If it would be helpful in your language, you could express the meaning of the passive verbal form **justified** with an equivalent phrase. Alternate translation: [right with God]

Support Reference: Active or Passive

> ULT **went down to his house**
> UST that as they left to go home
> (κατέβη & εἰς τὸν οἶκον αὐτοῦ)

When Jesus says that this man **went down** to his house, he likely means that he returned home from Jerusalem, since the city was up on a mountain. Alternate translation: [returned to his home]

Support Reference: Idiom

> ULT **rather than that one**
> UST but God had not forgiven the Pharisee
> (παρ’ ἐκεῖνον)

The implication is that the Pharisee was not right with God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [but the Pharisee was not right with God]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will be humbled**
> UST God will humble
> (ταπεινωθήσεται)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will humble]

Support Reference: Active or Passive

> ULT **will be exalted**
> UST God will exalt
> (ὑψωθήσεται)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will honor]

Support Reference: Active or Passive

> ULT **will be exalted**
> UST God will exalt
> (ὑψωθήσεται)

Jesus is using a spatial metaphor to describe someone who is honored as if he were high up. Alternate translation: [God will honor]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
house	to go home
justified	God had forgiven
exalting	exalts
will be humbled	God will humble
humbling	humbles
will be exalted	God will exalt

Luke 18:15

ULT	UST
And they were bringing even the infants to him so that he might touch {them}, but the disciples, having seen {it}, were rebuking them.	*One day people were bringing even their babies to Jesus so that he would put his hands on them and bless them. When the disciples saw this, they told them not to do that.*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **they were bringing even the infants to him**
UST One day people were bringing even their babies to Jesus
(προσέφερον & αὐτῷ καὶ τὰ βρέφη)

Here, **they** refers to people in general. Alternate translation: [people were bringing their children to Jesus, even their newborns]

Support Reference: Pronouns — When to Use Them

ULT **so that he might touch {them**
UST so that he would put his hands on them and bless them
(ἵνα αὐτῶν ἅπτηται)

If Jesus would **touch** the babies, this would express God's love for them and convey God's blessing to them. Alternate translation: [so that he could put his hands on them and bless them]

Support Reference: Symbolic Action

ULT **were rebuking them**
UST they told them not to do that
(ἐπετίμων αὐτοῖς)

If it would be helpful to your readers, you could state more explicitly what this means. Alternate translation: [tried to stop the parents from bringing their children to Jesus]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
disciples	disciples
were rebuking	they told & not to do that

Luke 18:16

ULT	UST
But Jesus summoned them, saying, “Permit the little children to come to me, and do not forbid them. For of such is the kingdom of God.	*But Jesus called for the children to be brought to him. He said, “Let the little children come to me! Do not stop them, because it is {humble and trusting} people like these children who let God rule their lives.*

ULT **But Jesus summoned them, saying**
UST But Jesus called for the children to be brought to him. He said
(ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων)

Alternate translation: [But Jesus called the children to come to him, telling his disciples]

Support Reference: Pronouns — When to Use Them

ULT **Permit the little children to come to me, and do not forbid them**
UST Let the little children come to me! Do not stop them
(ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά)

The verb in the first phrase indicates a one-time action, while the verb in the second phrase indicates an ongoing action. Alternate translation: [Allow these children to come to me, and do not ever forbid children to come]

Support Reference: Verbs

ULT **of such is the kingdom of God**
UST it is {humble and trusting} people like these children who let God rule their lives
(τῶν & τοιούτων ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ)

It becomes clear in 18:17 that this is simile. You could express it as one here. Alternate translation: [the kingdom of God consists of people who are like these little children]

Support Reference: Simile

ULT **of such is the kingdom of God**
UST it is {humble and trusting} people like these children who let God rule their lives
(τῶν & τοιούτων ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [people who are like children will let God rule their lives]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
summoned	called for & to be brought to him
kingdom of God	who let God rule their lives

Luke 18:17

ULT	UST
Truly I say to you, whoever does not receive the kingdom of God as a child will certainly not enter into it.”	*Indeed, I say to you that whoever will not humbly and trustingly let God rule over his life will not accept God’s rule at all.”*

ULT Truly I say to you, whoever
UST Indeed, I say to you that whoever
(ἀμὴν, λέγω ὑμῖν, ὃς ἂν)

Jesus says this to emphasize what he is about to say. Alternate translation: [I can assure you that whoever]

ULT does not receive the kingdom of God
UST will not & let God rule over his life
(μὴ δέξηται τὴν Βασιλείαν τοῦ Θεοῦ)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [does not let God rule over him]

Support Reference: Abstract Nouns

ULT as a child
UST humbly and trustingly
(ὡς παιδίον)

If it would be helpful to your readers, you could explain the basis of this comparison. Alternate translation: [with trust and humility as a child]

Support Reference: Simile

ULT will certainly not enter into it
UST will not accept God’s rule at all
(οὐ μὴ εἰσέλθῃ εἰς αὐτήν)

Alternate translation: [will not let God rule over him at all]

TRANSLATION WORDS

ULT	UST
Truly	Indeed
does & receive	will
kingdom of God	let God rule over his life

Luke 18:18

ULT	UST
And a certain ruler asked him, saying, “Good Teacher, doing what will I inherit eternal life?”	*Once a Jewish leader asked Jesus, “Good teacher, what must I do in order to have everlasting life?”*

ULT And a certain ruler asked him
UST Once a Jewish leader asked Jesus
(καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων)

Luke uses this phrase to introduce a new character into the story. Alternate translation: [Then a Jewish leader came up to Jesus and asked him a question]

Support Reference: Introduction of New and Old Participants

ULT doing what will I inherit
UST what must I do in order to have
(τί ποιήσας & κληρονομήσω)

Alternate translation: [what do I need to do to inherit]

ULT will I inherit
UST in order to have
(κληρονομήσω)

The ruler is using the term **inherit** to mean coming into possession of something. Alternate translation: [will I receive] or [will I obtain]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
a & ruler	Jewish leader
Good	Good
Teacher	teacher
will I inherit	in order to have
eternal	everlasting

Luke 18:19

ULT	UST
But Jesus said to him, “Why do you call me good? No one {is} good except one—God.	*Jesus said to him, “Why do you call me good? God is the only one who is truly good!*

ULT Why do you call me good? No one {is} good except one—God
UST Why do you call me good? God is the only one who is truly good
(τί με λέγεις ἀγαθόν? οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς ὁ Θεός)

Jesus is using the question form as a teaching tool. He is not asking the ruler to explain why he used this term. Jesus is also not denying that he is God. Rather, he is challenging the ruler to reflect on whether, in light of God’s holiness, he should consider any human being to be **good**. The ruler apparently considers Jesus to be a **good** human being, and he wants to know how he can be **good** enough himself to earn God’s approval. If it would be helpful in your language, you could translate Jesus’ words as a statement, and it may be helpful to combine that statement with the next sentence in the verse. Alternate translation: [You should not consider any human being to be good, since no one is good except one—God]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
do you call	do you call
good	good
is} good	truly good
God	God

Luke 18:20

ULT	UST
You know the commandments—do not commit adultery, do not kill, do not steal, do not testify falsely, honor your father and mother.”	*{In answer to your question, certainly} you know the commandments {that God gave to Moses for us to obey}: ‘Do not commit adultery. Do not murder anyone. Do not steal. Do not give a false report. Honor your father and mother.’”*

ULT **You know the commandments**
UST In answer to your question, certainly} you know the commandments {that God gave to Moses for us to obey
(τὰς ἐντολὰς οἶδας)

The implication is that Jesus is saying this in response to the ruler’s question. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [As for what God expects from us, you know what he has commanded]

Support Reference: Assumed Knowledge and Implicit Information

ULT **do not commit adultery, do not kill, do not steal, do not testify falsely, honor your father and mother**
UST Do not commit adultery. Do not murder anyone. Do not steal. Do not give a false report. Honor your father and mother
(μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα)

You may wish to represent these commandments as a second-level direct quotation within Jesus’ reply to the ruler, using the capitalization and punctuation conventions of your language. That is what UST does. However, that would be a quotation within a quotation, and you may wish to avoid that by leaving the commandments as an indirect quotation.

Support Reference: Quotes within Quotes

ULT **your**
UST your
(σου)

Jesus is reciting these commandments from the Scriptures, and the word **your** is singular because that is the way Moses spoke the commandments, since even though he gave them to the Israelites as a group, each individual person was supposed to obey them. So in your translation, it would be appropriate to use the singular form of **your**. The implied **you** in the imperative verbs would also be singular.

Support Reference: Singular Pronouns that refer to Groups

TRANSLATION WORDS

ULT	UST
You know	In answer to your question, certainly} you know
do & commit adultery	Do & commit adultery
do & testify falsely	Do & give a false report
honor	Honor

Luke 18:21

ULT	UST
But he said, “All these things I have kept from my youth.”	*The man said, “I have obeyed all those commandments ever since I was young.”*

ULT All these things I have kept from my youth
UST I have obeyed all those commandments ever since I was young
(ταῦτα πάντα ἐφύλαξα ἐκ νεότητος μου)

If it would be helpful in your language, you could express the idea behind the abstract noun **youth** with an adjective such as “young.” Alternate translation: [I have obeyed all of these commandments ever since I was young]

Support Reference: Abstract Nouns

Luke 18:22

ULT	UST
But Jesus, hearing, said to him, “One thing is still lacking to you. Sell everything, as much as you have, and distribute to the poor, and you will have treasure in the heavens; and come, follow me.”	*When Jesus heard him say that, he replied to him, “You still need to do one more thing. Sell all that you own. Then give the money to people who have very little to live on. The result will be that you will have spiritual riches in heaven. Then come and be my disciple!”*

ULT But Jesus, hearing, said to him
UST When Jesus heard him say that, he replied to him
(ἀκούσας δὲ, ὁ Ἰησοῦς εἶπεν αὐτῷ)

Alternate translation: [When Jesus heard the ruler say that, he responded]

ULT One thing is still lacking to you
UST You still need to do one more thing
(ἔτι ἕν σοι λείπει)

Alternate translation: [You still need to do one more thing] or [There is one thing that you have not yet done]

ULT Sell everything, as much as you have
UST Sell all that you own
(πάντα ὅσα ἔχεις, πώλησον)

Alternate translation: [Sell all your possessions] or [Sell everything that you own]

ULT to the poor
UST people who have very little to live on
(πτωχοῖς)

Jesus is using the adjective **poor** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: [to people who are poor]

Support Reference: Nominal Adjectives

> **ULT come, follow me**
> **UST** come and be my disciple
> (δεῦρο, ἀκολούθει μοι)

As in 5:27, to **follow** Jesus means to be one of his disciples. Alternate translation: [come with me as my disciple]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
the heavens	heaven

Luke 18:23

ULT	UST
But he, hearing these things, became deeply grieved, for he was very rich.	*The man became very sad when he heard that, because he was extremely rich.*

ULT But he, hearing these things, became
UST The man became & when he heard that
(ὁ δὲ ἀκούσας ταῦτα & ἐγενήθη)

Alternate translation: [But when the ruler heard what Jesus said, he became]

Support Reference: Pronouns — When to Use Them

Luke 18:24

ULT	UST
Then Jesus, having looked at him,said, “How difficultly do the ones having riches enter into the kingdom of God!	*When Jesus looked at the man and said, “It is very difficult for those who are wealthy to let God rule over them.*

ULT Then Jesus, having looked at him
UST When Jesus looked at the man
(ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς)

Many manuscripts have two additional Greek words here, so that this says, “Then Jesus, seeing him having become sad.” See the discussion of textual issues at the end of the introduction to this chapter to decide whether to represent those words in your translation. Alternate translation (if you choose to represent them): [Then Jesus, noticing how sad the ruler had become]

Support Reference: Textual Variants

ULT How difficultly do the ones having riches enter into the kingdom of God
UST It is very difficult for those who are wealthy to let God rule over them
(πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες, εἰς τὴν Βασιλείαν τοῦ Θεοῦ εἰσπορεύονται)

This is an exclamation, not a question. Alternate translation: [It is so very difficult for those who are rich to enter the kingdom of God]

Support Reference: Exclamations

ULT How difficultly do the ones having riches enter into the kingdom of God
UST It is very difficult for those who are wealthy to let God rule over them
(πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες, εἰς τὴν Βασιλείαν τοῦ Θεοῦ εἰσπορεύονται)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [It is so very difficult for those who are rich to allow God to rule their lives]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
kingdom of God	to let God rule over them

Luke 18:25

ULT	UST
For it is easier for a camel to go through an eye of a needle than for a rich {person} to enter into the kingdom of God.”	*In fact, it is easier for a camel to go through the eye of a needle than for rich people to let God rule their lives.”*

ULT **For it is easier for a camel to go through an eye of a needle than**
UST In fact, it is easier for a camel to go through the eye of a needle than for
(εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν, ἢ)

It is impossible for **a camel** to fit through **an eye of a needle** Jesus is using an exaggeration to express how difficult it is for a rich person to enter God’s kingdom. Alternate translation: [It is extremely difficult]

Support Reference: Hyperbole

ULT **for a camel**
UST a camel
(κάμηλον)

A **camel** is a large animal that was used in this culture to transport people and goods. If your readers would not know what a **camel** is, you could use the name of a similar animal that they would recognize, or you could use a general expression. Alternate translation: [a huge beast of burden]

Support Reference: Translate Unknowns

ULT **an eye of a needle**
UST the eye of a needle
(τρήματος βελόνης)

The **eye of a needle** is the hole in a sewing needle through which the thread is passed. If your language has an expression of its own that describes this hole, you could use it in your translation. Otherwise, you could use a general expression. Alternate translation: [a tiny hole for thread in a needle]

Support Reference: Translate Unknowns

ULT **to enter into the kingdom of God**
UST to let God rule their lives
(εἰς τὴν Βασιλείαν τοῦ Θεοῦ εἰσελθεῖν)

See how you translated this phrase in 18:24. Alternate translation: [to allow God to rule his life]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
for a camel	a camel
kingdom of God	to let God rule their lives

Luke 18:26

ULT	UST
Then the ones having heard said, “And who is able to be saved?”	*Those who heard Jesus say that replied, “Then it seems that God will not consider that anyone should have eternal life!”*

ULT the ones having heard
UST Those who heard Jesus say that
(οἱ ἀκούσαντες)

Alternate translation: [the people who were listening to Jesus]

ULT And who is able to be saved
UST Then it seems that God will not consider that anyone should have eternal life
(καὶ τίς δύναται σωθῆναι)

It is possible that these people were asking for an answer. But it is more likely that they were using the question form to emphasize their surprise at what Jesus said. If it would be helpful in your language, you could translate this as a statement or exclamation. Alternate translation: [Then no one can be saved!]

Support Reference: Rhetorical Question

ULT And who is able to be saved
UST Then it seems that God will not consider that anyone should have eternal life
(καὶ τίς δύναται σωθῆναι)

If it would be helpful in your language, you could express this with an active form, and you could specify the agent. Alternate translation: [Then God is not going to save anyone!]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
to be saved	God will not consider that & should have eternal life

Luke 18:27

ULT	UST
But he said, “The impossible with men is possible with God.”	*But Jesus said, “What is impossible for people is possible for God.”*

ULT The impossible with men is possible with God
UST What is impossible for people is possible for God
(τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατὰ παρὰ τῷ Θεῷ ἐστιν)

Jesus is using the adjectives **impossible** and **possible** as nouns to describe types of things. The terms are plural. Your language may use adjectives in the same way. If not, you could translate these terms with equivalent expressions. Alternate translation: [The things that are impossible for people to do are possible for God to do] or [God is able to do the things that people are not able to do]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
God	God

Luke 18:28

ULT	UST
Then Peter said, “Behold, we left everythingand followed you.”	*Then Peter said, “What about us? We have left everything we had in order to become your disciples.”*

ULT Behold
UST What about us
(ἰδοὺ)

Peter uses the term **Behold** to get Jesus to focus his attention on what he is about to say. Alternate translation: [Listen]

Support Reference: Metaphor

ULT we left & followed
UST We have left & become & disciples
(ἡμεῖς ἀφήκαμεν & ἠκολουθήσαμέν)

Peter is referring to himself and his fellow disciples, but not to Jesus, so if your language distinguishes between exclusive and inclusive **we**, use the exclusive form in both of these cases.

Support Reference: Exclusive and Inclusive ‘We’

ULT everything
UST everything we had
(πάντα)

This is not hyperbole. Peter and the others did leave behind **everything** they had in order to become Jesus’ disciples. Alternate translation: [all our possessions]

ULT everything
UST everything we had
(πάντα)

Some manuscripts say “our own possessions” here instead of “everything.” See the discussion of textual issues at the end of the introduction to this chapter to decide which reading to use in your translation.

Support Reference: Textual Variants

> ULT **and followed you**
> UST in order to become your disciples
> (καὶ ἠκολουθήσαμέν σοι)

As in 18:22, to follow Jesus means to be one of his disciples. Alternate translation: [in order to become your disciples]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Peter	Peter

Luke 18:29

ULT	UST
So he said to them, “Truly I say to you that there is no one who has left a house or a wife or brothers or parents or children for the sake of the kingdom of God	*Jesus said to them, “I can assure you that those who have left their homes, their wives, their brothers, their parents, or their children in order to let God rule over them*

ULT Truly I say to you
UST I can assure you
(ἀμὴν, λέγω ὑμῖν)

Jesus says this to emphasize the importance of what he is about to say. Alternate translation: [I can assure you]

ULT there is no one who has left
UST those who have left
(οὐδείς ἐστιν ὃς ἀφῆκεν)

A double negative statement begins in this verse and concludes in the next verse. If it would be helpful in your language, you could translate the entire double negative statement as a positive statement. Alternate translation, beginning here: [anyone who has left]

Support Reference: Double Negatives

ULT for the sake of the kingdom of God
UST in order to let God rule over them
(εἵνεκεν τῆς Βασιλείας τοῦ Θεοῦ)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [in order to allow God to rule over his life]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Truly	I can assure
a house	their homes
kingdom of God	let God rule over them

Luke 18:30

ULT	UST
who will by no means not receive much more in this time, and in the age that is coming, eternal life.”	*will receive in this life many times as much as they left behind and, in the coming age, they will receive everlasting life.”*

ULT who will by no means not receive
UST will receive
(ὃς οὐχὶ μὴ ἀπολάβῃ)

This is the conclusion of the double negative statement that began in the previous verse with “there is no one who has left.” If you started to translate it there as a positive statement, you could finish that translation here. Alternate translation: [will certainly receive]

Support Reference: Double Negatives

ULT in this time & in the age that is coming
UST in this life & in the coming age
(ἐν τῷ καιρῷ τούτῳ & ἐν τῷ αἰῶνι τῷ ἐρχομένῳ)

Jesus is using the word **time** in the same figurative sense as the word **age** in 16:8, to mean the long period of time defined by the duration of the created world; by association, it means the world itself. Here, Jesus is using the word **age** similarly to mean the new world that God will introduce after the end of this present world. Alternate translation: [in this present world … in the world to come]

Support Reference: Metonymy

ULT and in the age that is coming, eternal life
UST and, in the coming age, they will receive everlasting life
(καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, ζωὴν αἰώνιον)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. you could supply these words from what he says earlier in the sentence. Alternate translation: [and they will also receive eternal life in the world to come]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
will & receive	will receive
time	life
age	age
eternal	everlasting

Luke 18:31

ULT	UST
Then having taken the Twelve aside, he said to them, “Behold, we are going up to Jerusalem, and all the {things that} have been written by the prophets about the Son of Man will be accomplished.	*Jesus took his 12 representatives to a place by themselves. He said to them, “Listen carefully! We are on our way to Jerusalem. While we are there, everything that the prophets wrote long ago about me, the Son of Man, will happen.*

ULT **having taken the Twelve aside**
UST Jesus took his 12 representatives to a place by themselves
(παραλαβὼν & τοὺς δώδεκα)

Alternate translation: [Jesus took the Twelve to a place away from other people where they would be alone]

ULT **the Twelve**
UST his 12 representatives
(τοὺς δώδεκα)

See how you translated this term in 8:1. You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: [his 12 apostles] or [the 12 men he had appointed to be apostles]

Support Reference: Nominal Adjectives

ULT **the Twelve**
UST his 12 representatives
(τοὺς δώδεκα)

You may have decided instead in 8:1 to translate this as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here.

Support Reference: How to Translate Names

ULT **Behold**
UST Listen carefully
(ἰδοὺ)

Jesus uses the term **Behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: [Indeed]

Support Reference: Metaphor

> ULT **we are going up to Jerusalem**
> UST We are on our way to Jerusalem
> (ἀναβαίνομεν εἰς Ἰερουσαλήμ)

When Jesus says that they are **going up** to Jerusalem, he means that they are traveling there. That was the customary way of speaking about going to Jerusalem, since the city was up on a mountain. Alternate translation: [we are traveling to Jerusalem]

Support Reference: Idiom

> ULT **all the {things that} have been written by the prophets**
> UST everything that the prophets wrote long ago about
> (πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [all the things that the prophets have written]

Support Reference: Active or Passive

> ULT **the {things that} have been written by the prophets**
> UST that the prophets wrote long ago about
> (τὰ γεγραμμένα διὰ τῶν προφητῶν)

Jesus assumes that his disciples will know that he is referring to the Old Testament prophets. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the things that the prophets have written in the Scriptures]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **about the Son of Man**
> UST me, the Son of Man
> (τῷ Υἱῷ τοῦ Ἀνθρώπου)

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [about me, the Son of Man]

Support Reference: First, Second or Third Person

> ULT **about the Son of Man**
> UST me, the Son of Man
> (τῷ Υἱῷ τοῦ Ἀνθρώπου)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [about me, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will be accomplished**
> UST will happen
> (τελεσθήσεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will occur] or [will take place]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Twelve	his 12 representatives
Jerusalem	Jerusalem
prophets	the prophets
about the Son of Man	me, the Son of Man

Luke 18:32

ULT	UST
For he will be given over to the Gentiles, and he will be mocked, and will be mistreated, and will be spit on.	*This will happen when my enemies turn me over to the authorities who are not Jews. They will mock me, treat me with disdain, and spit on me.*

ULT **he will be given over**
UST my enemies turn me over
(παραδοθήσεται)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [the Jewish leaders will hand him over]

Support Reference: Active or Passive

ULT **he will be given over**
UST my enemies turn me over
(παραδοθήσεται)

If you decided in 18:31 to use the second person for what Jesus is telling his disciples, also use it here. Alternate translation: [the Jewish leaders will hand me over]

Support Reference: First, Second or Third Person

ULT **to the Gentiles**
UST to the authorities who are not Jews
(τοῖς ἔθνεσιν)

Jesus is speaking of the Roman authorities by association with the fact that they are not Jews. Alternate translation: [to the Roman authorities]

Support Reference: Metonymy

ULT **he will be mocked, and will be mistreated, and will be spit on**
UST They will mock me, treat me with disdain, and spit on me
(ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [they will mock him, mistreat him, and spit on him]

Support Reference: Active or Passive

> ULT **he will be mocked, and will be mistreated, and will be spit on**
> UST They will mock me, treat me with disdain, and spit on me
> (ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται)

If you decided in 18:31 to use the second person for what Jesus is telling his disciples, also use it here. Alternate translation: [they will mock me, mistreat me, and spit on me]

Support Reference: First, Second or Third Person

TRANSLATION WORDS

ULT	UST
to the Gentiles	to the authorities who are not Jews
he will be mocked	They will mock me

Luke 18:33

ULT	UST
And having whipped {him}, they will kill {him}, and on the third day he will rise.”	*They will whip me and then they will kill me. But two days later I will become alive again.”*

ULT **And having whipped {him}, they will kill {him}, and on the third day he will rise**
UST They will whip me and then they will kill me. But two days later I will become alive again
(καὶ μαστιγώσαντες, ἀποκτενοῦσιν αὐτόν; καὶ τῇ ἡμέρᾳ τῇ τρίτῃ, ἀναστήσεται)

If you decided in 18:31 to use the second person for what Jesus is telling his disciples, use it here as well. Alternate translation: [And after they have whipped me, they will kill me. But two days later I will come back to life]

Support Reference: First, Second or Third Person

ULT **and on the third day he will rise**
UST But two days later I will become alive again
(καὶ τῇ ἡμέρᾳ τῇ τρίτῃ, ἀναστήσεται)

See how you translated this phrase in 9:22. In the idiom of this culture, today was the “first day,” tomorrow was the “second day,” and the day after tomorrow was the **third day**. To make sure that this is clear to your readers, you may wish to use a different expression than “the third day,” especially if, in your culture, this would mean one day longer than Jesus intends. Otherwise, your readers may be confused when they read later in the book that Jesus died on a Friday and came back to life on a Sunday, if that would be “the second day” according to the way your culture reckons time. Alternate translation: [and he will spend the next full day in the grave, but on the day after that, he will come back to life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and on the third day**
UST But two days later
(καὶ τῇ ἡμέρᾳ τῇ τρίτῃ)

Jesus uses the word **and** to introduce a contrast between the belief of the authorities that they could kill him and the fact that he would come back to life. Alternate translation: [but on the third day]

Support Reference: Connect — Contrast Relationship

> ULT **on the third day**
> UST two days later
> (τῇ ἡμέρᾳ τῇ τρίτῃ)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [on day three] or, depending on how your culture reckons time, [on day two]

Support Reference: Ordinal Numbers

> ULT **he will rise**
> UST I will become alive again
> (ἀναστήσεται)

Jesus speaks of his coming back to life as if he will **rise up**, since he will come **up** out of the grave. Alternate translation: [he will come back to life]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
on the & day	two days later

Luke 18:34

ULT	UST
And they understood none of these things, and this word was hidden from them, and they did not understand the things being spoken.	*But the disciples did not understand any of those things that he said. God prevented them from recognizing their significance, so they did not know what Jesus meant by what he was telling them.*

ULT they understood none of these things
UST the disciples did not understand any of those things that he said
(αὐτοὶ οὐδὲν τούτων συνῆκαν)

If it would be helpful in your language, you could make the verb negative and the object positive here. Alternate translation: [they did not understand any of these things]

ULT none of these things
UST not & any of those things that he said
(οὐδὲν τούτων)

Implicitly, **these things** refers to Jesus' description of how he would suffer and die in Jerusalem and then rise from the dead. Alternate translation: [none of what Jesus had told them about what was going to happen]

Support Reference: Assumed Knowledge and Implicit Information

ULT this word was hidden from them
UST God prevented them from recognizing their significance
(ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God prevented them from understanding the meaning of what Jesus was telling them]

Support Reference: Active or Passive

ULT this word
UST their significance
(τὸ ῥῆμα τοῦτο)

Here Luke uses the term **word** in a specific sense. Alternate translation: [this saying] or [what Jesus was telling them]

> ULT **the things being spoken**
> UST what he was telling them
> (τὰ λεγόμενα)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [the things that Jesus said]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
understood	did & understand
they did & understand	they did & know what Jesus meant by

Luke 18:35

ULT	UST
And it happened that, as he came near to Jericho, a certain blind man was sitting beside the road begging.	*As Jesus and his disciples came near to the city of Jericho, a blind man was sitting beside the road. He was begging for money.*

ULT And it happened that
UST As
(ἐγένετο δὲ)

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.

Support Reference: Introduction of a New Event

ULT a certain blind man
UST a blind man
(τυφλός τις)

Luke uses this phrase to introduce a new character into the story. Alternate translation: [there was a blind man who]

Support Reference: Introduction of New and Old Participants

TRANSLATION WORDS

ULT	UST
Jericho	the city of Jericho
begging	He was begging for money

Luke 18:36

ULT	UST
And hearing a crowd going by, he was asking what this might be.	*When he heard a crowd of people passing by, he kept asking {those around him}, “What is happening?”*

ULT **what this might be**
UST What is happening
(τί εἴη τοῦτο)

Alternate translation: [what was happening]

Luke 18:37

ULT	UST
And they reported to him, “Jesus the Nazarene is passing by.”	*They told him, “{There is a crowd because} Jesus, the man from the town of Nazareth, is coming down the street.”*

ULT they reported to him
UST They told him
(ἀπήγγειλαν & αὐτῷ)

Here, **they** is indefinite. It does not refer to particular individuals. Alternate translation: [people in the crowd told the blind man]

Support Reference: Pronouns — When to Use Them

ULT Jesus the Nazarene
UST Jesus, the man from the town of Nazareth
(Ἰησοῦς ὁ Ναζωραῖος)

The people call **Jesus the Nazarene** because he was from the town of Nazareth in Galilee. Alternate translation: [Jesus from the town of Nazareth]

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Nazarene	from the town of Nazareth

Luke 18:38

ULT	UST
And he cried out, saying, “Jesus, Son of David, have mercy on me.”	*He shouted, “Jesus, you who are descended from King David, have pity on me!”*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses **And** to introduce the results of what the previous sentence described. When the blind man learned that Jesus was walking by, he knew that Jesus would hear him if he called out, so as a result, he shouted to him. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he cried out**
UST He shouted
(ἐβόησεν)

Alternate translation: [he called out] or [he shouted]

ULT **Son of David**
UST you who are descended from King David
(Υἱὲ Δαυείδ)

The blind man is using the word **Son** to mean “descendant.” Alternate translation: [Descendant of David]

Support Reference: Metaphor

ULT **Son of David**
UST you who are descended from King David
(Υἱὲ Δαυείδ)

David was Israel’s most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** implicitly meant “Messiah.” Alternate translation: [Messiah]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **have mercy on me**
> UST have pity on me
> (ἐλέησόν με)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please be merciful to me]

Support Reference: Imperatives — Other Uses

> ULT **have mercy on me**
> UST have pity on me
> (ἐλέησόν με)

The blind man assumes that Jesus will know that he is asking specifically to be healed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [please have mercy on me and heal me] or [please be merciful to me by healing me]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
he cried out	He shouted
Jesus	Jesus
of David	King David
have mercy on	have pity on

Luke 18:39

ULT	UST
And the ones walking ahead were rebuking him so that he would be silent. But he was crying out much more, “Son of David, have mercy on me.”	*Those who were walking at the front of the crowd scolded him and told him to be quiet. But he shouted even more loudly, “You who are descended from King David, have pity on me!”*

ULT the ones walking ahead
UST Those who were walking at the front of the crowd
(οἱ προάγοντες)

Alternate translation: [the people who were walking ahead of Jesus]

ULT were rebuking him so that he would be silent
UST scolded him and told him to be quiet
(ἐπετίμων αὐτῷ, ἵνα σιγήσῃ)

Alternate translation: [kept telling him not to shout]

ULT was crying out much more
UST shouted even more loudly
(πολλῷ μᾶλλον ἔκραζεν)

This could mean: (1) “he shouted even louder.” (2) “he called out even more persistently.”

ULT Son of David, have mercy on me
UST You who are descended from King David, have pity on me
(Υἱὲ Δαυείδ, ἐλέησόν με)

See how you decided to translate this phrase in 18:38. Alternate translation: [Messiah, please have mercy on me and heal me]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
were rebuking	scolded
was crying out	shouted & loudly
of David	King David
have mercy on	have pity on

Luke 18:40

ULT	UST
Then having stood still, Jesus commanded him to be brought to him. Then {when} he had come near, he asked him,	*Jesus stopped walking and commanded the people to bring the man to him. When the blind man came near, Jesus asked him,*

ULT him to be brought to him
UST to bring the man to him
(αὐτὸν ἀχθῆναι πρὸς αὐτόν)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the people to bring the blind man to him]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Luke 18:41

ULT	UST
“What do you desire {that} I might do for you?” So he said, “Lord, that I might see again.”	*“What do you want me to do for you?” He replied, “Lord, I want you to enable me to see!”*

ULT that I might see again
UST I want you to enable me to see
(ἵνα ἀναβλέψω)

Alternate translation: [I want to be able to see again] or [I want you to restore my sight]

TRANSLATION WORDS

ULT	UST
Lord	Lord

Luke 18:42

ULT	UST
And Jesus said to him, “See again. Your faith has saved you.”	*Jesus said to him, “Then I now restore your sight! Because you have trusted in me, I have healed you!”*

ULT **See again**
UST Then I now restore your sight
(ἀνάβλεψον)

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. Alternate translation: [I have restored your sight]

Support Reference: Imperatives — Other Uses

ULT **Your faith has saved you**
UST Because you have trusted in me, I have healed you
(ἡ πίστις σου σέσωκέν σε)

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a verb such as “believe.” Alternate translation: [Because you believed, you have been healed]

Support Reference: Abstract Nouns

ULT **Your faith has saved you**
UST Because you have trusted in me, I have healed you
(ἡ πίστις σου σέσωκέν σε)

Jesus speaks of the man’s **faith** as if it had actively healed him. Alternate translation: [Because you believed, you have been healed]

Support Reference: Personification

ULT **Your faith has saved you**
UST Because you have trusted in me, I have healed you
(ἡ πίστις σου σέσωκέν σε)

Here Jesus seems to be using the word **saved** in one of its particular senses, to mean “healed.” Alternate translation: [Because you believed, you have been healed]

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
faith	Because & have trusted in me

Luke 18:43

ULT	UST
And immediately he saw again, and he was following him, glorifying God. And all the people, seeing this, gave praise to God.	*Immediately he was able to see. And he went with Jesus, praising God. And when all the people there saw this, they also praised God.*

ULT he was following him
UST he went with Jesus
(ἠκολούθει αὐτῷ)

Here, **was following** does not necessarily have the figurative meaning of "becoming a disciple." Alternate translation: [he was walking down the road with the rest of the crowd that was around Jesus]

ULT glorifying God
UST praising God
(δοξάζων τὸν Θεόν)

Alternate translation: [giving glory to God] or [praising God]

TRANSLATION WORDS

ULT	UST
glorifying	praising
God	God
praise	they also praised
to God	God

Luke 19

Luke 19 Introduction

Luke 19 Chapter Introduction

Structure and Formatting

1. Jesus helps a man named Zacchaeus repent of his sins (19:1–10)
2. Jesus tells a parable about a man who entrusted money to his servants (19:11–27)
3. Jesus rides into Jerusalem on a colt (19:28–48)

Religious and Cultural Concepts in This Chapter

“Sinner”

The Pharisees refer to a group of people as “sinners.” The Jewish leaders thought these people were sinful, but in reality the leaders were also sinful. This can be taken as irony. (See: sin, sinful, sinner, sinning and Irony)

Servants

God expects his people to remember that everything in the world belongs to God. God gives his people things so they can serve him. He wants them to please him by doing what he wants them to do with everything he has given them. One day Jesus will ask his servants what they have done with everything he gave them to use. He will give a reward to those who have done what he wanted them to do, and he will punish those who have not.

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that the disciples brought Jesus both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best

to translate each of these accounts as it appears in ULT without trying to make them all say exactly the same thing. (See: Matthew 21:1–7 and Mark 11:1–7 and Luke 19:29–36 and John 12:14–15)

Spreading garments and branches

When kings would enter the cities they ruled, people would cut branches from trees and take off the outer garments that they wore to stay warm in cold weather and spread them all on the road so the king would ride over them. They did this to honor the king and show that they loved him. (See: honor and Symbolic Action)

The merchants in the temple

Jesus forced the people who were selling animals in the temple to leave. He did this to show everyone that he had authority over the temple and that only those who were righteous, who did what God said was good, could be in it. (See: righteous, righteousness, unrighteous, unrighteousness, upright, uprightness)

Luke 19:1

ULT	UST
And he entered {and} was passing through Jericho.	*Jesus entered Jericho and was going through the city.*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: [Now]

Support Reference: Connect — Background Information

TRANSLATION WORDS

ULT	UST
Jericho	the city

Luke 19:2

ULT	UST
And behold a man, called Zacchaeus by name, and he was a chief tax collector, and he {was} rich.	*There was a man there named Zacchaeus. He was in charge of collecting taxes, and he was very rich.*

ULT **behold**
UST There was & there
(ἰδοὺ)

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **a man**
UST a man
(ἀνὴρ)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a man who lived there]

Support Reference: Introduction of New and Old Participants

ULT **called Zacchaeus by name**
UST named Zacchaeus
(ὀνόματι καλούμενος Ζακχαῖος)

This is an idiom. Alternate translation: [whose name was Zacchaeus]

Support Reference: Idiom

ULT **Zacchaeus**
UST Zacchaeus
(Ζακχαῖος)

Zacchaeus is the name of a man.

Support Reference: How to Translate Names

ULT **and he was a chief tax collector, and he {was} rich**
UST He was in charge of collecting taxes, and he was very rich
(καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ αὐτὸς πλούσιος)

Luke provides this background information about Zacchaeus to help readers understand what happens in this episode. Alternate translation: [who had become wealthy through his work as a chief tax collector]

Support Reference: Background Information

TRANSLATION WORDS

ULT	UST
Zacchaeus	Zacchaeus
a chief tax collector	in charge of collecting taxes

Luke 19:3

ULT	UST
And he was trying to see Jesus, who he was, but he was not able from the crowd, because he was small in stature.	*He wanted to see Jesus, but he could not see him over the crowd. He was a very short man {and there were many people around Jesus}.*

ULT he was trying to see Jesus, who he was
UST He wanted to see Jesus
(ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν)

Alternate translation: [Zacchaeus was trying to get a good look at Jesus] or [Zacchaeus was trying to see what kind of man Jesus was]

ULT he was not able from the crowd, because he was small in stature
UST he could not see him over the crowd. He was a very short man {and there were many people around Jesus
(οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because he was short, he could not see over the crowd]

Support Reference: Connect — Reason-and-Result Relationship

ULT he was not able from the crowd, because he was small in stature
UST he could not see him over the crowd. He was a very short man {and there were many people around Jesus
(οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν)

The implication may be that the people resented Zacchaeus for taking their money, and so they would not let him come forward and stand in front of them, even though they would have been able to see over him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [he could not see over the crowd because he was short, and the people would not let him stand in the front, because they resented him for taking their money]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
he was trying	He wanted
Jesus	Jesus

Luke 19:4

ULT	UST
And running on ahead, he climbed into a sycamore tree so that he might see him, because he was about to pass through that {way}.	*So he ran farther down the road. He climbed a sycamore fig tree so he could see Jesus when he came by.*

ULT **And**
UST So
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **a sycamore tree**
UST a sycamore fig tree
(συκομορέαν)

A **sycamore** is a type of fig tree. It would have been tall enough and strong enough to hold Zacchaeus at a height from which he could see the street. If you readers would not be familiar with this particular tree, you could use a general expression. Alternate translation: [a fig tree] or [a tree]

Support Reference: Translate Unknowns

Luke 19:5

ULT	UST
And when he came to the place, looking up, Jesus said to him, “Zacchaeus, hastening, come down, for it is necessary for me to stay in your house today.”	*When Jesus got there, he looked up and said to him, “Zacchaeus, come down quickly, I have to stay at your house tonight!”*

ULT when he came to the place
UST When & got there
(ὡς ἦλθεν ἐπὶ τὸν τόπον)

Alternate translation: [when Jesus got to that tree] or [when Jesus reached the place where Zacchaeus was]

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Zacchaeus	Zacchaeus
house	house

Luke 19:6

ULT	UST
And hastening, he came down and welcomed him, rejoicing.	*So he came down quickly. He was glad to welcome Jesus into his home.*

ULT **And**
UST So
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
welcomed	to welcome & into his home
rejoicing	He was glad

Luke 19:7

ULT	UST
And having seen this, they all complained, saying, “He has gone in to lodge with a sinful man.”	*But the people who saw Jesus go there grumbled, saying, “He has gone to be the guest of a real sinner!”*

ULT **they all complained**
UST the people & grumbled
(πάντες διεγόγγυζον)

Luke is using the term **all** as a generalization for emphasis. Alternate translation: [the people in the crowd complained]

Support Reference: Hyperbole

ULT **He has gone in to lodge with a sinful man**
UST He has gone to be the guest of a real sinner
(παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι)

Alternate translation: [Jesus is going to stay in the house of an obvious sinner]

ULT **a sinful man**
UST a real sinner
(ἁμαρτωλῷ ἀνδρὶ)

By using two terms together, rather than simply saying “sinner,” the crowd is emphasizing that Zacchaeus has openly done many wrong things. Alternate translation: [an obvious sinner]

TRANSLATION WORDS

ULT	UST
sinful	a real sinner

Luke 19:8

ULT	UST
But having stood, Zacchaeus said to the Lord, “Behold, Lord, the half of my possessions I give to the poor, and if I have defrauded anything from anyone, I will restore four-fold.”	*Then Zacchaeus stood up while they were eating and said to Jesus, “Lord, I want you to know that I am going to give half of what I own to poor people. And as for the people whom I have cheated, I will pay them back four times the amount I took from them.”*

ULT **having stood**
UST stood up while they were eating
(σταθεὶς)

At a relaxed meal such as this one, it was the custom in this culture for host and guests to eat while lying down comfortably around the table. So by standing up, Zacchaeus was signifying that he had something important to say. Alternate translation: [stood up from the meal to speak]

Support Reference: Symbolic Action

ULT **the Lord**
UST Jesus
(τὸν Κύριον)

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

ULT **Behold**
UST I want you to know that
(ἰδοὺ)

Zacchaeus uses **Behold** to get Jesus to focus his attention on what he is about to say. Alternate translation: [Please listen]

Support Reference: Metaphor

ULT **Lord**
UST Lord
(Κύριε)

Zacchaeus is addressing Jesus directly by a respectful title. It would be appropriate to represent the title with the corresponding term in your language and culture, rather than using the name “Jesus.”

> ULT **if I have defrauded anything from anyone, I will restore four-fold**
> UST as for the people whom I have cheated, I will pay them back four times the amount I took from them
> (εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν)

Zacchaeus speaks as if this were a hypothetical possibility, but he means that it is actually true. He is inviting anyone he has cheated to come to him for restitution. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Zacchaeus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [I know that I have cheated many people out of their money, and I promise to pay each one back four times as much]

Support Reference: Connect — Factual Conditions

> ULT **I will restore four-fold**
> UST I will pay them back four times the amount I took from them
> (ἀποδίδωμι τετραπλοῦν)

Alternate translation: [I will return to them four times as much as I took from them]

TRANSLATION WORDS

ULT	UST
Zacchaeus	Zacchaeus
Lord	Jesus
Lord	Lord
of & possessions	of what & own

Luke 19:9

ULT	UST
Then Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham.	*Jesus said to him, “Today God has saved this household, because this man has shown that he is a true descendant of Abraham.*

ULT Then Jesus said to him
UST Jesus said to him
(εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς)

Jesus spoke not just to Zacchaeus but also to the people from the crowd who were complaining that he had gone to visit him. In this culture, people were allowed to stand around the walls of the banquet room in a private home and listen to what an invited guest was saying. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Then Jesus said to Zacchaeus and to the people from the crowd who were standing around the room]

Support Reference: Assumed Knowledge and Implicit Information

ULT salvation has come to this house, because he too is a son of Abraham
UST God has saved this household, because this man has shown that he is a true descendant of Abraham
(σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν)

Jesus is speaking to Zacchaeus, but he addresses him in the third person because he is also speaking to the people from the crowd. If it would be helpful in your language, you could use the second person here. Alternate translation: [salvation has come to your household, because you too are a son of Abraham]

Support Reference: First, Second or Third Person

ULT salvation has come to this house
UST God has saved this household
(σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο)

Jesus speaks of **salvation** as if it were a living thing that could come to the house of Zacchaeus. Alternate translation: [God has brought salvation to this household]

Support Reference: Personification

ULT **salvation has come to this house**
UST God has saved this household
(σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο)

If it would be helpful in your language, you could express the idea behind the abstract noun **salvation** with a verb such as "save," and show that God has done the action. Alternate translation: [God has saved this household]

Support Reference: Abstract Nouns

ULT **to this house**
UST this household
(τῷ οἴκῳ τούτῳ)

Jesus is using the word **house** to refer to the people living in the house. Alternate translation: [to this household] or [to this family]

Support Reference: Metonymy

ULT **he too**
UST this man
(καὶ αὐτὸς)

Alternate translation: [this man too] or [Zacchaeus also]

ULT **a son of Abraham**
UST a true descendant of Abraham
(υἱὸς Ἀβραάμ)

Jesus may be using the word **son** to mean "descendant." Alternate translation: [a descendant of Abraham] or [one of our fellow Jews]

Support Reference: Metaphor

ULT **a son of Abraham**
UST a true descendant of Abraham
(υἱὸς Ἀβραάμ)

Alternatively, Jesus could be using the expression **son of** as an idiom to mean someone who shares the qualities of someone else. Alternate translation: [a person who has faith as Abraham did]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
salvation	God has saved
to & house	household
of Abraham	of Abraham

Luke 19:10

ULT	UST
For the Son of Man came to seek and to save the one that has been lost.”	*Remember this: I, the Son of Man, came to find and save people {like you} who have been disobeying God.”*

ULT **the Son of Man**
UST I, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man]

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST I, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [I, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one that has been lost**
UST people {like you} who have been disobeying God
(τὸ ἀπολωλός)

If you decided to use the second person in the previous verse, you could use it here as well. Alternate translation: [lost people like you]

Support Reference: First, Second or Third Person

ULT **the one that has been lost**
UST people {like you} who have been disobeying God
(τὸ ἀπολωλός)

Jesus is using the term **lost**. Alternate translation: [people who have wandered away from God]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Son of Man	I & Son of Man
to seek	to find
to save	save

Luke 19:11

ULT	UST
And {as} they were listening to these things, he proceeded to speak a parable, because he was near Jerusalem and they thought that the kingdom of God was about to appear immediately.	*The people were listening to everything Jesus said. He was getting close to Jerusalem{, and he knew that the people had a wrong idea}. They thought he would begin to rule as king over God's people as soon as he got to Jerusalem. So Jesus decided to tell them another story {to correct that idea}.*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **he proceeded to speak a parable**
UST and he knew that the people had a wrong idea & So Jesus decided to tell them another story {to correct that idea
(προσθεὶς, εἶπεν παραβολὴν)

To help the people in the crowd have the correct expectations about the kingdom of God, Jesus tells a brief story that provides an illustration. Alternate translation: [Jesus told the crowd this story to help them understand better]

Support Reference: Parables

ULT **he proceeded to speak a parable**
UST and he knew that the people had a wrong idea & So Jesus decided to tell them another story {to correct that idea
(προσθεὶς, εἶπεν παραβολὴν)

If it would be helpful in your language, you could put this clause last in the verse, since the two statements that follow give the reason for the result that it describes.

Support Reference: Connect — Reason-and-Result Relationship

> ULT **that the kingdom of God was about to appear immediately**
> UST he would begin to rule as king over God’s people as soon as he got to Jerusalem
> (ὅτι παραχρῆμα μέλλει ἡ Βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι)

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [that God was going to begin to rule immediately]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
a parable	another story
Jerusalem	to Jerusalem
kingdom of God	he would begin to rule as king over God’s people

Luke 19:12

ULT	UST
Therefore he said, "A certain well-born man journeyed to a distant country to receive for himself a kingdom and to return.	*He said, "A prince was preparing to go to a distant country so that a higher king could give him the right to rule over the country where he lived. After he received it, he would come back to rule his people.*

ULT A certain well-born man
UST A prince
(ἄνθρωπός τις εὐγενὴς)

Jesus uses this phrase to introduce the main character into the story. Alternate translation: [There once was a nobleman who]

Support Reference: Introduction of New and Old Participants

ULT to receive for himself a kingdom
UST so that a higher king could give him the right to rule over the country where he lived
(λαβεῖν ἑαυτῷ βασιλείαν)

Jesus assumes that his listeners will know that he is speaking of a lesser king going to a greater king or emperor. The emperor would give the lesser king the right and authority to rule over his own country. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [to receive authorization from the emperor to rule over his own kingdom]

Support Reference: Assumed Knowledge and Implicit Information

ULT and to return
UST After he received it, he would come back to rule his people
(καὶ ὑποστρέψαι)

Alternate translation: [and then to return and rule that kingdom in person]

TRANSLATION WORDS

ULT	UST
well-born	prince
to receive	so that a higher king could give
a kingdom	the right to rule over the country where he lived

Luke 19:13

ULT	UST
So calling ten of his servants, he gave them ten minas and said to them, ‘Conduct business in that I go.’	*{Before he left,} he summoned ten of his servants. He gave each of them an equal amount of money. He said to them, ‘Do business with this money until I return!’ {Then he left.}*

ULT **So calling**
UST Before he left,} he summoned
(καλέσας δὲ)

It may be helpful to state that the man did this before he left to receive his kingdom. Alternate translation: [So before he left, the nobleman called]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he gave them ten minas**
UST He gave & of & an equal amount of money & them
(ἔδωκεν αὐτοῖς δέκα μνᾶς)

Alternate translation: [he gave each of them one mina]

ULT **he gave them ten minas**
UST He gave & of & an equal amount of money & them
(ἔδωκεν αὐτοῖς δέκα μνᾶς)

A mina was a unit of weight equal to about half a kilogram. The term refers to silver coins of that weight. Each one was equal to what people would be paid for about four months’ work. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: [he gave each of them a valuable silver coin] or [he gave each of them four months’ wages]

Support Reference: Biblical Weight

ULT **said to them, ‘Conduct business in that I go**
UST them & He said to & Do business with this money until I return!’
{Then he left
(εἶπεν πρὸς αὐτούς, πραγματεύσασθαι ἐν ᾧ ἔρχομαι)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [told them to trade with the money while he was away]

Support Reference: Quotes within Quotes

ULT **Conduct business**
UST Do business with this money
(πραγματεύσασθαι)

Alternate translation: [Trade with this money] or [Use this money to earn more money]

ULT **in that I go**
UST until I return!’ {Then he left
(ἐν ᾧ ἔρχομαι)

Alternate translation: [while I am gone.]

TRANSLATION WORDS

ULT	UST
calling	he summoned
servants	of his servants
of his servants	of his servants & each

Luke 19:14

ULT	UST
But his citizens hated him and sent a delegation after him, saying, ‘We do not want this one to rule over us.’	*But many people of his country hated him. So they sent some messengers to follow him and say {to the higher king}, ‘We do not want this man to be our king!’*

ULT **his citizens**
UST many people of his country
(οἱ & πολῖται αὐτοῦ)

This means “the people of his country.” It suggests that all the people hated him, and that may be a generalization. In your translation, you may wish to say “many people of his country,” as UST does.

Support Reference: Hyperbole

ULT **a delegation**
UST some messengers
(πρεσβείαν)

Alternate translation: [a group of people to represent them]

ULT **after him, saying**
UST to follow him and say {to the higher king
(ὀπίσω αὐτοῦ λέγοντες)

The implication is that the citizens gave the delegation this message for the emperor who was going to appoint the nobleman as king. Alternate translation: [after him to tell the emperor]

Support Reference: Assumed Knowledge and Implicit Information

ULT **after him, saying, ‘We do not want this one to rule over us**
UST to follow him and say {to the higher king}, ‘We do not want this man to be our king
(ὀπίσω αὐτοῦ λέγοντες, οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [after him to tell the emperor that they did not want this nobleman to be their king]

Support Reference: Quotes within Quotes

TRANSLATION WORDS

ULT	UST
citizens	many people of & country
to rule	to be & king

Luke 19:15

ULT	UST
And it happened that, when he returned, having received the kingdom, he then commanded to be called to him those servants to whom he had given the silver, so that he might know what they had gained by doing business.	*{But he was made king anyway. Later} he returned as the new king. Then he called in the servants to whom he had given the money. He wanted to know how much they had gained by doing business with the money he had given them.*

ULT **And it happened that**
UST But he was made king anyway. Later
(καὶ ἐγένετο)

Jesus uses this phrase to mark an important development in the story. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT **having received the kingdom**
UST as the new king
(λαβόντα τὴν βασιλείαν)

Alternate translation: [after the emperor had appointed him king]

ULT **he then commanded to be called to him**
UST Then he called in
(καὶ εἶπεν φωνηθῆναι αὐτῷ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [he told some of his other servants to bring in]

Support Reference: Active or Passive

ULT **the silver**
UST the money
(τὸ ἀργύριον)

Jesus is speaking of the money by reference to the precious metal, **silver**, that gives it its value. Alternate translation: [the money]

Support Reference: Metonymy

> **ULT what they had gained by doing business**
> UST how much they had gained by doing business with the money he had given them
> (τί διεπραγματεύσαντο)

Alternate translation: [how much money they had earned with the money he had given them]

TRANSLATION WORDS

ULT	UST
having received	as the new king
kingdom	as the new king
to be called	called in
servants	the servants
silver	money
he might know	He wanted to know
they had gained by doing business	they had gained by doing business with the money he had given them

Luke 19:16

ULT	UST
Then the first came {and} said, ‘Master, your mina has earned ten minas.’	*The first servant came to him and said, ‘Sir, with your money I have earned ten times as much!’*

ULT **the first came {and} said, ‘Master, your mina has earned ten minas**
UST The first servant came to him and said, ‘Sir, with your money I have earned ten times as much
(παρεγένετο & ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου, δέκα προσηργάσατο μνᾶς)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [the first servant came and told him that he had used his mina to earn ten more minas]

Support Reference: Quotes within Quotes

ULT **the first**
UST The first servant
(ὁ πρῶτος)

Jesus is using the adjective **first** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: [the first servant]

Support Reference: Nominal Adjectives

ULT **the first**
UST The first servant
(ὁ πρῶτος)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [servant number one]

Support Reference: Ordinal Numbers

ULT **your mina has earned ten minas**
UST with your money I have earned ten times as much
(ἡ μνᾶ σου, δέκα προσηργάσατο μνᾶς)

The servant is speaking of the **mina** as if it had earned the money. Alternate translation: [I used the mina you gave me to earn ten more minas]

Support Reference: Personification

ULT **mina**
UST with & money
(ἡ μνᾶ)

See how you translated **mina** in 19:13.

Support Reference: Biblical Weight

TRANSLATION WORDS

ULT	UST
Master	Sir

Luke 19:17

ULT	UST
And he said to him, ‘Well done, good servant! Because you were faithful in very little, be having authority over ten cities.’	*He said to this man, ‘You are a good servant! You have done very well! Because you have faithfully taken care of a small amount of money, I will give you ten cities to rule over.’*

ULT And he said to him, ‘Well done, good servant! Because you were faithful in very little, be having authority over ten cities
UST He said to this man, ‘You are a good servant! You have done very well! Because you have faithfully taken care of a small amount of money, I will give you ten cities to rule over
(καὶ εἶπεν αὐτῷ, εὖ ἀγαθὲ δοῦλε! ὅτι ἐν ἐλαχίστῳ, πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [So the king told this first servant that he had done a good job, and that because he had shown in a small task that he was faithful, he was making him the ruler of ten cities]

Support Reference: Quotes within Quotes

ULT And he said to him
UST He said to this man
(καὶ εἶπεν αὐτῷ)

Jesus uses this phrase to introduce the results of what the previous sentence described. Alternate translation: [So the king said to the first servant]

Support Reference: Connect — Reason-and-Result Relationship

ULT Well done, good servant
UST You are a good servant! You have done very well
(εὖ ἀγαθὲ δοῦλε)

Your language may have a phrase that an employer would use to show approval. If so, you could use it in your translation. Alternate translation: [Good job!]

Support Reference: Exclamations

ULT in very little
UST a small amount of money
(ἐν ἐλαχίστῳ)

This could mean: (1) “in a small responsibility.” (2) “with a little bit of money.”

> **ULT be having authority over ten cities**
> **UST** I will give you ten cities to rule over
> (ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων)

The new king speaks this as a command, but it is not one that the servant is capable of obeying on his own. Rather, the king is using the command form to appoint the servant to a position of authority. Alternate translation: [I am making you the ruler of ten cities]

Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
Well done	You have done very well
good	You are a good
servant	servant
faithful	faithfully
authority	to rule

Luke 19:18

ULT	UST
And the second came {and} said, ‘Your mina, master, has made five minas.’	*Then the second servant came and said, ‘Sir, the money you gave me is now worth five times as much!’*

ULT **the second came {and} said, ‘Your mina, master, has made five minas**
UST the second servant came and said, ‘Sir, the money you gave me is now worth five times as much
(ἦλθεν ὁ δεύτερος λέγων, ἡ μνᾶ σου, Κύριε, ἐποίησεν πέντε μνᾶς)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [the second servant came and told him that he had used his mina to make five more minas]

Support Reference: Quotes within Quotes

ULT **the second**
UST the second servant
(ὁ δεύτερος)

Jesus is using the adjective **second** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: [the second servant]

Support Reference: Nominal Adjectives

ULT **the second**
UST the second servant
(ὁ δεύτερος)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [servant number two]

Support Reference: Ordinal Numbers

ULT **Your mina & has made five minas**
UST the money you gave me is now worth five times as much
(ἡ μνᾶ σου & ἐποίησεν πέντε μνᾶς)

The servant is speaking of the mina as if it had earned the money. Alternate translation: [I used the mina you gave me … to earn five more minas]

Support Reference: Personification

ULT **mina**
UST the money
(ἡ μνᾶ)

See how you translated **mina** in 19:13.

Support Reference: Biblical Weight

TRANSLATION WORDS

ULT	UST
master	Sir

Luke 19:19

ULT	UST
So he also said to this one, ‘And you be over five cities.’	*He also said to that servant, ‘{Well done!} I will put you over five cities.’*

ULT **So he also said to this one, ‘And you be over five cities**
UST He also said to that servant, ‘{Well done!} I will put you over five cities
(εἶπεν δὲ καὶ τούτῳ, καὶ σὺ ἐπάνω γίνου πέντε πόλεων)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [So the king similarly told this second servant that he was making him the ruler of five cities]

Support Reference: Quotes within Quotes

ULT **you be over five cities**
UST Well done!} I will put you over five cities
(σὺ ἐπάνω γίνου πέντε πόλεων)

The new king speaks this as a command, but it is not one that the servant is capable of obeying on his own. Rather, the king is using the command form to appoint the servant to a position of authority. Alternate translation: [I am making you the ruler of five cities]

Support Reference: Imperatives — Other Uses

ULT **you be over five cities**
UST Well done!} I will put you over five cities
(σὺ ἐπάνω γίνου πέντε πόλεων)

In a spatial metaphor, the new king describes this servant as **over** these **cities** to mean that he will rule them. Alternate translation: [I am making you the ruler of five cities]

Support Reference: Metaphor

Luke 19:20

ULT	UST
And the other one came saying, ‘Master, behold your mina, which I have been keeping put away in a cloth,	*Then another servant came. He said, ‘Sir, here is your money. I wrapped it up in a cloth and hid it to keep it safe.*

ULT **the other one**
UST another servant
(ὁ ἕτερος)

Alternate translation: [another servant to whom the nobleman had entrusted a mina]

ULT **saying, ‘Master, behold your mina, which I have been keeping put away in a cloth**
UST He said, ‘Sir, here is your money. I wrapped it up in a cloth and hid it to keep it safe
(λέγων, Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and gave the king back the mina he had entrusted to him, explaining that he had kept it hidden in a cloth]

Support Reference: Quotes within Quotes

ULT **behold your mina**
UST here is your money
(ἰδοὺ, ἡ μνᾶ σου)

This does not seem to be a figurative use of the term **behold**. The servant wants the king to look and see that he is giving him the mina back. Alternate translation: [look, here is your mina back]

ULT **mina**
UST money
(ἡ μνᾶ)

See how you translated **mina** in 19:13.

Support Reference: Biblical Weight

> **ULT** **which I have been keeping put away in a cloth**
> **UST** I wrapped it up in a cloth and hid it to keep it safe
> (ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ)

If it would be helpful in your language, you could express this with an active form. It may be helpful to make this a new sentence, as UST does. Alternate translation: [I put it in a cloth to keep it safe]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Master	Sir

Luke 19:21

ULT	UST
for I feared you, because you are a harsh man. You take up what you did not put down, and you reap what you did not sow.’	*I was afraid that you would take everything I earned. I know you are a hard man who takes things from others that do not really belong to you. You are like a farmer who harvests grain that another farmer has planted.’*

ULT **for I feared you, because you are a harsh man. You take up what you did not put down, and you reap what you did not sow**
UST I was afraid that you would take everything I earned. I know you are a hard man who takes things from others that do not really belong to you. You are like a farmer who harvests grain that another farmer has planted
(ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ; αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας)

If it would be helpful in your language, you could translate this so that it is not a quotation within a quotation. If you do, it may be helpful to make this a new sentence. Alternate translation: [This servant told the king that he had been afraid of him because he was a demanding man who took other people’s property as his own and benefitted from other people’s hard work]

Support Reference: Quotes within Quotes

ULT **a harsh man**
UST a hard man
(ἄνθρωπος αὐστηρὸς)

Alternate translation: [a man who is very demanding]

ULT **You take up what you did not put down**
UST who takes things from others that do not really belong to you
(αἴρεις ὃ οὐκ ἔθηκας)

The servant is speaking of the king as if he would pick up things that others had set down and take them away as his own property. Alternate translation: [You take other people’s property as your own]

Support Reference: Metaphor

> **ULT you reap what you did not sow**
> **UST** You are like a farmer who harvests grain that another farmer has planted
> (θερίζεις ὃ οὐκ ἔσπειρας)

The servant is speaking of the king as if he would harvest a crop that someone else had planted. Alternate translation: [you benefit from other people's hard work]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
I feared	I was afraid that & would take everything I earned
you reap	You are like a farmer who harvests grain
you did & sow	another farmer has planted

Luke 19:22

ULT	UST
He says to him, ‘By your mouth I will judge you, wicked servant! Did you know that I am a harsh man, taking up what I did not put down, and reaping what I did not sow?	*He said to that servant, ‘You wicked servant! I will condemn you by the words you just said. You said I am a hard man. You said I take what does not belong to me. You said I am like a farmer who harvests what another farmer has planted.*

ULT **He says to him, ‘By your mouth I will judge you, wicked servant! Did you know that I am a harsh man, taking up what I did not put down, and reaping what I did not sow**
UST He said to that servant, ‘You wicked servant! I will condemn you by the words you just said. You said I am a hard man. You said I take what does not belong to me. You said I am like a farmer who harvests what another farmer has planted
(λέγει αὐτῷ, ἐκ τοῦ στόματός σου κρίνω σε, πονηρὲ δοῦλε; ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The king told him that he was a wicked servant and that he would judge him by what he had just said. The king said to suppose that he really was a harsh man who took other people’s property as his own and benefitted from other people’s hard work]

Support Reference: Quotes within Quotes

ULT **He says to him**
UST He said to that servant
(λέγει αὐτῷ)

To call attention to a development in the story, this parable uses the present tense here in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: [The king said to this servant]

Support Reference: Irregular Use of Tenses

ULT **By your mouth**
UST by the words you just said
(ἐκ τοῦ στόματός σου)

The king is using the term **mouth** to refer to what the servant said using his mouth. Alternate translation: [based on what you have just said]

Support Reference: Metonymy

> ULT **Did you know that I am a harsh man, taking up what I did not put down, and reaping what I did not sow**
> UST You said I am a hard man. You said I take what does not belong to me. You said I am like a farmer who harvests what another farmer has planted
> (ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα)

The king is not asking the servant to verify what he has just said. Rather, he is using the question form to challenge the servant. He is repeating what the servant said about him, but not to grant that it is true. Rather, he is about to tell the servant what he should have done if it actually had been true. Alternate translation: [So you thought I was a harsh man who took other people's property as his own and benefitted from other people's hard work!]

Support Reference: Rhetorical Question

> ULT **taking up what I did not put down, and reaping what I did not sow**
> UST I take what does not belong to me & I am like a farmer who harvests what another farmer has planted
> (αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα)

See how you translated these expressions in 19:21. Alternate translation: [who took other people's property as his own and benefitted from other people's hard work]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
I will judge	I will condemn
wicked	wicked
servant	You & servant
Did you know	You said & You said & You said
reaping	I am like a farmer who harvests
I did & sow	another farmer has planted

Luke 19:23

ULT	UST
And for what {reason} did you not put my silver in a bank, and I, having returned, would have collected it with interest?'	*So you should at least have given my money to money lenders! Then when I returned I could have collected that amount plus the interest it would have earned!'*

ULT **And for what {reason} did you not put my silver in a bank, and I, having returned, would have collected it with interest**
UST So you should at least have given my money to money lenders! Then when I returned I could have collected that amount plus the interest it would have earned
(καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν, κἀγὼ ἐλθὼν, σὺν τόκῳ ἂν αὐτὸ ἔπραξα)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The king told him that in that case, he should have put his money in the bank so that he could have collected it with interest when he returned]

Support Reference: Quotes within Quotes

ULT **And for what {reason} did you not put my silver in a bank, and I, having returned, would have collected it with interest**
UST So you should at least have given my money to money lenders! Then when I returned I could have collected that amount plus the interest it would have earned
(καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν, κἀγὼ ἐλθὼν, σὺν τόκῳ ἂν αὐτὸ ἔπραξα)

The king is not asking the servant to explain why he did not do this. Rather, he is using the question form to rebuke the servant. Alternate translation: [Even if I were like that, you had no reason not to put my money in the bank so that I could have collected it with interest when I returned!]

Support Reference: Rhetorical Question

ULT **And**
UST So
(καὶ)

The king uses the word **And** to introduce the results of what he said in the previous sentence. Alternate translation: [Then] or [Even if I was like that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **did you not put my silver in a bank & with interest**
UST you should at least have given my money to money lenders & plus the interest it would have earned
(οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν & σὺν τόκῳ)

A **bank** is an institution that accepts deposits of money and uses them to make loans. It pays an **interest** premium on the deposits and charges an **interest** premium on the loans. If your culture does not have banks, or if your culture does not allow interest payments, you could translate this in a different way that would be meaningful to your readers. Alternate translation: [did you not let someone borrow my money ... with a share of the profits]

Support Reference: Translate Unknowns

ULT **my silver**
UST you & my money
(μου τὸ ἀργύριον)

The king is speaking of the money by reference to the precious metal, **silver**, that gives it its value. Alternate translation: [my money]

Support Reference: Metonymy

ULT **would have collected it with interest**
UST I could have collected that amount plus the interest it would have earned
(σὺν τόκῳ ἂν αὐτὸ ἔπραξα)

Alternate translation: [I could have gotten that amount back plus the interest it would have earned] or [I would have gained a profit from it]

TRANSLATION WORDS

ULT	UST
silver	my money

Luke 19:24

ULT	UST
And he said to the ones standing by, ‘Take the mina away from him and give it to the one having the ten minas.’	*Then the king said to those who were standing near, ‘Take the money from him and give it to the servant who made ten times as much!’*

ULT **And he said to the ones standing by, ‘Take the mina away from him and give it to the one having the ten minas**
UST Then the king said to those who were standing near, ‘Take the money from him and give it to the servant who made ten times as much
(καὶ τοῖς παρεστῶσιν εἶπεν, ἄρατε ἀπ’ αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ, τὰς δέκα μνᾶς ἔχοντι)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And the king told his attendants to take the mina away from this servant and give it to the one who had the ten minas]

Support Reference: Quotes within Quotes

ULT **to the ones standing by**
UST to those who were standing near
(τοῖς παρεστῶσιν)

The phrase **the ones standing by** refers to the king’s attendants, who would stand nearby him waiting to carry out any instructions that he gave. Alternate translation: [to his attendants]

ULT **the mina & the ten minas**
UST the money & ten times as much
(τὴν μνᾶν & τὰς δέκα μνᾶς)

See how you translated the term **mina** in 19:13.

Support Reference: Biblical Weight

Luke 19:25

ULT	UST
And they said to him, ‘Master, he has ten minas.’	*They protested, ‘But sir, he already has a lot of money!’*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

The word **And** introduces a contrast between what the king wanted and what the attendants thought they should do. Alternate translation: [But]

Support Reference: Connect — Contrast Relationship

ULT **they said to him, ‘Master, he has ten minas**
UST They protested, ‘But sir, he already has a lot of money
(εἶπαν αὐτῷ, Κύριε, ἔχει δέκα μνᾶς)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [the attendants objected to the king that that servant already had ten minas]

Support Reference: Quotes within Quotes

ULT **he has ten minas**
UST he already has a lot of money
(ἔχει δέκα μνᾶς)

You could translate this as an exclamation. Alternate translation: [he already has ten minas!]

Support Reference: Exclamations

ULT **minas**
UST a lot of money
(μνᾶς)

See how you translated the term **mina** in 19:13.

Support Reference: Biblical Weight

TRANSLATION WORDS

ULT	UST
Master	But sir

Luke 19:26

ULT	UST
‘I say to you that to everyone having, it will be given, but from the one not having, even what he has will be taken away.	*But the king said, ‘I tell you this: To the people who use well what they have received, I will give even more. But from the people who do not use well what they have received, I will take away even what they already have.*

ULT **I say to you that to everyone having, it will be given, but from the one not having, even what he has will be taken away**
UST But the king said, ‘I tell you this: To the people who use well what they have received, I will give even more. But from the people who do not use well what they have received, I will take away even what they already have
(λέγω ὑμῖν, ὅτι παντὶ τῷ ἔχοντι, δοθήσεται; ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The king responded that to everyone who had, it would be given, but from the one who did not have, even what he had would be taken away]

Support Reference: Quotes within Quotes

ULT **I say to you**
UST But the king said, ‘I tell you
(λέγω ὑμῖν)

Jesus assumes that his listeners will know that the king is speaking. You may wish to indicate that explicitly in your translation. Alternate translation: [But the king replied, ‘I say to you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I say to you**
UST But the king said, ‘I tell you
(λέγω ὑμῖν)

The king says this to emphasize the importance of what he is about to say. Alternate translation: [I can assure you]

ULT **to you**
UST you
(ὑμῖν)

The word **you** is plural because the king is speaking to his servants as a group.

Support Reference: Forms of You

> ULT **to everyone having, it will be given**
> UST To the people who use well what they have received, I will give even more
> (παντὶ τῷ ἔχοντι, δοθήσεται)

The king means implicitly that what a servant **has** is the money he earned by using his mina faithfully. Alternate translation: [I will entrust more money to everyone who uses the money wisely that I have already given him]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **it will be given**
> UST I will give even more
> (δοθήσεται)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [I will entrust more money]

Support Reference: Active or Passive

> ULT **from the one not having, even what he has will be taken away**
> UST from the people who do not use well what they have received, I will take away even what they already have
> (ἀπὸ & τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται)

The king means implicitly that a servant **not having** is a servant who did not use his mina faithfully to earn more money. Alternate translation: [If someone does not use the money wisely that I have given him, I will take even that small amount away from him]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **even what he has will be taken away**
> UST I will take away even what they already have
> (καὶ ὃ ἔχει ἀρθήσεται)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [I will take even that small amount away from him]

Support Reference: Active or Passive

Luke 19:27

ULT	UST
But these enemies of mine, the ones not having wanted me to reign over them, bring {them} here and kill them before me.'"	*Now, as for those enemies of mine who did not want me to rule over them, bring them here and execute them while I am watching!'"*

ULT **But these enemies of mine, the ones not having wanted me to reign over them, bring {them} here and kill them before me**

UST Now, as for those enemies of mine who did not want me to rule over them, bring them here and execute them while I am watching

(πλὴν τοὺς ἐχθρούς μου τούτους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The king then commanded his servants to bring in his enemies, the ones who had not wanted him to reign over them, and kill them in front of him]

Support Reference: Quotes within Quotes

ULT **these enemies of mine**

UST those enemies of mine

(τοὺς ἐχθρούς μου τούτους)

Since the enemies were not right there, instead of **these**, some languages would say "those," as UST does. Alternate translation: [those enemies of mine]

ULT **before me**

UST while I am watching

(ἔμπροσθέν μου)

Here, **before** means "in front of" or "in the presence of." Alternate translation: [in my presence] or [where I can see them die]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
enemies	enemies
to reign	to rule

Luke 19:28

ULT	UST
And having said these things, he journeyed ahead, going up to Jerusalem.	*After Jesus said those things, he traveled farther along on the road up to Jerusalem.*

ULT having said these things
UST Jesus said those things
(εἰπὼν ταῦτα)

Alternate translation: [after Jesus had said these things]

ULT going up to Jerusalem
UST on the road up to Jerusalem
(ἀναβαίνων εἰς Ἰεροσόλυμα)

It was customary for Israelites to speak of **going up** to Jerusalem, since the city was up on a mountain. Alternate translation: [traveling towards Jerusalem]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem

Luke 19:29

ULT	UST
And it happened that, when he had come near to Bethphage and Bethany, to the mount called of Olives, he sent two of the disciples,	*When they got close to the villages of Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples on ahead.*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

Luke uses this phrase to mark an important development in the story. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT **Bethphage and Bethany**
UST to the villages of Bethphage and Bethany
(Βηθφαγὴ καὶ Βηθανίαν)

Bethphage and **Bethany** are the names of two small cities near Jerusalem.

Support Reference: How to Translate Names

ULT **the mount called of Olives**
UST the Mount of Olives
(τὸ ὄρος τὸ καλούμενον Ἐλαιῶν)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the mount that people call of Olives]

Support Reference: Active or Passive

ULT **the mount called of Olives**
UST the Mount of Olives
(τὸ ὄρος τὸ καλούμενον Ἐλαιῶν)

You could also translate this entire expression as a proper name. The phrase **of Olives** is part of the name of a hill or mountain. Alternate translation: [the Mount of Olives] or [Olive Tree Mountain]

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
Bethany	Bethany
mount called of Olives	Mount of Olives
called	of Olives
of Olives	of Olives
of & disciples	of his disciples

Luke 19:30

ULT	UST
saying, “Go into the village opposite, in which, entering, you will find a colt tied up, on which no one of men has ever sat. Having untied it, bring it here.	*He told them, “Go to the village just ahead of you. As you enter it, there you will see a young donkey tied up that no one has ever ridden. Untie it and bring it to me.*

ULT Go & in which, entering, you will find & Having untied & bring it here
UST Go & As you enter it, there you will see & Untie & and bring it to me
(ὑπάγετε & ἐν ᾗ εἰσπορευόμενοι εὑρήσετε & λύσαντες & ἀγάγετε)

Since Jesus is speaking to two of his disciples, **you** as a pronoun and as implied in the participle and imperative verbs would be in the dual form, if your language uses the dual form. Otherwise, all of those things would be plural.

Support Reference: Forms of ‘You’ — Dual/Plural

ULT the village opposite
UST the village just ahead of you
(τὴν κατέναντι κώμην)

Alternate translation: [that village right ahead of us]

ULT a colt
UST a young donkey
(πῶλον)

The term **colt** refers to a young donkey. If your readers would not be familiar with what a donkey is, you could use a general expression. Alternate translation: [a young donkey] or [a young riding animal]

Support Reference: Translate Unknowns

ULT tied up
UST tied up
(δεδεμένον)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [whose owner has tied its reins securely]

Support Reference: Active or Passive

> ULT **on which no one of men has ever sat**
> UST that no one has ever ridden
> (ἐφ’ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [that no person has ever ridden]

Support Reference: When Masculine Words Include Women

> ULT **on which no one of men has ever sat**
> UST that no one has ever ridden
> (ἐφ’ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν)

Jesus is using the term **sat** to refer to riding on an animal by association with the way people sit on an animal they are riding. Alternate translation: [that no person has ever ridden]

Support Reference: Metonymy

Luke 19:31

ULT	UST
And if anyone asks you, ‘Why are you untying it?’ thus you will say, ‘The Lord has need of it.’”	*If anyone asks you, ‘Why are you untying the donkey?’ say to him, ‘Jesus needs it.’”*

ULT **if anyone asks you, ‘Why are you untying it?’ thus you will say, ‘The Lord has need of it**
UST If anyone asks you, ‘Why are you untying the donkey?’ say to him, ‘Jesus needs it
(ἐάν τις ὑμᾶς ἐρωτᾷ, διὰ τί λύετε? οὕτως ἐρεῖτε & ὁ Κύριος αὐτοῦ χρείαν ἔχει)

Jesus is describing a hypothetical situation that could occur. Alternate translation: [Suppose someone asks you, ‘Why are you untying it?’ Then you should tell him, ‘The Lord needs to use it]

Support Reference: Hypothetical Situations

ULT **if anyone asks you, ‘Why are you untying it?’ thus you will say, ‘The Lord has need of it**
UST If anyone asks you, ‘Why are you untying the donkey?’ say to him, ‘Jesus needs it
(ἐάν τις ὑμᾶς ἐρωτᾷ, διὰ τί λύετε? οὕτως ἐρεῖτε & ὁ Κύριος αὐτοῦ χρείαν ἔχει)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [if anyone asks you why you are untying it, tell them that the Lord needs to use it]

Support Reference: Quotes within Quotes

ULT **you, ‘Why are you untying it & you will say**
UST you, ‘Why are you untying the donkey?’ say to him
(ὑμᾶς & διὰ τί λύετε & ἐρεῖτε)

Since the word **you** applies to the two disciples in all of these instances, it would be dual, if your language uses that form. Otherwise, it would be plural.

Support Reference: Forms of ‘You’ — Dual/Plural

ULT **you will say**
UST say to him
(ἐρεῖτε)

Jesus is using a future statement to give an instruction. Alternate translation: [you are to say] or [you should say]

Support Reference: Statements — Other Uses

> **ULT The Lord**
> **UST** Jesus
> (ὁ Κύριος)

The disciples are to refer to Jesus by a respectful title. Alternate translation: [the Lord Jesus]

TRANSLATION WORDS

ULT	UST
Lord	Jesus

Luke 19:32

ULT	UST
So the ones that had been sent, going away, found {it} just as he had said to them.	*So the two disciples went to the village and found the donkey, just as Jesus had told them.*

ULT the ones that had been sent
UST the two disciples
(οἱ ἀπεσταλμένοι)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [the two disciples whom Jesus sent]

Support Reference: Active or Passive

Luke 19:33

ULT	UST
And {as} they were untying the colt, the owners of it said to them, “Why are you untying the colt?”	*As they were untying it, its owners said to them, “Why are you untying our donkey?”*

ULT Why are you untying
UST Why are you untying
(τί λύετε)

The owners of the colt are speaking to the two disciples, so **you** would be dual, if your language uses that form. Otherwise, it would be plural.

Support Reference: Forms of ‘You’ — Dual/Plural

ULT the colt
UST it
(τὸν πῶλον)

See how you translated **colt** in 19:30. Alternate translation: [the young donkey … this young donkey] or [the young riding animal … this young riding animal]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
owners	owners

Luke 19:34

ULT	UST
So they said, “The Lord has need of it.”	*They replied, “Jesus needs it.” And the owners gave them permission to use it.*

ULT So they said, “The Lord has need of it
UST They replied, “Jesus needs it.” And the owners gave them permission to use it
(οἱ δὲ εἶπαν & ὁ Κύριος αὐτοῦ χρείαν ἔχει)

The implication is that when the owners of the colt heard this, they allowed the disciples to take it. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [So they said, “The Lord has need of it.” And the owners let them take it]

Support Reference: Assumed Knowledge and Implicit Information

ULT The Lord
UST Jesus
(ὁ Κύριος)

The disciples refer to Jesus by a respectful title. Alternate translation: [the Lord Jesus]

TRANSLATION WORDS

ULT	UST
Lord	Jesus

Luke 19:35

ULT	UST
And they brought it to Jesus, and having thrown their cloaks upon the colt, they mounted Jesus on {it}.	*Then the disciples brought the donkey to Jesus. They threw their robes on the donkey's back and helped Jesus get on it.*

ULT having thrown their cloaks upon the colt
UST They threw their robes on the donkey's back
(ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον)

The disciples did this to show that the person riding the colt was special and important. In this culture, animals that important people rode were draped with rich fabrics. Alternate translation: [draping the colt with their cloaks as a sign of honor]

Support Reference: Symbolic Action

ULT cloaks
UST robes
(τὰ ἱμάτια)

The word **cloaks** refers to outer garments. You could translate this with the name of an outer garment that your readers would recognize, or with a general expression. Alternate translation: [coats] or [outer garments]

Support Reference: Translate Unknowns

ULT they mounted Jesus on {it
UST and helped Jesus get on it
(ἐπεβίβασαν τὸν Ἰησοῦν)

Alternate translation: [helped Jesus get up onto the colt so he could ride it]

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Jesus	Jesus

Luke 19:36

ULT	UST
And {as} he was going along, they were spreading their cloaks on the road.	*Then, as he rode along, others spread their robes on the road in front of him to honor him.*

ULT **they were spreading their cloaks on the road**
UST others spread their robes on the road in front of him to honor him
(ὑπεστρώννυον τὰ ἱμάτια ἑαυτῶν ἐν τῇ ὁδῷ)

The word **they** refers to other people besides the disciples. Alternate translation: [other people began spreading their cloaks on the road]

Support Reference: Symbolic Action

ULT **they were spreading their cloaks on the road**
UST others spread their robes on the road in front of him to honor him
(ὑπεστρώννυον τὰ ἱμάτια ἑαυτῶν ἐν τῇ ὁδῷ)

This was a way of showing honor to someone. Alternate translation: [other people began spreading their cloaks on the road in front of Jesus as a sign of honor]

Support Reference: Symbolic Action

ULT **cloaks**
UST robes
(τὰ ἱμάτια)

See how you translated **cloaks** in 19:35. Alternate translation: [coats] or [outer garments]

Support Reference: Translate Unknowns

Luke 19:37

ULT	UST
And {as} he was already coming near to the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice {and} praise God with a loud voice concerning all of the mighty works that they had seen,	*As Jesus approached the road that goes down from the Mount of Olives, the whole crowd of his disciples began to praise God with loud, joyful shouts for all the great miracles that they had seen him do.*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses the word **And** to indicate that this event came after the event he has just described. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **the descent of the Mount of Olives**
UST the road that goes down from the Mount of Olives
(τῇ καταβάσει τοῦ Ὄρους τῶν Ἐλαιῶν)

Alternate translation: [where the road goes down from the Mount of Olives]

ULT **of the Mount of Olives**
UST from the Mount of Olives
(τοῦ Ὄρους τῶν Ἐλαιῶν)

This is the name of a hill or mountain. See how you translated this phrase in 19:29. Alternate translation: [of Olive Tree Mountain]

Support Reference: How to Translate Names

ULT **to rejoice {and} praise God**
UST to praise God & joyful
(χαίροντες αἰνεῖν τὸν Θεὸν)

The phrase **rejoice and praise** expresses a single idea by using two words connected with **and**. The word **rejoice** tells how they began to **praise**. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [to praise God joyfully]

Support Reference: Hendiadys

> ULT **with a loud voice**
> UST with loud & shouts
> (φωνῇ μεγάλῃ)

This is an idiom that means the people in the crowd raised the volume of their voices. Alternate translation: [loudly] or [shouting out loud]

Support Reference: Idiom

> ULT **with a loud voice**
> UST with loud & shouts
> (φωνῇ μεγάλῃ)

If you would like to reproduce this idiom, but it would be unusual in your language to speak as if a whole crowd had one **voice**, you could make this plural. Alternate translation: [with loud voices] or [in loud voices]

> ULT **of the mighty works that they had seen**
> UST the great miracles that they had seen him do
> (ὧν εἶδον δυνάμεων)

This means implicitly the mighty works that they had seen Jesus do. Alternate translation: [the miracles that they had seen Jesus do]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
of the Mount of Olives	from the Mount of Olives
of Olives	of Olives
of the disciples	of his disciples
to rejoice	joyful
and} praise	to praise
God	God
of the mighty works	the great miracles

Luke 19:38

ULT	UST
saying, “Blessed is the king coming in the name of the Lord! Peace in heaven and glory in the highest!”	*They were saying things like, “May God bless our king who comes with God’s authority! May there be peace between God in heaven and us his people, and may everyone praise God!”*

ULT saying
UST They were saying things like
(λέγοντες)

The implication is that the crowd was saying this about Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [saying about Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT in the name of the Lord
UST with God’s authority
(ἐν ὀνόματι Κυρίου)

The term **name** refers to a person’s power and authority. Alternate translation: [with the Lord’s authority] or [as God’s representative]

Support Reference: Metonymy

ULT Peace in heaven
UST May there be peace between God in heaven and us his people
(ἐν οὐρανῷ εἰρήνη)

If it would be helpful in your language, you could express the idea behind the abstract noun **peace** with an adjective such as “peaceful.” Alternate translation: [May heaven be peaceful]

Support Reference: Abstract Nouns

ULT Peace in heaven
UST May there be peace between God in heaven and us his people
(ἐν οὐρανῷ εἰρήνη)

The word **heaven** is a figurative way of referring to the inhabitants of **heaven**, and perhaps specifically to God. Alternate translation: [May everyone in heaven be peaceful towards this king] or [May God be peaceful towards this king]

Support Reference: Metonymy

> ULT **and glory in the highest**
> UST and may everyone praise God
> (καὶ δόξα ἐν ὑψίστοις)

The term **highest** is a spatial metaphor that describes heaven. Alternate translation: [and glory in heaven]

Support Reference: Metaphor

> ULT **and glory in the highest**
> UST and may everyone praise God
> (καὶ δόξα ἐν ὑψίστοις)

If it would be helpful in your language, you could express the idea behind the abstract noun **glory** with an adjective such as “glorious.” Alternate translation: [and may heaven be glorious]

Support Reference: Abstract Nouns

> ULT **and glory in the highest**
> UST and may everyone praise God
> (καὶ δόξα ἐν ὑψίστοις)

The implication is that this **glory** is praise that would be given to God. Alternate translation: [and may God be praised in heaven]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and glory in the highest**
> UST and may everyone praise God
> (καὶ δόξα ἐν ὑψίστοις)

The implication is that God would be praised for sending this king. Alternate translation: [and may God be praised in heaven for sending this king]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Blessed is	May God bless
king	our king
of the Lord	God’s
Peace	May there be peace
heaven	between God in heaven and us his people
glory	may everyone praise

Luke 19:39

ULT	UST
And some of the Pharisees from the crowd said to him, “Teacher, rebuke your disciples.”	*Some of the Pharisees who were in the crowd said to him, “Teacher, tell your disciples to stop saying those things!”*

ULT **And**
UST QUOTE_NOT_FOUND: καί
(καί)

Luke uses the word **And** to introduce a contrast between what the crowd was saying and what the Pharisees thought was appropriate. Alternate translation: [But]

Support Reference: Connect — Contrast Relationship

ULT **Teacher**
UST Teacher
(Διδάσκαλε)

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

ULT **rebuke your disciples**
UST tell your disciples to stop saying those things
(ἐπιτίμησον τοῖς μαθηταῖς σου)

Alternate translation: [tell your disciples to stop saying these things]

TRANSLATION WORDS

ULT	UST
of the Pharisees	of the Pharisees
Teacher	Teacher
rebuke	tell & to stop saying those things
disciples	disciples

Luke 19:40

ULT	UST
And answering, he said, “I say to you that if these were silent, the stones would cry out.”	*He replied, “I tell you this: If these people were silent, the stones themselves would shout to praise me!”*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses the word **And** to introduce a contrast between what the Pharisees wanted Jesus to do and what he was willing to do. Alternate translation: [But]

Support Reference: Connect — Contrast Relationship

ULT **answering, he said**
UST He replied
(ἀποκριθεὶς εἶπεν)

Together the words **answering** and **said** mean that Jesus said what follows in response to the complaint of the Pharisees. Alternate translation: [he responded]

Support Reference: Hendiadys

ULT **I say to you**
UST I tell you
(λέγω ὑμῖν)

Jesus says this to emphasize what he is about to tell the Pharisees. Alternate translation: [I can assure you]

ULT **if these were silent, the stones would cry out**
UST If these people were silent, the stones themselves would shout to praise me
(ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν)

The implication is that Jesus is refusing to do what the Pharisees are asking. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [No, I will not tell them to be silent, because if they were, then the stones would cry out]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the stones would cry out**
UST the stones themselves would shout to praise me
(οἱ λίθοι κράξουσιν)

Alternate translation: [the stones would shout out praises]

TRANSLATION WORDS

ULT	UST
would cry out	would shout to praise me

Luke 19:41

ULT	UST
And as he approached, having seen the city, he wept over it,	*When Jesus came near to Jerusalem and saw the city, he cried about its people.*

ULT **as he approached, having seen the city**
UST When Jesus came near to Jerusalem and saw the city
(ὡς ἤγγισεν, ἰδὼν τὴν πόλιν)

The phrase **the city** refers to Jerusalem. Alternate translation: [when he got close enough to Jerusalem to see it well]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he wept over it**
UST he cried about its people
(ἔκλαυσεν ἐπ’ αὐτήν)

Luke is using the city of Jerusalem to mean the people who lived in it. Alternate translation: [he wept over the people who lived there]

Support Reference: Metonymy

Luke 19:42

ULT	UST
saying, “If you had known in this day, even you, the things toward peace! But now they have been hidden from your eyes.	*He said, “I wish that today you people knew how to have God’s peace. But now you are unable to know this.*

ULT **If you had known**
UST I wish that & knew
(εἰ ἔγνως)

Starting here and through 19:44, Jesus is addressing something that he knows cannot hear him, the city of Jerusalem. He is doing this to show his listeners in a strong way how he feels about the people who live there. Alternate translation: [I wish that you people of Jerusalem knew]

Support Reference: Apostrophe

ULT **If you had known**
UST I wish that & knew
(εἰ ἔγνως)

Jesus is using what sounds like a conditional statement to express a wish. Alternate translation: [I wish that you knew]

Support Reference: Idiom

ULT **you had known & even you & your**
UST you people knew & you
(ἔγνως & καὶ σὺ & σου)

The words **you** and **your** are singular because Jesus is speaking to the city. But if you decided to say “you people” in your translation, you could use plural forms of **you** and **your**.

Support Reference: Forms of You

ULT **in this day**
UST today
(ἐν τῇ ἡμέρᾳ ταύτῃ)

Jesus is using the term **day** to refer to a specific time. Alternate translation: [at this time]

Support Reference: Idiom

> ULT **the things toward peace**
> UST how to have God’s peace
> (τὰ πρὸς εἰρήνην)

The implication is that Jesus is speaking about people being at **peace** with God. Alternate translation: [the things that enable people to be at peace with God]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **they have been hidden from your eyes**
> UST you are unable to know this
> (ἐκρύβη ἀπὸ ὀφθαλμῶν σου)

The term **eyes** means the ability to see. Alternate translation: [you are not able to see them]

Support Reference: Metonymy

> ULT **they have been hidden from your eyes**
> UST you are unable to know this
> (ἐκρύβη ἀπὸ ὀφθαλμῶν σου)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [you are not able to see them]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
you had known	knew
day	today
peace	God’s peace

Luke 19:43

ULT	UST
For days will come upon you, and your enemies will build a barricade around you, and they will surround you and press in on you from every side.	*I want you to know this: You are going to experience difficult times. Your enemies will come and set up a barricade around your city. They will surround the city and attack it on all sides.*

ULT **For**
UST I want you to know this
(ὅτι)

Jesus uses the word **For** to introduce the reason why he wishes the people of Jerusalem had known “the things toward peace,” as he said in the previous verse. Because they have not known them, their city will be surrounded by armies and destroyed. Alternate translation: [I wish you had known those things because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **days will come upon you**
UST You are going to experience difficult times
(ἥξουσιν ἡμέραι ἐπὶ σὲ)

This is an idiom that indicates that the people of Jerusalem will experience difficult times. If your language do not say that a particular time will **come**, you could use an equivalent expression. Alternate translation: [you are going to experience difficult times]

Support Reference: Idiom

ULT **days**
UST difficult times
(ἡμέραι)

Jesus is using the term **days** to refer to specific times. Alternate translation: [times]

Support Reference: Idiom

ULT **you & your & around you & you & you**
UST You & Your & your city & the city & it
(σὲ & σου & σοι & σε & σε)

The words **you** and **your** are singular because Jesus is speaking to the city. But if you decided to say “you people” in 19:42, you could use the plural forms of **you** and **your**.

Support Reference: Forms of You

> ULT **a barricade**
> UST a barricade
> (χάρακά)

The term **barricade** refers to a wooden wall with pointed stakes at the top that the enemies would make to keep people from getting out of the city. Your language may have a term for an enclosure like this. If not, you could use a general expression. Alternate translation: [a palisade] or [a fence]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
days	difficult times
enemies	enemies

Luke 19:44

ULT	UST
And they will dash you to the ground and your children within you. And they will not leave stone upon stone in you because you did not know the time of your visitation."	*They will {break through the walls and} destroy them and the rest of the city. They will kill all of you. They will completely demolish everything. All this will happen because you did not recognize the time when God came to save you!"*

ULT **they will dash you to the ground**
UST They will {break through the walls and} destroy them and the rest of the city. They will kill
(ἐδαφιοῦσίν σε)

Jesus is speaking. To **dash** something **to the ground** means to pick it up and throw it forcefully against the ground in order to destroy it. But the enemies of Jerusalem are not going to do this literally to the city. So Jesus means that they will destroy it completely. Alternate translation: [they will completely destroy you]

Support Reference: Metaphor

ULT **they will dash you to the ground**
UST They will {break through the walls and} destroy them and the rest of the city. They will kill
(ἐδαφιοῦσίν σε)

As the first note to 19:42 explains, Jesus is addressing the city of Jerusalem. If it would be unusual in your language for someone to speak to a city that could not hear or understand him, you could explain the meaning of what Jesus is saying. Alternate translation: [the enemies of Jerusalem will completely destroy that city]

Support Reference: Apostrophe

ULT **and your children within you**
UST all of you
(καὶ τὰ τέκνα σου ἐν σοί)

To **dash** people **to the ground** means to kill them. Alternate translation: [and they will kill your children within you]

Support Reference: Idiom

> ULT **your children within you**
> UST all of you
> (τὰ τέκνα σου ἐν σοί)

Jesus speaks of the people who live in Jerusalem as if the city were their mother and they were her **children**. Here as well you could explain the meaning of what Jesus is saying, if someone in your language would not speak directly to a city. Alternate translation: [the people who live there]

Support Reference: Metaphor

> ULT **you & your & you & you & you did & know & of your**
> UST them and the rest of the city & all of you. They will completely demolish everything & you did & recognize & you
> (σε & σου & σοί & σοί & ἔγνως & σου)

The words **you** and **your** are singular because Jesus is speaking to the city. But if you decided to say “you people” in 19:42, you could use the plural forms of **you** and **your**.

Support Reference: Forms of You

> ULT **they will not leave stone upon stone in you**
> UST They will completely demolish everything
> (οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί)

This is a figurative overstatement to emphasize how completely the enemies will destroy the city. Alternate translation: [they will destroy the walls and buildings you have built of stone]

Support Reference: Hyperbole

> ULT **you did not know the time of your visitation**
> UST you did not recognize the time when God came to save you
> (οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου)

Here, **visitation** is idiomatic, with the same meaning as the word “visit” in 1:68, 1:78, and 7:16. Alternate translation: [you did not recognize that God had sent me to help you, his people]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
you did & know	you did & recognize
time	time

Luke 19:45

ULT	UST
And entering into the temple, he began to cast out the ones selling,	*Jesus entered Jerusalem and went into the temple courtyard. He began to force the people who were selling things there to leave.*

ULT **And**
UST Jesus entered Jerusalem and
(καὶ)

Luke uses the word **And** to indicate that this event came after the event he has just described. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **entering into the temple**
UST went into the temple courtyard
(εἰσελθὼν εἰς τὸ ἱερὸν)

You may need to say explicitly that Jesus first entered Jerusalem, where the temple was located. Alternate translation: [Jesus entered Jerusalem and went into the temple courtyard]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the temple**
UST the temple courtyard
(τὸ ἱερὸν)

Only priests were allowed to enter the **temple** building, so Luke means that Jesus went into the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: [the temple courtyard]

Support Reference: Synecdoche

ULT **to cast out**
UST to force & to leave
(ἐκβάλλειν)

Alternate translation: [throw out] or [force out]

TRANSLATION WORDS

ULT	UST
temple	temple courtyard
to cast out	to force & to leave

Luke 19:46

ULT	UST
saying to them, “It has been written, ‘My house {will be} a house of prayer,’ but you made it a ‘den of robbers.’”	*He told them, “The Scriptures say, ‘God’s temple should be a place where people pray.’ But you have made it ‘a hideout for thieves’!”*

ULT It has been written, ‘My house {will be} a house of prayer,’ but you made it a ‘den of robbers
UST The Scriptures say, ‘God’s temple should be a place where people pray.’ But you have made it ‘a hideout for thieves
(γέγραπται, ὁ οἶκός μου οἶκος προσευχῆς; ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [God has said in the Scriptures that “his temple will be a place of prayer,” but you made it “a den of robbers]

Support Reference: Quotes within Quotes

ULT It has been written
UST The Scriptures say
(γέγραπται)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [God has said in the Scriptures]

Support Reference: Active or Passive

ULT My house {will be} a house
UST God’s temple should be a place
(ὁ οἶκός μου οἶκος)

God, speaking through the prophet Isaiah, refers to his temple as his **house**, because his presence is there. Alternate translation: [My temple will be a house]

Support Reference: Metaphor

ULT will be} a house of prayer
UST a place where people pray
(οἶκος προσευχῆς)

God, speaking through the prophet Isaiah, refers to a place where people would pray as a **house**. Alternate translation: [will be a place where people pray to me]

Support Reference: Metaphor

> ULT **a ‘den of robbers**
> UST a hideout for thieves
> (σπήλαιον λῃστῶν)

God, speaking through the prophet Jeremiah, refers to a place where thieves would gather to hide and plot their crimes as if it were a wild animal’s **den** or lair. Alternate translation: [a place where thieves gather]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
house	temple should be
will be} a house	a place
of prayer	where people pray
of robbers	for thieves

Luke 19:47

ULT	UST
And he was teaching each day in the temple. And the chief priests and the scribes and the first of the people were seeking to destroy him,	*Each day during that week, Jesus was teaching people at the temple. The chief priests, the teachers of religious laws, and other Jewish leaders were trying to find a way to kill him.*

ULT **in the temple**
UST at the temple
(ἐν τῷ ἱερῷ)

Only priests were allowed to enter the **temple** building, so Luke means that Jesus was teaching in the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: [in the temple courtyard]

Support Reference: Synecdoche

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next in the story. Alternate translation: [Now]

Support Reference: Background Information

ULT **the first of the people**
UST other Jewish leaders
(οἱ πρῶτοι τοῦ λαοῦ)

Luke is using the adjective **first** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. The term is plural. Alternate translation: [the leaders of the people] or [many prominent people]

Support Reference: Nominal Adjectives

ULT **the first of the people**
UST other Jewish leaders
(οἱ πρῶτοι τοῦ λαοῦ)

The term **first** represents being significant or important. Alternate translation: [the leaders of the people] or [many prominent people]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
day	day during that week
temple	temple
chief priests	chief priests
scribes	teachers of religious laws
first	Jewish leaders
were seeking	were trying to find a way

Luke 19:48

ULT	UST
And they were not finding something that they might do, for all the people were hanging on him listening.	*But they did not find any way to do it, because very many people were eager to hear him.*

ULT **And**
UST But
(καὶ)

Luke uses the word **And** to introduce a contrast between what the Jewish leaders were trying to do and what they were able to do. Alternate translation: [But]

Support Reference: Connect — Contrast Relationship

ULT **they were not finding something that they might do**
UST they did not find any way to do it
(οὐχ εὕρισκον τὸ τί ποιήσωσιν)

Alternate translation: [they were not able to find a way to kill Jesus]

ULT **all the people**
UST very many people
(ὁ λαὸς & ἅπας)

Luke is using the term **all** as a generalization for emphasis. Alternate translation: [so many of the people]

Support Reference: Hyperbole

ULT **were hanging on him listening**
UST were eager to hear him
(ἐξεκρέμετο αὐτοῦ ἀκούων)

Luke speaks of the people **hanging** on Jesus to emphasize how closely they were listening to what he said. Alternate translation: [were paying close attention to him to hear what he was saying]

Support Reference: Metaphor

Luke 20

Luke 20 Introduction

Luke 20 Chapter Introduction

Structure and Formatting

1. Jesus answers a question about his authority (20:1–8)
2. Jesus tells a parable about a man who rented a vineyard to farmers (20:9–19)
3. Jesus answers a question about paying taxes to Caesar (20:20–26)
4. Jesus answers a question about marriage and the resurrection (20:27–40)
5. Jesus asks a challenging question about the Messiah (20:41–44)
6. Jesus warns about the scribes (20:45–47)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. ULT does this with the poetry in 20:17 and 20:42–43, which is quoted from the Old Testament.

Religious and Cultural Concepts in This Chapter

Questions that seem to have no good answer

In 20:4, Jesus asks the Pharisees a question that seems to have no good answer. His goal is to show them that they should have recognized John the Baptist as someone who came with God’s authority. So he asks them who gave John the authority to baptize. They could not answer, because any answer they gave would show that they should have respected John 20:5–6.

In 20:22, the Pharisees ask Jesus a question that seems to have no good answer. They thought that they would get Jesus in trouble either with the Roman government or the Jewish people when they asked him if people should pay taxes to Caesar. If he said “yes,” then the Jewish people would be angry with him for telling them to pay taxes to a foreign government. If he said “no,” then the religious leaders could tell the Romans that Jesus was teaching the people to break the Roman laws. But Jesus gave them an answer they had not anticipated, and instead everyone respected the wisdom of Jesus even more.

Translation Issues in This Chapter

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. In this chapter, Jesus quotes a psalm that records David calling his son "lord," that is, "master." However, to the Jews, ancestors were greater than their descendants, so a father would not call his son "master." In this passage, Luke 20:41–44, Jesus is trying to lead his hearers to the true understanding that the Messiah will be divine, and that he himself is the Messiah. So David is speaking to his son, that is, his descendant, as the Messiah, and it is appropriate for him to address him as his "Lord."

Luke 20:1

ULT	UST
And it happened that, on one of the days {when} he was teaching the people in the temple and proclaiming the gospel, the chief priests and the scribes approached with the elders.	*One day during that week, Jesus was teaching the people at the temple and telling them God's good message. As he was doing that, the chief priests, the teachers of the Jewish laws, and some other elders came to him.*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

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.

Support Reference: Introduction of a New Event

ULT **in the temple**
UST at the temple
(ἐν τῷ ἱερῷ)

Only priests were allowed to enter the **temple** building, so Luke means that Jesus was teaching in the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: [in the temple courtyard]

Support Reference: Synecdoche

ULT **the chief priests and the scribes approached with the elders**
UST As he was doing that, the chief priests, the teachers of the Jewish laws, and some other elders came to him
(ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις)

Luke uses this statement to reintroduce these characters into the story. He mentioned their activity in opposition to Jesus as background information in 19:47–48, but here he brings them back into the main action of the story. If your language has its own way of doing that, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

TRANSLATION WORDS

ULT	UST
of the days	One day during that week
temple	temple
chief priests	chief priests
scribes	teachers of the Jewish laws
elders	some other elders

Luke 20:2

ULT	UST
And they spoke, saying to him, “Tell us by what authority you do these things, or who the one is having given you this authority.”	*They said to him, “Tell us, what right do you have to do these things? And who gave you this right?”*

ULT Tell us by what authority you do these things, or who the one is having given you this authority

UST Tell us, what right do you have to do these things? And who gave you this right

(εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην)

The Jewish leaders are using an imperative to ask a question, so you could translate this as a question. It may be helpful to make it two sentences. Alternate translation: [Tell us, by what authority do you do these things? Or who is the one who gave you this authority?]

Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
authority	what right do you have
authority	right

Luke 20:3

ULT	UST
But answering, he said to them, “I also will ask you a word, and you tell me:	*He replied, “I will also ask you a question. Tell me*

ULT answering, he said
UST He replied
(ἀποκριθεὶς & εἶπεν)

Together the words **answering** and **said** mean that Jesus said what follows in response to the question from the Jewish leaders. Alternate translation: [he responded]

Support Reference: Hendiadys

ULT I also will ask you a word, and you tell me
UST I will also ask you a question. Tell me
(ἐρωτήσω ὑμᾶς κἀγὼ λόγον καὶ εἴπατέ μοι)

Jesus begins his response with a statement, but then he gives a command, **you say to me**. It might be helpful to make the statement one sentence and the command another sentence, leading into the next verse. Alternate translation: [I will also ask you a question. Now you tell me]

ULT a word
UST a question
(λόγον)

Here Jesus is using the term **word** in a specific sense. Alternate translation: [a question]

Luke 20:4

ULT	UST
The baptism of John, was it from heaven, or from men?”	*about John baptizing people: Did God command him to baptize or did humans command him?”*

ULT **The baptism of John, was it from heaven, or from men**
UST about John baptizing people: Did God command him to baptize or did humans command him
(τὸ βάπτισμα Ἰωάννου, ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων)

Jesus knows that John’s authority came from God, so he is not asking the Jewish leaders for information. However, this is not a rhetorical question that could be translated as a statement, for example, “Surely you must admit that God, not people, gave John the authority to baptize.” This is an actual question that Jesus wants the Jewish leaders to try to answer, because he knows that either way they answer, they will have a problem. So his words should be translated as a question. Alternate translation: [Was it God who told John to baptize people, or did people tell him to do it?]

ULT **from heaven**
UST Did God command him to baptize
(ἐξ οὐρανοῦ)

In order to honor the commandment not to misuse God’s name, Jewish people often avoided saying the word “God” and used the word **heaven** instead. That seems to be what Jesus is doing here. Alternate translation: [from God]

Support Reference: Euphemism

ULT **men**
UST did humans command him
(ἀνθρώπων)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
baptism	about & baptizing people
of John	John
heaven	Did God command him to baptize

Luke 20:5

ULT	UST
Then they reasoned with each other, saying, “If we say, ‘From heaven,’ he will say, ‘For what {reason} did you not believe him?’	*They discussed this among themselves. They said, “If we answer, ‘God commanded him,’ then he will say, ‘So why did you not believe him?’*

ULT **they reasoned with each other**
UST They discussed this among themselves
(οἱ & συνελογίσαντο πρὸς ἑαυτοὺς)

Alternate translation: [they discussed with each other what they should say]

ULT **If we say, ‘From heaven,’ he will say, ‘For what {reason} did you not believe him**
UST If we answer, ‘God commanded him,’ then he will say, ‘So why did you not believe him
(ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ, διὰ τί οὐκ ἐπιστεύσατε αὐτῷ)

The Jewish leaders are describing a hypothetical situation. Alternate translation: [Suppose we say, ‘From heaven.’ Then he will ask, ‘Then why did you not believe him]

Support Reference: Hypothetical Situations

ULT **If we say, ‘From heaven,’ he will say, ‘For what {reason} did you not believe him**
UST If we answer, ‘God commanded him,’ then he will say, ‘So why did you not believe him
(ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ, διὰ τί οὐκ ἐπιστεύσατε αὐτῷ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [If we say that John’s authority came from God, Jesus will ask us why we did not believe him.]

Support Reference: Quotes within Quotes

ULT **From heaven**
UST God commanded him
(ἐξ οὐρανοῦ)

See how you translated this expression in 20:4. Alternate translation: [From God]

Support Reference: Euphemism

TRANSLATION WORDS

ULT	UST
heaven	God commanded him
did you & believe	did you & believe

Luke 20:6

ULT	UST
But if we say, ‘From men,’ the whole people will stone us, for it is persuaded that John was a prophet.”	*But if we say, ‘It was only humans who told him to baptize,’ the people will stone us to death, because most of them believe that John was a prophet {whom God sent}.”*

ULT **But if we say, ‘From men,’ the whole people will stone us**
UST But if we say, ‘It was only humans who told him to baptize,’ the people will stone us to death & most of them
(ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς)

The Jewish leaders are describing another hypothetical situation. Alternate translation: [But suppose we say, ‘From men.’ Then all the people will stone us]

Support Reference: Hypothetical Situations

ULT **But if we say, ‘From men,’ the whole people will stone us**
UST But if we say, ‘It was only humans who told him to baptize,’ the people will stone us to death & most of them
(ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But if we say that John’s authority came from people, then all the people will stone us]

Support Reference: Quotes within Quotes

ULT **men**
UST It was only humans who told him to baptize
(ἀνθρώπων)

See how you translated **men** in 20:4. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

ULT **the whole people**
UST the people & most of them
(ὁ λαὸς ἅπας)

For emphasis, the Jewish leaders speak as if every single person in the Jewish nation believed that John was God’s prophet and would stone them if they said otherwise. Alternate translation: [many of the Jewish people]

Support Reference: Hyperbole

> ULT **the whole people**
> UST the people & most of them
> (ὁ λαὸς ἅπας)

This was a customary way of speaking of the Jewish nation. Alternate translation: [all the Jewish people]

Support Reference: Idiom

> ULT **will stone us**
> UST will stone us to death
> (καταλιθάσει ἡμᾶς)

The implication is that the people would do this as a punishment for blasphemy, for saying that one of God's prophets had only human authority. Alternate translation: [will kill us by throwing stones at us, as punishment for blasphemy]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **it is persuaded that**
> UST believe that
> (πεπεισμένος & ἐστιν)

If it would be helpful in your language, you could express this with an active form. If you translated **the ... people** as "the Jewish people," this would be plural. Alternate translation: [they firmly believe]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
will stone	will stone & to death
John	John
a prophet	a prophet {whom God sent

Luke 20:7

ULT	UST
And they answered that they did not know from where.	*So they replied that they did not know who told John to baptize.*

ULT **And**
UST So
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentences described. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they answered that they did not know from where**
UST they replied that they did not know who told John to baptize
(ἀπεκρίθησαν, μὴ εἰδέναι πόθεν)

If it would be helpful in your language, you could translate this as a direct quotation. Alternate translation: [they replied, “We do not know where it came from”]

Support Reference: Direct and Indirect Quotations

ULT **from where**
UST who told John to baptize
(πόθεν)

Luke leaves out some of the words that a sentence would need in many languages in order to be complete. If it would be helpful in your language, you could supply these words from 20:4. Alternate translation: [where John’s authority to baptize came from] or [who gave John the authority to baptize people]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
they did & know	they did & know

Luke 20:8

ULT	UST
And Jesus said to them, “Nor do I tell you by what authority I do these things.”	*Then Jesus said to them, “Just as you will not tell me, I will not tell you who sent me to do those things.”*

ULT Nor do I tell you

UST Just as you will not tell me, I will not tell you
(οὐδὲ ἐγὼ λέγω ὑμῖν)

Jesus is indicating that this is the result of what the Jewish leaders told him. Alternate translation: [Then I will not tell you]

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
authority	who sent me

Luke 20:9

ULT	UST
Then he began to speak this parable to the people: "A man planted a vineyard and rented it out to farmers and went abroad for a long time.	*Then Jesus told the people this parable: "A man planted a vineyard. He rented the vineyard to some people who would take care of it. Then he went to another country and stayed there for a long time.*

ULT **Then he began to speak this parable to the people**
UST Then Jesus told the people this parable
(ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην)

To help the people understand what the Jewish leaders were doing by rejecting him and John the Baptist, Jesus tells a brief story that provides an illustration. Alternate translation: [Jesus told the people this story to help them understand better]

Support Reference: Parables

ULT **A man planted a vineyard**
UST A man planted a vineyard
(ἄνθρωπος ἐφύτευσεν ἀμπελῶνα)

Jesus uses this phrase to introduce the main character into the story. Alternate translation: [There once was a man who planted a vineyard]

Support Reference: Introduction of New and Old Participants

ULT **rented it out to farmers**
UST He rented the vineyard to some people who would take care of it
(ἐξέδετο αὐτὸν γεωργοῖς)

As the rest of the story shows, the man **rented** the vineyard not for regular cash payments, but under an arrangement that entitled him to a share of the crop in exchange for the use of the land. If an arrangement like that would not be familiar to your readers, you could translate this in a way that explains it. Alternate translation: [allowed some grape farmers to use it in exchange for a share of the crop]

Support Reference: Translate Unknowns

ULT **to farmers**
UST to some people who would take care of it
(γεωργοῖς)

While **farmers** is a general term for anyone who farms the ground, in this context it refers to people who tend grape vines and grow grapes. Alternate translation: [vine growers] or [grape farmers]

TRANSLATION WORDS

ULT	UST
parable	parable
a vineyard	a vineyard
for a & time	for a & time

Luke 20:10

ULT	UST
And at the time he sent a servant to the farmers so that they would give him from the fruit of the vineyard. But the farmers sent him away, having beaten {him}, empty.	*When it was time to harvest the grapes, this owner sent a servant to the people who were taking care of the vineyard. He wanted them to give him his share of the grapes that the vineyard had produced. But {after the servant arrived,} they beat that servant and sent him away without giving him any grapes.*

ULT **at the time**
UST When it was time to harvest the grapes
(καιρῷ)

If it would be helpful to your readers, you could state more explicitly what time this was. Alternate translation: [at the time at which they had agreed to give him a share of the crop] or [at harvest time]

Support Reference: Assumed Knowledge and Implicit Information

ULT **farmers & farmers**
UST people who were taking care of the vineyard & they
(γεωργοὺς & γεωργοὶ)

See how you translated **farmers** in 20:9. Alternate translation: [vine growers] or [grape farmers]

ULT **from the fruit of the vineyard**
UST his share of the grapes that the vineyard had produced
(ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος)

The word **fruit** could be: (1) intended literally. Alternate translation: [some of the grapes they had grown]; (2) figurative. Alternate translation: [some of what they had produced from the grapes they had grown] or [some of the money they had earned by selling their produce]

Support Reference: Metaphor

ULT **the farmers sent him away, having beaten {him}, empty**
UST they beat that servant and sent him away without giving him any grapes
(οἱ & γεωργοὶ ἐξαπέστειλαν αὐτὸν, δείραντες κενόν)

It may be helpful to state explicitly that the farmers did this after the servant arrived, as UST does.

Support Reference: Assumed Knowledge and Implicit Information

ULT **sent him away & empty**
UST and sent him away without giving him any grapes
(ἐξαπέστειλαν αὐτὸν & κενόν)

Jesus speaks of this servant as if he were a container with nothing in it. Alternate translation: [sent him away without giving him anything]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
at the time	When it was time to harvest the grapes
a servant	a servant
fruit	grapes
of the vineyard	that the vineyard had produced

Luke 20:11

ULT	UST
And he proceeded to send another servant, but they, beating {him} and treating {him} shamefully, sent that one also away empty.	*Later, the owner sent another servant, but they also beat and shamed that servant. They sent him away without any grapes.*

ULT treating {him} shamefully
UST shamed that servant
(ἀτιμάσαντες)

Alternate translation: [humiliating him]

ULT sent that one also away empty
UST also & They sent him away without any grapes
(κἀκεῖνον & ἐξαπέστειλαν κενόν)

See how you translated this phrase in 20:10. Alternate translation: [sent that one also away without giving him anything]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
servant	servant

Luke 20:12

ULT	UST
And he proceeded to send a third, but they, wounding {him}, cast this one also out.	*Still later, the owner sent yet another servant. The farmers wounded this servant too and forced him to leave the vineyard.*

ULT **a third**
UST yet another servant
(τρίτον)

Jesus is using the adjective **third** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: [a third servant]

Support Reference: Nominal Adjectives

ULT **a third**
UST yet another servant
(τρίτον)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [servant number three]

Support Reference: Ordinal Numbers

ULT **wounding {him}, cast this one also out**
UST wounded this servant too and forced him to leave the vineyard
(καὶ τοῦτον τραυματίσαντες, ἐξέβαλον)

Alternate translation: [injuring that servant, cast him out as well]

ULT **cast this one also out**
UST this servant too and forced him to leave the vineyard
(καὶ τοῦτον & ἐξέβαλον)

Here Jesus means that the farmers forced the slave out of the vineyard. It is unlikely that they actually picked him up and heaved him through the air. Alternate translation: [chased this one also off the property]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
cast & out	and forced him to leave the vineyard

Luke 20:13

ULT	UST
So the lord of the vineyard said, ‘What should I do? I will send my beloved son. Perhaps they will respect him.’	*So the owner of the vineyard said to himself, ‘What should I do now? I will send my son, whom I love very much. They will probably respect him.’*

ULT **the lord of the vineyard**
UST the owner of the vineyard
(ὁ κύριος τοῦ ἀμπελῶνος)

Alternate translation: [the owner of the vineyard] or [the man who had planted the vineyard]

ULT **said, ‘What should I do? I will send my beloved son. Perhaps they will respect him**
UST said to himself, ‘What should I do now? I will send my son, whom I love very much. They will probably respect him
(εἶπεν & τί ποιήσω? πέμψω τὸν υἱόν μου τὸν ἀγαπητόν; ἴσως τοῦτον ἐντραπήσονται)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [asked himself what he should do. He decided to send his beloved son, hoping that the farmers would respect him]

Support Reference: Quotes within Quotes

ULT **Perhaps they will respect him**
UST They will probably respect him
(ἴσως τοῦτον ἐντραπήσονται)

In this context, the term that ULT translates as **perhaps** indicates something that is not certain but should be expected. If your language has a word or phrase that indicates the same thing, you could use it here in your translation. Alternate translation: [They ought to respect him]

TRANSLATION WORDS

ULT	UST
lord	owner
of the vineyard	of the vineyard
beloved	whom I love very much

Luke 20:14

ULT	UST
But having seen him, the farmers were reasoning with each other, saying, ‘This is the heir. Let us kill him so that the inheritance may become ours.’	*{So he sent his son,} but when the people who were caring for the vineyard saw him coming, they said to each other, ‘Here comes the man who will some day inherit this vineyard! Let us kill him! Then the vineyard will be ours!’*

ULT **But having seen him, the farmers**
UST So he sent his son,} but when the people who were caring for the vineyard saw him coming
(ἰδόντες δὲ αὐτὸν, οἱ γεωργοὶ)

It may be helpful to state explicitly that this happened after the owner sent his son and he arrived. Alternate translation: [So the owner sent his son. But when he arrived and the farmers saw him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the farmers**
UST the people who were caring for the vineyard
(οἱ γεωργοὶ)

See how you translated **farmers** in 20:9. Alternate translation: [the vine growers] or [the grape farmers]

ULT **saying, ‘This is the heir. Let us kill him so that the inheritance may become ours**
UST they said & Here comes the man who will some day inherit this vineyard! Let us kill him! Then the vineyard will be ours
(λέγοντες, οὗτός ἐστιν ὁ κληρονόμος; ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that the son was the owner’s heir, and that they should kill him in order to get for themselves the vineyard he would have inherited]

Support Reference: Quotes within Quotes

ULT **the inheritance**
UST the vineyard
(ἡ κληρονομία)

By **inheritance**, the farmers mean the vineyard, which the son would inherit. Alternate translation: [this vineyard, which he is going to inherit]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
heir	man who will some day inherit this vineyard
inheritance	vineyard

Luke 20:15

ULT	UST
And having thrown him out of the vineyard, they killed {him}. What then will the lord of the vineyard do to them?	*So they dragged him outside the vineyard, and they killed him. I will tell you what the owner of the vineyard will do to them!*

ULT **And**
UST So
(καὶ)

Jesus uses the word **And** to introduce the results of what the previous sentence described. The farmers carried out the plan they had decided on. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having thrown him out of the vineyard**
UST they dragged him outside the vineyard
(ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος)

As in 20:12, Jesus means that the farmers forced the slave out of the vineyard. Alternate translation: [the vine growers forced the son out of the vineyard]

Support Reference: Metaphor

ULT **What then will the lord of the vineyard do to them**
UST I will tell you what the owner of the vineyard will do to them
(τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος)

Jesus does not want the people to tell him what the owner of the vineyard will do. Rather, he is using the question form to get his listeners to pay attention to what he says the owner will do. If it would be helpful in your language, you could translate this as a statement. Alternate translation: [So now, listen to what the lord of the vineyard will do to them.]

Support Reference: Rhetorical Question

ULT **the lord of the vineyard**
UST the owner of the vineyard
(ὁ κύριος τοῦ ἀμπελῶνος)

Alternate translation: [the owner of the vineyard] or [the man who had planted the vineyard]

TRANSLATION WORDS

ULT	UST
having thrown & out	they dragged
vineyard	vineyard
lord	owner
of the vineyard	of the vineyard

Luke 20:16

ULT	UST
He will come and destroy these farmers and will give the vineyard to others.” But having heard this, they said, “May it not be!”	*He will come and kill those people who were taking care of the vineyard. Then he will arrange for other people to take care of it.” When the people listening to Jesus heard this, they said, “May a situation like this never happen!”*

ULT these farmers
UST those people who were taking care of the vineyard
(τοὺς γεωργοὺς τούτους)

See how you translated the term **farmers** in 20:9. Your language might say “those” instead of **these** in a context like this. Alternate translation: [those vine growers] or [those grape farmers]

ULT will give the vineyard to others
UST he will arrange for other people to take care of it
(δώσει τὸν ἀμπελῶνα ἄλλοις)

See how you translated the similar expression in 20:9. Alternate translation: [allow different grape farmers to use it in exchange for a share of the crop]

Support Reference: Translate Unknowns

ULT May it not be
UST May a situation like this never happen
(μὴ γένοιτο)

This is an exclamation. Alternate translation: [May nothing like that ever happen]

Support Reference: Exclamations

TRANSLATION WORDS

ULT	UST
vineyard	it

Luke 20:17

ULT	UST
But he, having looked at them, said, “What then is this that is written: ‘A stone that the builders rejected, this has become the head of the corner’?	*But Jesus looked directly at them and said, “You can say that, but think about the meaning of these words that are written in the Scriptures. ‘The stone that the builders rejected has become the most important stone in the building.*

ULT **But he, having looked at them, said**
UST But Jesus looked directly at them and said
(ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν)

Jesus **looked at** the people to hold them accountable for understanding what he was saying. Alternate translation: [But Jesus looked straight at them and said]

Support Reference: Symbolic Action

ULT **What then is this that is written: ‘A stone that the builders rejected, this has become the head of the corner**
UST You can say that, but think about the meaning of these words that are written in the Scriptures. ‘The stone that the builders rejected has become the most important stone in the building
(τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [What then does Scripture mean when it says that a stone that the builders rejected became the cornerstone]

Support Reference: Quotes within Quotes

ULT **What then is this that is written: ‘A stone that the builders rejected, this has become the head of the corner**
UST You can say that, but think about the meaning of these words that are written in the Scriptures. ‘The stone that the builders rejected has become the most important stone in the building
(τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας)

Jesus does not expect the people to explain the meaning of the scripture he is quoting. Rather, he is using the question form to get them to consider its implications carefully. Alternate translation: [Think carefully about what this scripture is saying: ‘A stone that the builders rejected, this has become the head of the corner’!]

Support Reference: Rhetorical Question

ULT **this that is written**
UST these words that are written in the Scriptures
(τὸ γεγραμμένον τοῦτο)

If it would be helpful in your language, you could translate this passive verbal form with a noun. Alternate translation: [this scripture]

Support Reference: Active or Passive

ULT **A stone that the builders rejected, this has become the head of the corner**
UST The stone that the builders rejected has become the most important stone in the building
(λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας)

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

Support Reference: Metaphor

ULT **A stone that the builders rejected**
UST The stone that the builders rejected
(λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες)

The psalm refers implicitly to the way people in this culture used stones to build the walls of houses and other buildings. Alternate translation: [A stone that the builders thought was not good enough to use for building]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the head of the corner**
UST the most important stone in the building
(κεφαλὴν γωνίας)

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]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
rejected	rejected
the head of the corner	the most important stone in the building

Luke 20:18

ULT	UST
Everyone having fallen on that stone will be broken to pieces, but on whomever it falls, it will crush him.”	*This stone will break to pieces everyone who falls on it, and it will crush anyone on whom it falls.’”*

ULT Everyone having fallen on that stone will be broken to pieces
UST This stone will break to pieces everyone who falls on it
(πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον, συνθλασθήσεται)

Jesus is applying the metaphor from the psalm to himself. He is speaking of people who reject him as Messiah as if they would fall over a stone and be injured. Jesus’ words are a direct allusion to the figurative language of Scripture, and he does not explain the metaphor to the people who are listening. So it would not be appropriate to change them into a plain explanation of the metaphor, even if your language does not customarily use such figures of speech. If you want to explain the meaning of the metaphor, we recommend that you do that in a footnote rather than in the Bible text.

Support Reference: Metaphor

ULT will be broken to pieces
UST will break to pieces
(συνθλασθήσεται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will break up into pieces]

Support Reference: Active or Passive

ULT but on whomever it falls, it will crush him
UST and it will crush anyone on whom it falls
(ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν)

Jesus is making a further application of the metaphor from the psalm to himself. He is speaking of the Messiah judging those who reject him as if he were a large stone that would crush them. Once again it would not be appropriate to change Jesus’ words, which allude directly to the figurative language of Scripture, into a plain explanation of the metaphor. However, you could explain the meaning of the metaphor in a footnote.

Support Reference: Metaphor

Luke 20:19

ULT	UST
And the scribes and the chief priests sought to lay hands on him in that hour, and they feared the people, for they knew that he spoke this parable against them.	*The chief priests and the teachers of the Jewish laws realized that he was accusing them when he told the story about those wicked people. So they immediately tried to find a way to arrest him. {But they did not arrest him,} because they were afraid of what the people would do if they did so.*

ULT **sought to lay hands on him**
UST they & tried to find a way to arrest him
(ἐζήτησαν & ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας)

The expression **to lay hands on** means to arrest a person by association with the way that arresting officers might physically take hold of the person with their **hands**. Alternate translation: [looked for a way to arrest Jesus]

Support Reference: Metonymy

ULT **in that hour**
UST So & immediately
(ἐν αὐτῇ τῇ ὥρᾳ)

Here Luke uses the term **hour** to refer to a specific time. Alternate translation: [right at that time] or [immediately]

Support Reference: Idiom

ULT **and they feared the people**
UST But they did not arrest him,} because they were afraid of what the people would do if they did so
(καὶ ἐφοβήθησαν τὸν λαόν)

Luke uses the word **and** to introduce a contrast between what the Jewish leaders wanted to do and this reason why they were not able to do. Alternate translation: [but they were afraid of what the people might do]

Support Reference: Connect — Contrast Relationship

> ULT **they feared the people**
> UST they were afraid of what the people would do if they did so
> (ἐφοβήθησαν τὸν λαόν)

If it would be helpful to your readers, you could state explicitly that the religious leaders did not arrest Jesus, even though they wanted to, and why they did not. Alternate translation: [but they knew that the people respected Jesus and they were afraid of what the people might do if they did arrest him, so they did not arrest him right then]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for they knew that he spoke this parable against them**
> UST realized that he was accusing them when he told the story about those wicked people
> (ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην)

If it would be helpful in your language, you could make this the first clause in the verse, since it gives the reason why the religious leaders wanted to arrest Jesus. That is what UST does, making the clause a separate sentence.

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
scribes	teachers of the Jewish laws
chief priests	chief priests
sought	they & tried to find a way
hour	So & immediately
they feared	they were afraid
they knew	realized
parable	the story

Luke 20:20

ULT	UST
And having watched {him} carefully, they sent spies pretending themselves to be righteous, so that they might take hold of his word, in order to hand him over to the rule and to the authority of the governor.	*So they watched him carefully. They also sent spies {to talk to Jesus} who pretended to be sincere, but who really wanted to get Jesus to say something wrong. They wanted to {be able to accuse him of encouraging resistance to the Roman government so that they could} turn him over to the governor {of the province}.*

ULT **And**
UST So
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. The religious leaders could not arrest Jesus openly, so this is what they did instead. Alternate translation: [So] or [Instead]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they sent spies**
UST They also sent spies {to talk to Jesus
(ἀπέστειλαν ἐνκαθέτους)

Luke uses this statement to introduce these **spies** as new characters into the story. It may be helpful to say more about where they came from. Alternate translation: [they found some people who agreed to act as spies, and they sent them to Jesus]

Support Reference: Introduction of New and Old Participants

ULT **pretending themselves to be righteous**
UST who pretended to be sincere
(ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι)

Alternate translation: [who pretended that they were sincere]

ULT **so that they might take hold of his word**
UST but who really wanted to get Jesus to say something wrong
(ἵνα ἐπιλάβωνται αὐτοῦ λόγου)

Luke says that these religious leaders wanted to **take hold** of something Jesus said, as if they could physically grasp his words. Alternate translation: [because they wanted to use something he might say against him]

Support Reference: Metaphor

ULT **of his word**
UST Jesus to say something wrong
(αὐτοῦ λόγου)

Luke uses the term **word** to mean something Jesus might say by using words. Alternate translation: [of something he might say]

Support Reference: Metonymy

ULT **in order to hand him over to the rule and to the authority of the governor**
UST They wanted to {be able to accuse him of encouraging resistance to the Roman government so that they could} turn him over to the governor {of the province
(ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος)

The terms **rule** and **authority** mean basically the same thing. Luke is likely using repetition for emphasis. If it would be helpful in your language, you could combine these terms into a single, equivalent expression. Alternate translation: [so that the governor would take Jesus into custody] or [so that the governor would arrest Jesus]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
having watched {him} carefully	they watched him carefully
righteous	sincere
to the rule	to the governor {of the province
to the authority	to & governor {of the province
of the governor	to & governor {of the province

Luke 20:21

ULT	UST
And they asked him, saying, “Teacher, we know that you speak and teach rightly, and you do not receive a face, but you teach the way of God in truth.	*One of them said to him, “Teacher, we know that you speak and teach what is right. You do that even if important people do not like it. You teach truthfully what God wants us to do.*

ULT **they asked him**
UST One of them said to him
(ἐπηρώτησαν αὐτὸν)

It may be helpful to state explicitly that this happened after the spies whom the leaders sent arrived where Jesus was. Alternate translation: [the spies came and asked Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they asked him**
UST One of them said to him
(ἐπηρώτησαν αὐτὸν)

Luke could mean that one spy spoke on behalf of the whole group. So instead of **they**, you could state “one of them,” as UST does.

Support Reference: Synecdoche

ULT **Teacher**
UST Teacher
(Διδάσκαλε)

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

ULT **we know**
UST we know
(οἴδαμεν)

The spies are speaking only of themselves, so **we** would be exclusive, if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

> ULT **you do not receive a face**
> UST You do that even if important people do not like it
> (οὐ λαμβάνεις πρόσωπον)

The spies are using the term **face** to mean “person.” Alternate translation: [it does not matter to you who a person is]

Support Reference: Metonymy

> ULT **the way of God**
> UST what God wants us to do
> (τὴν ὁδὸν τοῦ Θεοῦ)

The spies speak of how God wants people to live as if it were a **way** or path that people should follow. Alternate translation: [how God wants people to live]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Teacher	Teacher
we know	we know
of God	God

Luke 20:22

ULT	UST
Is it lawful for us to give tribute to Caesar, or not?”	*{So tell us what you think about this matter.} Is it right for us to pay taxes to the Roman government, or not?”*

ULT Is it lawful for
UST So tell us what you think about this matter.} Is it right
(ἔξεστιν)

The spies are asking about God’s law, not the law of the Roman government. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Does God’s law permit]

Support Reference: Assumed Knowledge and Implicit Information

ULT to give tribute
UST to pay taxes
(φόρον δοῦναι)

Alternate translation: [to pay taxes]

ULT to Caesar
UST to the Roman government
(Καίσαρι)

The spies are referring to the Roman government by Caesar’s name, since he was its ruler. Alternate translation: [to the Roman government]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Is it lawful for	So tell us what you think about this matter.} Is it right
tribute	taxes
to Caesar	to the Roman government

Luke 20:23

ULT	UST
But having perceived their craftiness, he said to them,	*But he knew that they were trying to trick him to get him into trouble either with the Jews, who hated to pay those taxes, or with the Roman government. So he said to them,*

ULT But having perceived their craftiness, he said
UST But he knew that they were trying to trick him to get him into trouble either with the Jews, who hated to pay those taxes, or with the Roman government. So he said
(κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπεν)

Alternate translation: [But Jesus realized that these spies were trying to trick him, and so he said]

TRANSLATION WORDS

ULT	UST
having perceived	he knew that

Luke 20:24

ULT	UST
“Show me a denarius. Whose image and inscription does it have?” And they said, “Caesar’s.”	*“Show me a Roman coin. Then tell me whose picture and name are on it.” So they {showed him a coin and} said, “It has the picture and name of Caesar.”*

ULT **a denarius**
UST a Roman coin
(δηνάριον)

See how you translated this term in 7:41. Alternate translation: [a Roman coin]

Support Reference: Biblical Money

ULT **Whose image and inscription does it have**
UST Then tell me whose picture and name are on it
(τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν)

This is not a rhetorical question, since Jesus does want the spies to answer, even though he already knows the answer to the question himself and he is using it as a teaching tool. So it would not be appropriate to translate this as if it were a statement or an exclamation, for example, “Surely you could see whose picture and name are on this coin”

Support Reference: Rhetorical Question

ULT **inscription**
UST name
(ἐπιγραφήν)

Jesus is referring to the name on the coin by association with the fact that it is an **inscription**, that is, something written on the coin. Alternate translation: [name]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
image	picture
Caesar’s	It has the picture and name of Caesar

Luke 20:25

ULT	UST
And he said to them, “Therefore give back the things of Caesar to Caesar, and the things of God to God.”	*He said to them, “In that case, give to the government what belongs to it, and give to God what belongs to him.”*

ULT give back the things of Caesar to Caesar, and the things of God to God

UST give to the government what belongs to it, and give to God what belongs to him

(ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ)

Jesus is referring to the Roman government by the name of **Caesar**, its ruler. Alternate translation: [pay the Roman government what it deserves, and pay God what he deserves]

Support Reference: Metonymy

ULT and the things of God to God

UST and give to God what belongs to him

(καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ)

Jesus is speaking compactly and he does not repeat the verb **give back**, but it may be supplied from the previous phrase. Alternate translation: [and pay God what he deserves]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
of Caesar	belongs to it
to Caesar	to the government
of God	belongs to him
to God	to God

Luke 20:26

ULT	UST
And they were not able to take hold of his word in front of the people, and marveling at his answer, they became silent.	*The spies could find nothing wrong with anything that Jesus said while the people were standing around him. The spies were so amazed at his answer that they did not say anything more.*

ULT **they were not able to take hold of his word**
UST The spies could find nothing wrong with anything & Jesus said
(οὐκ ἴσχυσαν ἐπιλαβέσθαι τοῦ ῥήματος)

Luke says that the spies had wanted to **take hold** of something Jesus said, as if they could physically grasp his words. Alternate translation: [the spies were not able to use what he said against him]

Support Reference: Metaphor

ULT **in front of the people**
UST while the people were standing around him
(ἐναντίον τοῦ λαοῦ)

Luke speaks of this spatially to refer to the people's attention. Alternate translation: [while the people were watching] or [while the people were listening]

Support Reference: Metaphor

Luke 20:27

ULT	UST
Then some of the Sadducees, the ones saying there is no resurrection, having approached, questioned him,	*After that, some Sadducees came to Jesus. Their group of Jews taught that no one would rise from the dead. They also intended to ask Jesus a challenging question.*

ULT Then some of the Sadducees
UST After that, some Sadducees
(δέ τινες τῶν Σαδδουκαίων)

Luke uses this statement to introduce these new characters into the story. It may be helpful to introduce them more fully in your translation. Alternate translation: [Then some members of the group of Jews called the Sadducees]

Support Reference: Introduction of New and Old Participants

ULT Then some of the Sadducees
UST After that, some Sadducees
(δέ τινες τῶν Σαδδουκαίων)

The implication is that these people also wanted to discredit Jesus. Alternate translation: [Because they too wanted to discredit Jesus, some members of the group of Jews called the Sadducees]

Support Reference: Assumed Knowledge and Implicit Information

ULT the ones saying there is no resurrection
UST Their group of Jews taught that no one would rise from the dead
(οἱ, λέγοντες ἀνάστασιν μὴ εἶναι)

This phrase is identifying the Sadducees as a group of Jews that said no one would rise from the dead. It is not identifying the Sadducees who came to question Jesus as members of that group who held that belief, as if other members did not. If it would be helpful to your readers, you could begin a new sentence here to clarify this. Alternate translation: [The Sadducees believe that no one will rise from the dead]

Support Reference: Distinguishing Versus Informing or Reminding

TRANSLATION WORDS

ULT	UST
of the Sadducees	Sadducees
resurrection	would rise from the dead

Luke 20:28

ULT	UST
saying, “Teacher, Moses wrote for us, if someone’s brother dies, having a wife, and he is childless, that his brother should take his wife and raise up seed for his brother.	*One of them said to him, “Teacher, Moses taught us Jews what to do if a man dies who has a wife but no children. His brother should marry the widow so that she can have a child by him. People will then consider that child a descendant of the man who died.*

ULT **saying**
UST One of them said to him
(λέγοντες)

Luke could mean that one Sadducee spoke on behalf of the whole group, and you could indicate that as UST does. If you decide to do that, it may be helpful to begin a new sentence here. Alternate translation: [One of them said to Jesus]

Support Reference: Synecdoche

ULT **Teacher**
UST Teacher
(Διδάσκαλε)

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

ULT **Moses wrote for us**
UST Moses taught us Jews
(Μωϋσῆς ἔγραψεν ἡμῖν)

These Sadducees are describing Moses giving this instruction in the law by association with the way that he **wrote** it down. Alternate translation: [Moses instructed us in the law]

Support Reference: Metonymy

ULT **for us**
UST us Jews
(ἡμῖν)

Here, the word **us** would be inclusive, if your language marks that distinction. The Sadducees mean “us Jews,” and they are speaking to Jesus, who is also a Jew.

Support Reference: Exclusive and Inclusive ‘We’

ULT if someone’s brother dies, having a wife, and he is childless, that
UST what to do if a man dies who has a wife but no children
(ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα)

Alternate translation: [if a man’s brother dies who is married but who does not have children,]

Support Reference: Hypothetical Situations

ULT his brother should take his wife
UST His brother should marry the widow
(λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα)

Alternate translation: [that man should marry his dead brother’s widow]

ULT raise up seed for his brother
UST she can have a child by him. People will then consider that child a descendant of the man who died
(ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ)

The Sadducees assume that Jesus will know that this law specified that if the widow had children by her late husband’s brother, those children would be considered the children of her late husband. Alternate translation: [and have children who will be considered his brother’s descendants]

Support Reference: Metaphor

ULT seed
UST she can have a child by him. People will then consider that child a descendant of the man who died
(σπέρμα)

See how you translated this figurative sense of the word **seed** in 1:55. Alternate translation: [descendants]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Teacher	Teacher
Moses	Moses

Luke 20:29

ULT	UST
Therefore, there were seven brothers, and the first, having taken a wife, died childless;	*Well, there were seven brothers in one family. The oldest one married a woman, but before she had any children, he died, leaving her as a widow.*

ULT **Therefore**
UST Well
(οὖν)

The Sadducees are not saying this to draw a logical inference, but to lead into a question about a hypothetical possibility. Alternate translation (as a separate sentence): [We would like to ask you how this law would be applied in a possible situation]

Support Reference: Connect — Hypothetical Conditions

ULT **Therefore, there were seven brothers, and the first, having taken a wife, died childless**
UST Well, there were seven brothers in one family. The oldest one married a woman, but before she had any children, he died, leaving her as a widow
(ἑπτὰ οὖν ἀδελφοὶ ἦσαν; καὶ ὁ πρῶτος, λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος)

While the Sadducees describe this as if it happened, they are actually asking about a hypothetical possibility in order to test Jesus. Alternate translation: [Suppose there were seven brothers, and the oldest brother got married, but he died before he had any children]

Support Reference: Hypothetical Situations

ULT **the first**
UST The oldest one
(ὁ πρῶτος)

Jesus is using the adjective **first** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: [the first brother] or [the oldest brother]

Support Reference: Nominal Adjectives

ULT **the first**
UST The oldest one
(ὁ πρῶτος)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number one]

Support Reference: Ordinal Numbers

Luke 20:30

ULT	UST
and the second	*The second brother followed this law and married the widow, but the same thing happened to him.*

ULT and
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

The Sadducees are continuing to describe a hypothetical situation. It may be helpful to make this a separate sentence. Alternate translation: [And suppose that]

Support Reference: Hypothetical Situations

ULT and the second
UST The second brother followed this law and married the widow, but the same thing happened to him
(καὶ ὁ δεύτερος)

The division at the end of this verse separates this subject from its verb, effectively creating an ellipsis that is not in the original Greek. The verb, “took her,” must now be supplied from the next verse. Alternate translation: [the second brother then married her]

Support Reference: Ellipsis

ULT and the second
UST The second brother followed this law and married the widow, but the same thing happened to him
(καὶ ὁ δεύτερος)

The implication, as the next verse says specifically, is that after this second brother married the first brother’s widow, he too died before they had any children. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [and the second brother then married her, but he also died before they had any children]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the second**
> UST The second brother followed this law and married the widow, but the same thing happened to him
> (ὁ δεύτερος)

Jesus is using the adjective **second** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: [the second brother] or [the next oldest brother]

Support Reference: Nominal Adjectives

> ULT **the second**
> UST The second brother followed this law and married the widow, but the same thing happened to him
> (ὁ δεύτερος)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number two] or [the next oldest brother]

Support Reference: Ordinal Numbers

Luke 20:31

ULT	UST
and the third took her; and likewise the seven also left no children, and died.	*Then the third brother married her, but the same thing happened again. In the end, all seven brothers, one by one, married that woman but died without having any children.*

ULT **and**
UST Then
(καὶ)

The Sadducees are continuing to describe a hypothetical situation. It may be helpful to make this a separate sentence. Alternate translation: [And suppose that]

Support Reference: Hypothetical Situations

ULT **the third took her**
UST the third brother married her, but the same thing happened again
(ὁ τρίτος ἔλαβεν αὐτήν)

The implication, as the end of the verse says specifically, is that after this third brother married the widow, he too died before they had any children. If it would be helpful to your readers, you could state that explicitly. It may be helpful to make this a separate sentence. Alternate translation: [The third brother then married her, but he also died before they had any children]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the third**
UST the third brother
(ὁ τρίτος)

Jesus is using the adjective **third** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could specify the person. Alternate translation: [the third brother] or [the next oldest brother]

Support Reference: Nominal Adjectives

ULT **the third**
UST the third brother
(ὁ τρίτος)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number three] or [the next oldest brother]

Support Reference: Ordinal Numbers

> ULT **and likewise the seven also left no children, and died**
> UST In the end, all seven brothers, one by one, married that woman but died without having any children
> (ὡσαύτως δὲ καὶ οἱ ἑπτὰ, οὐ κατέλιπον τέκνα, καὶ ἀπέθανον)

The Sadducees are speaking in a compact way in order to keep the story short. If it would be helpful to your readers, you could supply the information they leave out from the context. It may be helpful to make this a separate sentence. Alternate translation: [In the same way, the rest of the seven brothers married this widow, but they all died before they had any children]

Support Reference: Assumed Knowledge and Implicit Information

Luke 20:33

ULT	UST
Therefore, in the resurrection, of which of them is she a wife? For the seven had her {as} wife.”	*Therefore, if it is true that there will be a time when people who have died will become alive again, whose wife do you think that woman will be then? Keep in mind that she was married to all seven brothers!”*

ULT in the resurrection
UST if it is true that there will be a time when people who have died will become alive again
(ἐν τῇ & ἀναστάσει)

The Sadducees did not actually believe that there would be a resurrection. Your language may have a way of showing this. Alternate translation: [in the supposed resurrection] or [when people supposedly rise from the dead]

ULT Therefore
UST Therefore
(οὖν)

This introduces the question that the Sadducees had planned all along to ask Jesus about the hypothetical situation they were describing. If you said “Suppose” in the previous three verses, you could begin this sentence with “Then.”

Support Reference: Hypothetical Situations

ULT the seven had her {as} wife
UST she was married to all seven brothers
(οἱ & ἑπτὰ ἔσχον αὐτὴν γυναῖκα)

Alternate translation: [each of the seven were married to her]

TRANSLATION WORDS

ULT	UST
resurrection	a time when people who have died will become alive again

Luke 20:34

ULT	UST
And Jesus said to them, “The sons of this age marry and are given in marriage.	*Jesus replied to them, “In this world, men marry women, and parents give daughters in marriage to men.*

ULT **The sons of this age marry and are given in marriage**
UST In this world, men marry women, and parents give daughters in marriage to men
(οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται)

In this culture, the idiom was to say that men married their wives and that women were given in marriage to their husbands by their parents. If your culture does not use different expressions like that, you could use a single term here. Alternate translation: [The people of this present world get married]

Support Reference: Idiom

ULT **The sons of this age marry and are given in marriage**
UST In this world, men marry women, and parents give daughters in marriage to men
(οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται)

If your language does not use passive verbal forms, but your culture does use different expressions for men and women when they marry, you can use two different active verbal forms here, and you can state who does the action in the second case. Alternate translation: [In this present world, men marry wives and parents give their daughters in marriage to husbands]

Support Reference: Active or Passive

ULT **The sons of this age**
UST In this world, men & daughters
(οἱ υἱοὶ τοῦ αἰῶνος τούτου)

The term **sons of** is an idiom that means the people in view share the qualities of something. In this case, Jesus is describing people who share the quality of living in the present world. Alternate translation: [The people of this present world]

Support Reference: Idiom

> ULT **The sons**
> UST men & daughters
> (οἱ υἱοὶ)

Jesus is using the word **sons** in a generic sense that includes both men and women. Alternate translation: [The people]

Support Reference: When Masculine Words Include Women

> ULT **of this age**
> UST In this world
> (τοῦ αἰῶνος τούτου)

As in 16:8, here the term **age** means specifically the long period of time defined by the duration of the world; by association, it means the world itself. Alternate translation: [this present world]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of & age	In & world

Luke 20:35

ULT	UST
But the ones having been considered worthy to obtain that age and the resurrection {that is} from the dead neither marry nor are given in marriage.	*But the people whom God will consider worthy of being in heaven when he brings them back to life after they have died will not marry.*

ULT **the ones having been considered worthy & neither marry nor are given in marriage**
UST the people whom God will consider worthy & will not marry
(οἱ & καταξιωθέντες & οὔτε γαμοῦσιν οὔτε γαμίζονται)

As in 20:34, if your language does not use passive verbal forms, but your culture does use different expressions for men and women when they marry, you can use two different active verbal forms here, and you can specify the agent in the second case. Alternate translation: [among the people whom God considers worthy … the men will not marry wives and parents will not give their daughters in marriage to husbands]

Support Reference: Active or Passive

ULT **the ones having been considered worthy**
UST the people whom God will consider worthy
(οἱ & καταξιωθέντες)

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: [the people whom God considers worthy]

Support Reference: Active or Passive

ULT **to obtain that age and the resurrection {that is} from the dead**
UST of being in heaven when he brings them back to life after they have died
(τοῦ αἰῶνος ἐκείνου, τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν)

Jesus is using the word **age** in the same figurative sense as in 18:30, to mean the new world that God will introduce after the end of this present world. See how you translated the expression there. Alternate translation: [to live in his new world when he brings back to life the people who have died]

Support Reference: Metonymy

ULT **and the resurrection {that is} from the dead**
UST when he brings them back to life after they have died
(καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν)

If it would be helpful in your language, you could express the idea behind the abstract noun **resurrection** with an equivalent expression. Alternate translation: [when he brings back to life the people who have died]

Support Reference: Abstract Nouns

ULT **the dead**
UST after they have died
(νεκρῶν)

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [the people who have died]

Support Reference: Nominal Adjectives

ULT **neither marry nor are given in marriage**
UST will not marry
(οὔτε γαμοῦσιν οὔτε γαμίζονται)

If your culture does not use different expressions for men and women when they marry, you may have you translated this with a single term in 20:34. If so, you could do the same thing here. Alternate translation: [will not get married]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
age	of being in heaven
resurrection	when he brings them back to life

Luke 20:36

ULT	UST
For neither are they able to die anymore, for they are {like} angels; and they are sons of God, being sons of the resurrection.	*{They do not marry} because they cannot die anymore. Rather, they are like the angels {who live forever}. They are God's children, since God has made them alive again after they have died.*

ULT **neither are they able to die anymore**
UST they cannot die anymore
(οὐδὲ & ἀποθανεῖν ἔτι δύνανται)

The implication is that these people will not need to get married and have children anymore in order to carry on the human race, because they will not die. Alternate translation: [they will not need to have children anymore, since they will not die]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for they are {like} angels**
UST Rather, they are like the angels {who live forever
(ἰσάγγελοι γάρ εἰσιν)

Jesus assumes that his listeners will know that angels do not die. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [because they will be like the angels, who do not die]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they are sons of God**
UST They are God's children
(υἱοί εἰσιν Θεοῦ)

Here Jesus is using the term **sons** in a generic sense that includes both men and women. Alternate translation: [they are God's own children]

Support Reference: When Masculine Words Include Women

ULT **being sons of the resurrection**
UST since God has made them alive again after they have died
(τῆς ἀναστάσεως υἱοὶ ὄντες)

Jesus is using the term **sons** in this second case to mean people who share the qualities of something. In this case, Jesus is describing people who share the quality of God bringing them back to life after they have died. Alternate translation: [since God has brought them back to life]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
angels	like the angels {who live forever
of the resurrection	since God has made them alive again after they have died
they are sons of God	They are God’s children

Luke 20:37

ULT	UST
But that the dead are raised, even Moses showed at the bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.	*{Now that I have answered your question about marriage, I will show from Scripture} that God does make people alive again after they have died. Even Moses wrote about this. In the place where he describes meeting God at the burning bush, he records how the Lord called himself 'the God of Abraham and the God of Isaac and the God of Jacob.' {God would not have said that if he had not made those men alive again and he were not still their God.}*

ULT **the dead are raised**
UST God does make people alive again after they have died
(ἐγείρονται οἱ νεκροὶ)

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: [God brings back to life people who have died]

Support Reference: Active or Passive

ULT **the dead**
UST after they have died
(οἱ νεκροὶ)

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [people who have died]

Support Reference: Nominal Adjectives

ULT **even Moses**
UST Even Moses
(καὶ Μωϋσῆς)

Jesus is using the word **even** for emphasis. He is stressing the authority of Moses as someone to whom God gave an extensive revelation of his character and actions. Alternate translation: [Moses himself]

> ULT **at the bush**
> UST In the place where he describes meeting God at the burning bush
> (ἐπὶ τῆς βάτου)

Jesus assumes that his listeners will know that he means the bush in the desert that was burning without being consumed, at which Moses encountered God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [at the burning bush]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **at the bush**
> UST In the place where he describes meeting God at the burning bush
> (ἐπὶ τῆς βάτου)

Jesus is not referring to the actual encounter that Moses had with God at the burning bush, since during that encounter Moses did not say the words that Jesus attributes to him here. Rather, God said those words about himself, and Moses recorded them in the Scriptures. So Jesus is referring by association to the passage in which Moses describes his encounter with God at the burning bush. Alternate translation: [in the passage where he wrote about the burning bush] or [in the scripture about the burning bush]

Support Reference: Metonymy

> ULT **he calls**
> UST he records how & called himself & God would not have said that if he had not made those men alive again and he were not still their God
> (λέγει)

In many languages, it is conventional to use the present tense to describe what a writer does within a composition. However, if that would not be natural in your language, you could use the past tense here. Alternate translation: [he called]

Support Reference: Verbs

> ULT **the God of Abraham, and the God of Isaac, and the God of Jacob**
> UST the God of Abraham and the God of Isaac and the God of Jacob
> (τὸν Θεὸν Ἀβραὰμ, καὶ Θεὸν Ἰσαὰκ, καὶ Θεὸν Ἰακώβ)

The implication is that God would not have identified himself as the God of these men if they were not alive. This must mean that God brought them back to life after they died. If it would be helpful to your readers, you could indicate that explicitly, as UST does.

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Moses	Moses
he calls	he records how & called himself & God would not have said that if he had not made those men alive again and he were not still their God
the Lord	the Lord
God	God
of Abraham	of Abraham
the God	the God
of Isaac	of Isaac
the God	the God
of Jacob	of Jacob

Luke 20:38

ULT	UST
And he is not a God of the dead, but of the living, for all are alive to him.”	*After all, he is not the God of people who are dead. He is the God of people who are alive, because to God, everyone remains alive {even after they die}.”*

ULT **And**
UST After all
(δὲ)

Jesus uses the word **And** to introduce a teaching about God that will help the Sadducees understand how God’s description of himself at the burning bush proves that God raises people from the dead. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **he is not a God of the dead, but of the living**
UST he is not the God of people who are dead. He is the God of people who are alive
(Θεὸς & οὐκ ἔστιν νεκρῶν, ἀλλὰ ζώντων)

The two phrases **not ... of the dead** and **of the living** mean the same thing. Jesus is using repetition for emphasis. If your language does not use repetition in this way, you can express this idea with a single phrase. Alternate translation: [he is a God of living people only]

Support Reference: Parallelism

ULT **of the dead**
UST of people who are dead
(νεκρῶν)

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [of people who have died]

Support Reference: Nominal Adjectives

> ULT **of the living**
> UST of people who are alive
> (ζώντων)

Jesus is using the adjective **living** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [of people who are alive] or [of people whom he has brought back to life]

Support Reference: Nominal Adjectives

> ULT **for all are alive to him**
> UST because to God, everyone remains alive {even after they die
> (πάντες γὰρ αὐτῷ ζῶσιν)

Interpreters understand this statement in various ways. One likely possibility is that Jesus is saying implicitly that after people die, while they are **dead** as far as other people are concerned, they are **alive** as far as God is concerned. That is because their spirits live on after death, and God is still able to relate to their spirits. Alternate translation: [because even after people die, God is still able to relate to them as living spirits]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
a God	the God & the God

Luke 20:39

ULT	UST
Then answering some of the scribes said, “Teacher, you have spoken well.”	*Some of the teachers of the Jewish law {who were there} replied, “Teacher, you have answered very well!”*

ULT Then answering some of the scribes said
UST Some of the teachers of the Jewish law {who were there} replied
(ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν)

Luke uses this statement to reintroduce these characters into the story. Alternate translation: [There were some scribes listening to what Jesus was saying, and they responded]

Support Reference: Introduction of New and Old Participants

ULT answering some of the scribes said
UST Some of the teachers of the Jewish law {who were there} replied
(ἀποκριθέντες & τινες τῶν γραμματέων εἶπαν)

Together the two words **answering** and **said** mean that these scribes responded to the teaching that Jesus gave in answer to the question that the Sadducees asked. Alternate translation: [some of the scribes responded]

Support Reference: Hendiadys

ULT Teacher
UST Teacher
(Διδάσκαλε)

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

TRANSLATION WORDS

ULT	UST
of the scribes	of the teachers of the Jewish law {who were there
Teacher	Teacher

Luke 20:40

ULT	UST
For they no longer dared to ask him anything.	*{The scribes said this} because the people who had been trying to trap Jesus {had stopped asking him difficult questions. He had answered so well that they} were afraid to ask him anything else.*

ULT **they no longer dared to ask him anything**
UST the people who had been trying to trap Jesus {had stopped asking him difficult questions. He had answered so well that they} were afraid to ask him anything else
(οὐκέτι & ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν)

Here Luke uses a double negative in Greek for emphasis, saying **no longer** and “nothing.” The second negative does not cancel the first to create a positive meaning, “they still dared to ask him something.” If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here.

Support Reference: Double Negatives

ULT **they no longer dared to ask him anything**
UST the people who had been trying to trap Jesus {had stopped asking him difficult questions. He had answered so well that they} were afraid to ask him anything else
(οὐκέτι & ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν)

The implication in context is that Jesus’ enemies were afraid that if they continued to ask him difficult questions, his wise answers would continue to show how much more he understood than they did. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [they were afraid to ask him any more difficult questions, because they realized he would give more wise answers that would show how much more he understood than they did]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they no longer dared**
UST the people who had been trying to trap Jesus {had stopped asking him difficult questions. He had answered so well that they} were afraid
(οὐκέτι & ἐτόλμων)

It is unclear whether **they** refers to the scribes, the Sadducees, or everyone who had been trying to trap Jesus with difficult questions. It may be best to translate this with a general statement. Alternate translation: [Jesus’ enemies no longer dared]

Support Reference: Pronouns — When to Use Them

Luke 20:41

ULT	UST
Then he said to them, “How do they say that the Christ is the son of David?	*So in return, {Jesus asked them a difficult question of his own.} He said, “Why do people say that the Messiah is {only} a descendant of King David?*

ULT he said to them
UST Jesus asked them a difficult question of his own.} He said
(εἶπεν & πρὸς αὐτούς)

As in 20:40, it is unclear to whom the pronoun **them** refers. It may be best to translate it with a general statement here as well. Alternate translation: [Jesus said to those who were listening]

Support Reference: Pronouns — When to Use Them

ULT How do they say that the Christ is the son of David
UST Why do people say that the Messiah is {only} a descendant of King David
(πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυεὶδ Υἱόν)

This does not seem to be a rhetorical question that Jesus is using as a teaching tool. Rather, it seems to be a question that Jesus wanted his listeners to try to answer. They had asked him some difficult questions, and they had admitted that he answered them well. Now, in return, he is asking them a difficult question. None of them will be able to answer it, and this will demonstrate his wisdom even further. His question actually will teach something to those who are able to recognize its implications. But it would be appropriate to leave it in question form and not translate it as a statement.

Support Reference: Rhetorical Question

ULT do they say that
UST do people say that
(λέγουσιν)

Here Jesus is using the pronoun **they** in an indefinite sense. He does not have specific individuals in mind. Alternate translation: [do people say that]

Support Reference: Pronouns — When to Use Them

> ULT **the son of David**
> UST only} a descendant of King David
> (Δαυεὶδ Υἱόν)

Here Jesus is using the term **son** to mean “descendant.” Alternate translation: [a descendant of King David]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Christ	Messiah
of David	of King David

Luke 20:42

ULT	UST
For David himself says in the book of Psalms, ‘The Lord said to my Lord, “Sit at my right hand,	*Consider that David himself wrote in the Book of Psalms {about the Messiah}, ‘God said to my Lord, “Sit here next to me on my right side{, in that position of great honor}.*

ULT For David himself
UST Consider that David himself
(αὐτὸς γὰρ Δαυεὶδ)

Jesus uses the word **himself** here to emphasize to that it was **David**, the very person whom the scribes call the father of the Christ, who spoke the words in the quotation that follows. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [None other than David] or [David, the very person whom you call the father of the Christ]

Support Reference: Reflexive Pronouns

ULT For
UST Consider that
(γὰρ)

Jesus uses the word **For** to introduce the reason why he has asked this question. Alternate translation: [I ask this question because]

Support Reference: Connect — Reason-and-Result Relationship

ULT says
UST wrote & about the Messiah
(λέγει)

In many languages, it is conventional to use the present tense to describe what a writer does within a composition. However, if that would not be natural in your language, you could use the past tense here. Alternate translation: [said]

> ULT **says in the book of Psalms, ‘The Lord said to my Lord, “Sit at my right hand**
> UST wrote in the Book of Psalms {about the Messiah}, ‘God said to my Lord, “Sit here next to me on my right side{, in that position of great honor
> (λέγει ἐν βίβλῳ Ψαλμῶν, εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, κάθου ἐκ δεξιῶν μου)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: [says in the book of Psalms that the Lord told his Lord to sit at his right hand]

Support Reference: Quotes within Quotes

> ULT **The Lord said to my Lord**
> UST God said to my Lord
> (εἶπεν ὁ Κύριος τῷ Κυρίῳ μου)

Here, the term **Lord** does not refer to the same person in both instances. The first instance is representing the name Yahweh, which David actually uses in this psalm. In order to honor the commandment not to misuse God’s name, Jewish people often avoided saying that name and said **Lord** instead. The second instance is the regular term for “lord” or “master.” ULT and UST capitalize the word because it refers to the Messiah. Alternate translation: [The Lord God said to my Lord] or [God said to my Lord]

Support Reference: Euphemism

> ULT **Sit at my right hand**
> UST Sit here next to me on my right side{, in that position of great honor
> (κάθου ἐκ δεξιῶν μου)

Alternate translation: [Sit at my right side]

> ULT **Sit at my right hand**
> UST Sit here next to me on my right side{, in that position of great honor
> (κάθου ἐκ δεξιῶν μου)

The seat at the right side of a ruler was a position of great honor and authority. By telling the Messiah to sit there, God was symbolically conferring honor and authority on him. Alternate translation: [Sit in the place of honor beside me]

Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
David	David
Lord	God
to & Lord	to & Lord

Luke 20:43

ULT	UST
until I make your enemies a footstool for your feet.”’	*{Sit here} while I completely defeat your enemies.”’*

ULT **until I make your enemies a footstool for your feet**
UST Sit here} while I completely defeat your enemies
(ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου)

This is the continuation of a quotation within a quotation within a quotation. If you decided in 20:42 to have only one level of quotation, you could make the same adjustment here. Alternate translation: [until he made his enemies a footstool for his feet]

Support Reference: Quotes within Quotes

ULT **until I make your enemies a footstool for your feet**
UST Sit here} while I completely defeat your enemies
(ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου)

The psalm speaks of the Messiah using his enemies as a **footstool** to mean that Yahweh would make those enemies stop resisting the Messiah and submit to him. Alternate translation: [until I conquer your enemies for you]

Support Reference: Metaphor

ULT **a footstool for your feet**
UST I completely defeat
(ὑποπόδιον τῶν ποδῶν σου)

If your readers would not know what a **footstool** is, you could use a general expression. Alternate translation: [something on which you could rest your feet]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
enemies	enemies
a footstool	I completely defeat

Luke 20:44

ULT	UST
David therefore calls him ‘Lord.’ And how is he his son?”	*In this psalm, King David calls the Messiah ‘my Lord.’ {That is a title of great respect.} So how could the Messiah be David’s descendant? {It is the descendant who should show great respect to the ancestor.}”*

ULT David therefore calls him ‘Lord
UST In this psalm, King David calls the Messiah ‘my Lord.’ {That is a title of great respect
(Δαυεὶδ οὖν, Κύριον, αὐτὸν καλεῖ)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [David therefore calls the Messiah his Lord]

Support Reference: Quotes within Quotes

ULT David therefore calls him ‘Lord
UST In this psalm, King David calls the Messiah ‘my Lord.’ {That is a title of great respect
(Δαυεὶδ οὖν, Κύριον, αὐτὸν καλεῖ)

In this culture, an ancestor was more respected than a descendant. But to call someone **Lord** was to address that person as the more respected one. As the introduction to this chapter describes, this is a paradox, that is, is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus is calling attention to this paradox to get his listeners to think more deeply about who the Messiah is. If it would be helpful to your readers, you could indicate explicitly what makes this a paradox. Alternate translation: [David therefore addresses the Messiah respectfully as his Lord. But if the Messiah is his descendant, David should be the more respected person]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And how is he his son**
UST So how could the Messiah be David's descendant? {It is the descendant who should show great respect to the ancestor
(καὶ πῶς υἱός αὐτοῦ ἐστιν)

Like the question in 20:41, this seems to be a question that Jesus wanted his listeners to try to answer, even though he is also using it to teach. It is a difficult question, like the ones they asked him, which he answered well. They will not be able to answer his question, and this should give them a further appreciation for his wisdom, in addition to what they might learn from reflecting on the question later. So it would be appropriate to leave it in question form and not translate it as a statement. Alternate translation: [So why do people say that the Messiah is David's descendant?]

Support Reference: Rhetorical Question

ULT **And**
UST So
(καὶ)

Jesus is using the word **And** to show that a conclusion should be drawn as a result of what he has just said, and that this conclusion would be different from what his listeners had previously believed. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **son**
UST descendant? {It is the descendant who should show great respect to the ancestor
(υἱός)

Here Jesus is using the term **son** to mean "descendant." Alternate translation: [descendant]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
David	King David
calls	calls
Lord	my Lord.' {That is a title of great respect

Luke 20:45

ULT	UST
And {while} all the people were listening, he said to his disciples,	*Then, while all the other people were listening, Jesus said to his disciples,*

ULT **And**
UST Then
(δὲ)

Luke uses the word **And** to indicate that after asking his own difficult question to the people who had been trying to trap him, Jesus turned to speak to his disciples. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **all the people**
UST all the other people
(παντὸς τοῦ λαοῦ)

Luke is generalizing to refer to everyone who was present as Jesus was teaching. Alternate translation: [all the people who were there]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
to & disciples	to & disciples

Luke 20:46

ULT	UST
“Beware of the scribes, desiring to walk in long robes and loving greetings in the marketplaces and first seats in the synagogues and first places at the banquets.	*“Make sure that you do not act like the men who teach our Jewish laws. They like to put on long robes and walk around to make people think that they are very important. They also like people to greet them respectfully in the marketplaces. They like to sit in the most important seats in the synagogues. At dinner parties they like to sit in the places for the most honored people.*

ULT **Beware of the scribes**
UST Make sure that you do not act like the men who teach our Jewish laws
(προσέχετε ἀπὸ τῶν γραμματέων)

Jesus says **Beware** to warn about the influence of these people. He is not saying that the scribes themselves are physically dangerous, but that it would be dangerous spiritually to follow their example. Alternate translation: [Be careful not to follow the example of the scribes]

Support Reference: Metonymy

ULT **desiring to walk in long robes**
UST They like to put on long robes and walk around to make people think that they are very important
(τῶν θελόντων περιπατεῖν ἐν στολαῖς)

In this culture, **long robes** were a symbol of wealth and status. To walk around in public in a long robe was to assert wealth and status. Alternate translation: [who like to walk around looking important in their long robes]

Support Reference: Symbolic Action

ULT **loving greetings**
UST They & like people to greet them respectfully & They like & they like
(φιλούντων ἀσπασμοὺς)

The implication is that these would be respectful greetings, in which the scribes would be addressed by important titles. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [loving to be greeted respectfully]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **first seats & first places**
> UST to sit in the most important seats & to sit in the places for the most honored people
> (πρωτοκαθεδρίας & πρωτοκλισίας)

As in 14:7, **first** here means “best.” Alternate translation: [the best seats … the best places]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
scribes	men who teach our Jewish laws
long robes	to put on long robes & to make people think that they are very important
loving	They & like & They like & they like
synagogues	synagogues
banquets	dinner parties

Luke 20:47

ULT	UST
They devour the houses of widows, and for a pretext they pray at length. These will receive greater condemnation.”	*They {also} steal all the property of widows. But to make other people think that they are righteous, they pray for a long time {in public}. God will condemn them strictly for what they have done.”*

ULT **They devour the houses of widows**
UST They {also} steal all the property of widows
(οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν)

Jesus speaks of the **houses** of widows to mean their wealth and possessions, which they would have in their houses. Alternate translation: [They defraud widows of everything they own]

Support Reference: Metonymy

ULT **They devour the houses of widows**
UST They {also} steal all the property of widows
(οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν)

Jesus says that the scribes **devour** or eat up the possessions of widows to mean that they continually ask the widows for money until the widows have none left. Alternate translation: [They defraud widows of everything they own]

Support Reference: Metaphor

ULT **for a pretext they pray at length**
UST to make other people think that they are righteous, they pray for a long time {in public
(προφάσει μακρὰ προσεύχονται)

Here, **pretext** refers to something that someone would do in order to appear a certain way. Alternate translation: [in order to seem godly, they offer long prayers]

ULT **These will receive greater condemnation**
UST God will condemn them strictly for what they have done
(οὗτοι λήμψονται περισσότερον κρίμα)

Jesus is using the word **condemnation** to mean the punishment that a person would receive after being condemned (found guilty) for doing something wrong. Alternate translation: [These scribes will receive greater punishment]

Support Reference: Metonymy

ULT These will receive greater condemnation
UST God will condemn them strictly for what they have done
(οὗτοι λήμψονται περισσότερον κρίμα)

The implication seems to be that these proud and greedy scribes will receive **greater** punishment than they would have if they had not pretended to be so godly. It is also implicit that God will be the one who punishes them. Alternate translation: [God will punish these scribes more severely because they do all these wrong things while pretending to be godly]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
devour	also} steal
houses	all the property
they pray	they pray & in public
will receive	God will condemn & for what they have done
condemnation	God will condemn & for what they have done

Luke 21

Luke 21 Introduction

Luke 21 Chapter Introduction

Structure and Formatting

1. Jesus teaches about a widow who gave her little money to God (21:1–4)
2. Jesus tells his disciples what will happen before he returns (21:5–38)

Religious and Cultural Concepts in This Chapter

“the times of the nations”

The Jews spoke of the time between when the Babylonians forced their ancestors to go to Babylon and the time when the Messiah would come as “the times of the nations.” In this expression, the term “nations” means people groups who are not Jews, that is, the Gentiles. So this expression meant the time when the Gentiles ruled over the Jews.

Translation Issues in This Chapter

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. There is a paradox in this chapter. Jesus tells his disciples in 21:16, “they will put to death some of you,” but then, in 21:18, he tells them, “not even a hair of your head will perish.” As a note to 21:18 explains, Jesus means this second statement in a spiritual sense.

Luke 21:1

ULT	UST
And having looked up, he saw the rich putting their gifts into the treasury.	*Then Jesus looked up {from where he was sitting} and saw rich people putting their gifts {of money} into the offering boxes {in the temple courtyard}.*

ULT **And**
UST Then
(δὲ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next in the story. Alternate translation: [Now]

Support Reference: Background Information

ULT **he saw the rich putting their gifts into the treasury**
UST and saw rich people putting their gifts {of money} into the offering boxes {in the temple courtyard
(εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους)

This background information that Luke provides introduces a new event in the story. Alternate translation: [he noticed that there were some rich people who were placing gifts of money in the offering boxes]

Support Reference: Introduction of a New Event

ULT **the rich putting**
UST rich people putting
(τοὺς βάλλοντας & πλουσίους)

Jesus is using the adjective **rich** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [rich people]

Support Reference: Nominal Adjectives

ULT **gifts**
UST gifts {of money
(τὰ δῶρα)

If it would be helpful to your readers, you could state explicitly what the **gifts** were. Alternate translation: [gifts of money]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the treasury**
> UST the offering boxes {in the temple courtyard
> (τὸ γαζοφυλάκιον)

Luke is describing the boxes in the temple courtyard where people put money that they were giving to God by association with the name of the place where this money would be kept until it was needed, the **treasury**. Alternate translation: [the offering boxes]

Support Reference: Metonymy

Luke 21:2

ULT	UST
And he saw a certain poor widow putting two lepta there.	*He also saw a poor widow put two small copper coins into one of the boxes.*

ULT And he saw a certain poor widow
UST He also saw a poor widow
(εἶδεν δέ τινα χήραν πενιχρὰν)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [There was also a poor widow there, and Jesus saw her]

Support Reference: Introduction of New and Old Participants

ULT two lepta
UST two small copper coins
(λεπτὰ δύο)

The word **lepta** is the plural of “lepton.” A lepton was a small bronze or copper coin equivalent to a few minutes’ wages. It was the least valuable coin that people used in this culture. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of the least valuable coin in your culture, or a general expression. Alternate translation: [two pennies] or [two small coins of little value]

Support Reference: Biblical Money

Luke 21:3

ULT	UST
And he said, “Truly I say to you, this poor widow put in more than all.	*And he said {to his disciples}, “The truth is that this poor widow has put more {into the offering box} than all {of these rich people}.*

ULT he said
UST he said {to his disciples
(εἶπεν)

Jesus is still speaking to his disciples, as in 20:45. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [he said to his disciples]

Support Reference: Assumed Knowledge and Implicit Information

ULT Truly I say to you
UST The truth is
(ἀληθῶς λέγω ὑμῖν)

Jesus says this to emphasize the importance of what he is about to say. Alternate translation: [I can assure you]

ULT this poor widow put in more than all
UST this poor widow has put more {into the offering box} than all {of these rich people
(ἡ χήρα αὕτη ἡ πτωχὴ, πλεῖον πάντων ἔβαλεν)

Even though it is not literally true that the widow has put more money into the offering box than all the rich people, this is still not figurative language. As Jesus explains in the next verse, he means that she has put in proportionately more than all the others, relative to her means, and that is literally true. But Jesus makes the seemingly untrue statement first, to get his disciples to reflect on how it can be true. So it would be appropriate to translate Jesus’ words directly and not interpret them as if they were figurative. For example, it would be a figurative interpretation to say, “God considers what this poor widow has given to be more valuable than the gifts of all the others”

Support Reference: Metaphor

> ULT **all**
> UST than all {of these rich people
> (πάντων)

In context, **all** means specifically all of the rich people who were putting large monetary gifts in the collection boxes. Alternate translation: [all of those rich people]

Support Reference: Assumed Knowledge and Implicit Information

Luke 21:4

ULT	UST
For all these put in the gifts from the things abounding to them. But she, from her poverty, put in all the life that she had.”	*Let me tell you why that is true. All those {rich people} gave a lot of money, but it was extra money that they did not really need. But this widow, who is very poor, gave all the money that she had, even though she really did need it to live on.”*

ULT put in the gifts from the things abounding to them
UST gave a lot of money, but it was extra money that they did not really need
(ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα)

Alternate translation: [had a lot of money but only gave a small portion of it]

ULT But she, from her poverty, put in all the life that she had
UST But this widow, who is very poor, gave all the money that she had, even though she really did need it to live on
(αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς, πάντα τὸν βίον ὃν εἶχεν ἔβαλεν)

Alternate translation: [But she only had a very little money but gave everything she had to live on]

Luke 21:5

ULT	UST
And {as} some were speaking about the temple, that it was decorated with beautiful stones and offerings, he said,	*Some {of Jesus' disciples} were talking about how the temple was adorned with beautiful stones and decorations that people had given. But Jesus said,*

ULT **some**
UST Some {of Jesus' disciples
(τινων)

The implication is that these were some of Jesus' disciples. Alternate translation: [some of Jesus' disciples]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it was decorated**
UST was adorned
(κεκόσμηται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [people had decorated it]

Support Reference: Active or Passive

ULT **offerings**
UST decorations that people had given
(ἀναθέμασιν)

In this context, **offerings** refers specifically to golden ornaments that people had given to beautify the temple and its courtyards. The ornaments were known by this name since people had given them as offerings. Alternate translation: [ornaments that people had donated]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
temple	temple

Luke 21:6

ULT	UST
“These things that you are looking at, days will come in which stone upon stone will not be left, which will not be torn down.”	*“{Let me tell you what is going to happen to} these things that you are admiring. Someday your enemies will demolish them entirely.”*

ULT These things that you are looking at
UST Let me tell you what is going to happen to} these things that you are admiring
(ταῦτα ἃ θεωρεῖτε)

Alternate translation: [As for this beautiful temple and its decorations]

ULT days will come in which
UST Someday
(ἐλεύσονται ἡμέραι ἐν αἷς)

Here Jesus is using the term **days** to refer to a specific time. Alternate translation: [there will be a time when]

Support Reference: Idiom

ULT stone upon stone will not be left
UST your enemies will demolish them entirely
(οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [your enemies will not leave one stone upon another]

Support Reference: Active or Passive

ULT stone upon stone will not be left
UST your enemies will demolish them entirely
(οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ)

If it would be helpful in your language, you could make this statement in positive form. Alternate translation: [your enemies will topple every stone off the stone it is resting on]

ULT stone upon stone will not be left
UST your enemies will demolish them entirely
(οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ)

See how you translated the similar expression “they will not leave stone upon stone” in 19:44. Here as well this is a figurative overstatement to emphasize how completely the enemies of the Jews will destroy the temple. Alternate translation: [your enemies will completely destroy this building of stone]

Support Reference: Hyperbole

ULT which will not be torn down
UST your enemies will demolish them entirely
(ὃς οὐ καταλυθήσεται)

If it would be helpful in your language, you could make this statement in positive form and make it a separate sentence. Alternate translation: [Every stone will be torn down]

ULT which will not be torn down
UST your enemies will demolish them entirely
(ὃς οὐ καταλυθήσεται)

If it would be helpful in your language, you could express this as a separate sentence with an active form, and you could state who will do the action. (In the alternate translation that is suggested here, “they” would mean “your enemies,” and “it” would mean “this building of stone,” as in the alternate translation in the last note to the previous phrase in this verse.) Alternate translation: [They will tear it all down]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
days	Someday

Luke 21:7

ULT	UST
So they questioned him, saying, “Teacher, when therefore will these things be? And what {will be} the sign when these things are about to happen?”	*Then they asked him, “Teacher, when will these things happen? And what will show that these things are about to take place?”*

ULT **they questioned him**
UST they asked him
(ἐπηρώτησαν & αὐτὸν)

The pronoun **they** refers to Jesus’ disciples, and the word **him** refers to Jesus. Alternate translation: [the disciples asked Jesus] or [Jesus’ disciples asked him]

Support Reference: Pronouns — When to Use Them

ULT **Teacher**
UST Teacher
(Διδάσκαλε)

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

ULT **when therefore will these things be? And what {will be} the sign when these things are about to happen**
UST when will these things happen? And what will show that these things are about to take place
(πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι)

The phrase **these things** refers implicitly to what Jesus has just said about enemies destroying the temple. Alternate translation: [then when will the temple be destroyed? And how will we know that our enemies are about to destroy it]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Teacher	Teacher
sign	will show

Luke 21:8

ULT	UST
Then he said, “Be careful that you are not led astray. For many will come in my name, saying, ‘I am he,’ and, ‘The time has come near.’ Do not go after them.	*Jesus replied, “Do not let anyone mislead you. For many people will come and each will claim to be me. Each will say about himself, ‘I am the Messiah!’ They will also say, ‘The time is almost here when God will rule as king!’ Do not believe what they are saying!*

ULT **Be careful that you are not led astray. For many will come in my name, saying, ‘I am he,’ and, ‘The time has come near**
UST Do not let anyone mislead you. For many people will come and each will claim to be me. Each will say about himself, ‘I am the Messiah!’ They will also say, ‘The time is almost here when God will rule as king
(βλέπετε μὴ πλανηθῆτε; πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, ἐγώ εἰμι, καί, ὁ καιρὸς ἤγγικεν)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [Be careful that you are not led astray. For many will come in my name, saying that they are the Messiah. They will also say that the time has come near.]

Support Reference: Quotes within Quotes

ULT **you are not led astray**
UST not & mislead you
(μὴ πλανηθῆτε)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [no one leads you astray]

Support Reference: Active or Passive

ULT **in my name**
UST and each will claim to be me
(ἐπὶ τῷ ὀνόματί μου)

Here Jesus uses the word **name** to mean identity. The people he is talking about will likely not say that their name is Jesus, but they will claim to be the Messiah. Alternate translation: [claiming to be me]

Support Reference: Metonymy

ULT **I am he**
UST I am the Messiah
(ἐγώ εἰμι)

The implication is that **he** means the Messiah. Alternate translation: [I am the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The time has come near**
UST The time is almost here when God will rule as king
(ὁ καιρὸς ἤγγικεν)

This implicitly means the **time** when God will establish his kingdom, which these false Messiahs would understand to mean defeating their enemies. Alternate translation: [God is about to establish his kingdom] or [God is about to defeat all of our enemies]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Do not go after them**
UST Do not believe what they are saying
(μὴ πορευθῆτε ὀπίσω αὐτῶν)

Here the expression **go after** seems to have a figurative sense like that of the term **follow**, found in 5:27 and several other places in the book, meaning to become someone's disciple. Alternate translation: [Do not become their disciples]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
time	time

Luke 21:9

ULT	UST
But when you hear of wars and rebellions, do not be terrified, for it is necessary for these things to happen first, but not immediately the end.”	*Also, you will hear about wars and people fighting each other. Things like that must happen before the end {of the world} comes. So {when you hear about those things,} do not be afraid.*

ULT **of wars and rebellions**
UST wars and people fighting each other
(πολέμους καὶ ἀκαταστασίας)

The term **wars** probably refers to countries fighting against each other, and the term **rebellions** probably refers to people fighting against their own leaders or against other people in their own countries. Jesus may be using the two terms together to refer generally to violent fighting. If it would be helpful in your language, you could combine these terms. Alternate translation: [of armed conflicts]

Support Reference: Doublet

ULT **do not be terrified**
UST do not be afraid
(μὴ πτοηθῆτε)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [do not let these things terrify you]

Support Reference: Active or Passive

ULT **for it is necessary for these things to happen first**
UST Things like that must happen before & So & those things
(δεῖ γὰρ ταῦτα γενέσθαι πρῶτον)

If it would be helpful in your language, you could put this phrase before **do not be terrified**, as UST does, since this phrase gives the reason why followers of Jesus should not be terrified.

Support Reference: Connect — Reason-and-Result Relationship

ULT **but not immediately the end**
UST the end {of the world} comes
(ἀλλ’ οὐκ εὐθέως τὸ τέλος)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [but the end will not happen immediately]

Support Reference: Ellipsis

> ULT **the end**
> UST the end {of the world} comes
> (τὸ τέλος)

This implicitly means the end of the world. Alternate translation: [the end of the world]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
do & be terrified	do & be afraid

Luke 21:10

ULT	UST
Then he said to them, “Nation will rise against nation, and kingdom against kingdom.	*Various people groups will attack each other, and the people of different kingdoms will fight each other.*

ULT **Then he said to them**
UST QUOTE_NOT_FOUND: τότε ἔλεγεν αὐτοῖς
(τότε ἔλεγεν αὐτοῖς)

The pronoun **he** refers to Jesus, and the word **them** refers to his disciples. Since this is a continuation of Jesus speaking from the previous verse, some languages may prefer to leave out this phrase, as UST does. Alternate translation: [Then Jesus said to his disciples]

Support Reference: Pronouns — When to Use Them

ULT **Nation will rise against nation, and kingdom against kingdom**
UST Various people groups will attack each other, and the people of different kingdoms will fight each other
(ἐγερθήσεται ἔθνος ἐπ’ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν)

These two phrases mean basically the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: [Different groups of people will attack each other]

Support Reference: Parallelism

ULT **Nation will rise against nation**
UST Various people groups will attack each other
(ἐγερθήσεται ἔθνος ἐπ’ ἔθνος)

The word **Nation** represents nations in general, not one particular nation. Alternate translation: [The people of some nations will attack the people of other nations]

Support Reference: Generic Noun Phrases

ULT **Nation will rise against nation**
UST Various people groups will attack each other
(ἐγερθήσεται ἔθνος ἐπ’ ἔθνος)

The term **Nation** refers to the people of one nationality or ethnic group. Alternate translation: [The people of some nations will attack the people of other nations]

Support Reference: Metonymy

> ULT **Nation will rise against nation**
> UST Various people groups will attack each other
> (ἐγερθήσεται ἔθνος ἐπ’ ἔθνος)

The expression **rise against** is an idiom that means to attack. Alternate translation: [The people of some nations will attack the people of other nations]

Support Reference: Idiom

> ULT **and kingdom against kingdom**
> UST and the people of different kingdoms will fight each other
> (καὶ βασιλεία ἐπὶ βασιλείαν)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [and the people of some kingdoms will attack the people of other kingdoms]

Support Reference: Ellipsis

> ULT **kingdom against kingdom**
> UST the people of different kingdoms will fight each other
> (βασιλεία ἐπὶ βασιλείαν)

The word **kingdom** represents kingdoms in general, not one particular kingdom. Alternate translation: [the people of some kingdoms will attack the people of other kingdoms]

Support Reference: Generic Noun Phrases

> ULT **kingdom against kingdom**
> UST the people of different kingdoms will fight each other
> (βασιλεία ἐπὶ βασιλείαν)

The term **kingdom** represents the people of a kingdom. Alternate translation: [the people of some kingdoms will attack the people of other kingdoms]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Nation	Various people groups
nation	each other
kingdom	the people of different kingdoms will fight
kingdom	each other

Luke 21:11

ULT	UST
There will be both great earthquakes, and famines and plagues in various places. There will be both terrifying events and great signs from heaven.	*And in various places there will be great earthquakes. There will also be famines and terrible diseases. Many things will happen that will cause people to be very afraid. People will see strange things in the sky {that will show that something very important is going to happen}.*

ULT terrifying events
UST Many things & that will cause people to be very afraid
(φόβηθρά)

Alternate translation: [events that terrify people] or [events that cause people to be very afraid]

ULT great signs from heaven
UST strange things in the sky {that will show that something very important is going to happen
(σημεῖα ἀπ’ οὐρανοῦ μεγάλα)

Here, the term **heaven** could mean: (1) based on what Jesus says in 21:25 about signs in the sun, moon, and stars, it has the sense of “sky.” Alternate translation: [great signs in the sky]; (2) a way of referring to God by association, since heaven is the abode of God. Alternate translation: [great signs from God] or [great signs that God sends]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
famines	famines
signs	strange things & that will show that something very important is going to happen
heaven	the sky

Luke 21:12

ULT	UST
But before all of these things, they will lay their hands on you and will persecute {you}, handing {you} over to the synagogues and prisons, bringing {you} before kings and governors for the sake of my name.	*But before all these things {happen}, your enemies will seize you and treat you badly. They will bring you to the synagogues{, whose judges will put you on trial} and {put you in the} prisons. Your enemies will also have kings and high government authorities put you on trial because you believe in me.*

ULT of these things
UST these things {happen
(τούτων)

This refers implicitly to the things that Jesus has said will happen. Alternate translation: [these things that I have just described]

Support Reference: Metonymy

ULT they will lay their hands on you
UST your enemies will seize you
(ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν)

This expression means to arrest a person by association with the way that arresting officers might physically take hold of that person. Alternate translation: [they will arrest you]

Support Reference: Metonymy

ULT they will lay their hands on you
UST your enemies will seize you
(ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν)

The pronoun **they** refers to the government authorities, who will be led to arrest the followers of Jesus by their enemies, as Jesus explains in 21:16. Alternate translation: [the authorities will arrest you] or [your enemies will get the authorities to arrest you]

Support Reference: Pronouns — When to Use Them

ULT **handing {you} over to the synagogues**
UST They will bring you to the synagogues{, whose judges will put you on trial
(παραδιδόντες εἰς τὰς συναγωγὰς)

The term **synagogues** means the leaders of the synagogues, who had the authority to put Jews on trial. Alternate translation: [turning you over for trial to the leaders of the synagogues]

Support Reference: Metonymy

ULT **the synagogues and prisons, bringing {you} before**
UST the synagogues{, whose judges will put you on trial} and {put you in the} prisons. Your enemies will also have & put you on trial
(τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ)

Jesus is speaking compactly here. Alternate translation: [the synagogue rulers, who will put you in prison and bring you before]

Support Reference: Ellipsis

ULT **bringing {you} before**
UST Your enemies will also have & put you on trial
(ἀπαγομένους ἐπὶ)

This expression means to turn someone over to an authority for trial, where the person would stand **before** the authority and answer the charges. Alternate translation: [turning you over for trial to]

Support Reference: Metonymy

ULT **for the sake of my name**
UST because you believe in me
(ἕνεκεν τοῦ ὀνόματός μου)

Here, **name** represents Jesus himself. Alternate translation: [because of me] or [because you are my disciples]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
will persecute {you	treat you badly
synagogues	synagogues{, whose judges will put you on trial
kings	kings
governors	high government authorities

Luke 21:13

ULT	UST
It will turn out for you for a testimony.	*That will be a time for you to tell them the truth about me.*

> **ULT** **It will turn out for you for a testimony**
> **UST** That will be a time for you to tell them the truth about me
> (ἀποβήσεται ὑμῖν εἰς μαρτύριον)

Alternate translation: [This will give you an opportunity to speak about how you believe in me]

TRANSLATION WORDS

ULT	UST
a testimony	tell them the truth about me

Luke 21:14

ULT	UST
But put in your hearts not to prepare to be defended,	*So resolve firmly not to worry ahead of time about what you will say to defend yourselves,*

ULT **But**
UST So
(οὖν)

But is usually translated as “therefore” because it typically introduces a result or conclusion from something that has just been said. However, in some cases, including this one, the term instead indicates a contrast with what has just been said. Knowing they would be put on trial, Jesus’ disciples would naturally want to think about how to defend themselves, but Jesus is telling them, by contrast, not to do that. Alternate translation: [Nevertheless,]

Support Reference: Connect — Contrast Relationship

ULT **put in your hearts**
UST resolve firmly
(θέτε & ἐν ταῖς καρδίαις ὑμῶν)

Jesus speaks of his disciples’ **hearts** as if they were containers in which the disciples could put the resolution he describes. Alternate translation: [make up your minds] or [decide firmly]

Support Reference: Metaphor

ULT **put in your hearts**
UST resolve firmly
(θέτε & ἐν ταῖς καρδίαις ὑμῶν)

Jesus is using the disciples’ **hearts** to represent their minds. Alternate translation: [make up your minds]

Support Reference: Metaphor

ULT **not to prepare to be defended**
UST not to worry ahead of time about what you will say to defend yourselves
(μὴ προμελετᾶν ἀπολογηθῆναι)

The implication is that Jesus’ disciples would be thinking about how to defend themselves against their enemies’ accusations. Alternate translation: [not to try to figure out ahead of time what you should say in order to defend yourself against the accusations of your enemies]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to be defended**
> UST what you will say to defend yourselves
> (ἀπολογηθῆναι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [to defend yourselves]

Support Reference: Active or Passive

Luke 21:15

ULT	UST
for I will give to you a mouth and wisdom that all the ones opposing you will not be able to resist or contradict.	*because I will give you the right words so that you will know what to say. As a result, none of the people accusing you will be able to say that you are wrong.*

ULT **for**
UST because
(γὰρ)

Jesus is giving the reason why his disciples should do what he told them in the previous verse. If it would be helpful in your language, you could put this reason before the result by creating a verse bridge. You could combine 21:14 and 21:15, putting all of 21:15 first, followed by all of 21:14. You could begin 21:15 with “Since” and have no introductory word for 21:14, or you could have no introductory word for 21:15 and begin 21:14 with “So.”

Support Reference: Verse Bridges

ULT **a mouth and wisdom**
UST the right words so that you will know what to say
(στόμα καὶ σοφίαν)

Jesus is using the term **mouth** to refer to speech. Alternate translation: [speech and wisdom]

Support Reference: Metonymy

ULT **a mouth and wisdom**
UST the right words so that you will know what to say
(στόμα καὶ σοφίαν)

The phrase **a mouth and wisdom** expresses a single idea by using two words connected with **and**. The word **wisdom** describes what kind of speech Jesus will give the disciples. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [wise things to say] or [wise responses]

Support Reference: Hendiadys

> ULT **that all the ones opposing you will not be able to resist or contradict**
> UST As a result, none of the people accusing you will be able to say that you are wrong
> (ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν, πάντες οἱ ἀντικείμενοι ὑμῖν)

If it would be helpful in your language, you could express the meaning of the negative word **not** combined with the negative verbs **resist** and **contradict** as a single positive statement. (See note just below explaining that these two verbs likely form a doublet.) Alternate translation: [that all of your adversaries will have to agree are true]

Support Reference: Double Negatives

> ULT **to resist or contradict**
> UST to say that you are wrong
> (ἀντιστῆναι ἢ ἀντειπεῖν)

The terms **resist** and **contradict** mean basically the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these terms into a single, equivalent expression. Alternate translation: [to deny]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
wisdom	the right words so that you will know what to say

Luke 21:16

ULT	UST
But you will be handed over even by parents and brothers and relatives and friends, and they will put to death some of you.	*And even your parents and brothers and sisters and {other} relatives and friends will betray you, and they will kill some of you.*

ULT **you will be handed over even by parents and brothers and relatives and friends**
UST even your parents and brothers and sisters and {other} relatives and friends will betray you
(παραδοθήσεσθε & καὶ ὑπὸ γονέων, καὶ ἀδελφῶν, καὶ συγγενῶν, καὶ φίλων)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [even your parents, brothers, relatives, and friends will turn you over to the authorities]

Support Reference: Active or Passive

ULT **brothers**
UST brothers and sisters
(ἀδελφῶν)

Here, the term **brothers** has a generic sense that includes both brothers and sisters. Alternate translation: [siblings] or [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **they will put to death some of you**
UST they will kill some of you
(θανατώσουσιν ἐξ ὑμῶν)

The pronoun **they** could mean: (1) “the authorities will kill some of you.” (2) “those who turn you in will kill some of you.”

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
relatives	other} relatives

Luke 21:17

ULT	UST
And you will be hated by all because of my name.	*Most people will hate you because you believe in me.*

ULT **you will be hated by all**
UST Most people will hate you
(ἔσεσθε μισούμενοι ὑπὸ πάντων)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [everyone will hate you]

Support Reference: Active or Passive

ULT **you will be hated by all**
UST Most people will hate you
(ἔσεσθε μισούμενοι ὑπὸ πάντων)

The term **all** is a generalization for emphasis. Alternate translation: [many people will hate you]

Support Reference: Hyperbole

ULT **because of my name**
UST because you believe in me
(διὰ τὸ ὄνομά μου)

Here, **name** represents Jesus himself. Alternate translation: [because of me] or [because you are my disciples]

Support Reference: Metonymy

Luke 21:18

ULT	UST
And a hair of your head will not at all perish.	*But your entire being will be safe {spiritually}.*

ULT **And**
UST But
(καὶ)

Jesus uses the word **And** to introduce a contrast with what he has just said. Alternate translation: [But]

Support Reference: Connect — Contrast Relationship

ULT **a hair of your head will not at all perish**
UST your entire being will be safe {spiritually
(θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν, οὐ μὴ ἀπόληται)

If it would be helpful in your language, you could express the meaning of the negative words **not at all** combined with the negative verb **perish** as a positive statement. Alternate translation: [God will keep you entirely safe]

Support Reference: Double Negatives

ULT **a hair of your head will not at all perish**
UST your entire being will be safe {spiritually
(θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν, οὐ μὴ ἀπόληται)

Jesus speaks of one of the smallest parts of a person to mean the entire person. Alternate translation: [God will keep you entirely safe]

Support Reference: Synecdoche

ULT **a hair of your head will not at all perish**
UST your entire being will be safe {spiritually
(θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν, οὐ μὴ ἀπόληται)

If it would be helpful in your language, you could indicate who will make sure that the disciples do not **perish**. Alternate translation: [God will keep you entirely safe]

> **ULT a hair of your head will not at all perish**
> **UST** your entire being will be safe {spiritually
> (θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν, οὐ μὴ ἀπόληται)

Since Jesus says in 21:16 that some of them would be put to death, he must be speaking here. He means that his disciples will not perish spiritually; that is, their souls will be saved. Alternate translation: [God will keep you entirely safe spiritually] or [God will save your souls]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
will & perish	will be safe {spiritually

Luke 21:19

ULT	UST
By your endurance, you will gain your souls.	*If you go through difficult times and prove that you trust God, after you die your souls will live on in God's presence.*

ULT By your endurance
UST If you go through difficult times and prove that you trust God
(ἐν τῇ ὑπομονῇ ὑμῶν)

Alternate translation: [If you remain faithful to me]

ULT you will gain your souls
UST after you die your souls will live on in God's presence
(κτήσασθε τὰς ψυχὰς ὑμῶν)

Here "soul" means the eternal part of a person. Alternate translation: [you will receive eternal life]

TRANSLATION WORDS

ULT	UST
endurance	If you go through difficult times and prove that & trust God
souls	souls

Luke 21:20

ULT	UST
But when you see Jerusalem being surrounded by armies, then know that its desolation is near.	*When you see armies surround {the city of} Jerusalem, then you will know that they will soon destroy that city.*

ULT Jerusalem being surrounded by armies
UST armies surround {the city of} Jerusalem
(κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [armies surrounding Jerusalem]

Support Reference: Active or Passive

ULT its desolation is near
UST they will soon destroy that city
(ἤγγικεν ἡ ἐρήμωσις αὐτῆς)

If it would be helpful in your language, you could express the idea behind the abstract noun **desolation** with a verb such as “destroy.” Alternate translation: [those armies will soon destroy it]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Jerusalem	the city of} Jerusalem
know	you will know
desolation	they will & destroy

Luke 21:21

ULT	UST
Then let the ones in Judea flee to the mountains, and let the ones in the midst of it leave, and let the ones in the fields not enter into it.	*At that time those of you who are in {other places in the province of} Judea must escape to the mountains. And those of you who are in this city must leave. Those of you who are in the nearby countryside must not come into the city.*

ULT **to the mountains**
UST to the mountains
(εἰς τὰ ὄρη)

The implication is that people who fled **to the mountains** would be safe there. Alternate translation: [to the mountains, where they will be safe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the midst of it**
UST in this city
(ἐν μέσῳ αὐτῆς)

Here the pronoun **it** means Jerusalem. Alternate translation: [within the city of Jerusalem]

Support Reference: Pronouns — When to Use Them

ULT **let the ones in the fields not enter into it**
UST Those of you who are in the nearby countryside must not come into the city
(οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσθωσαν εἰς αὐτήν)

The term **fields** refers implicitly to the farms around Jerusalem that provided the main food supply for the city. Alternate translation: [the people living on the farms around the city should not seek shelter within its protective walls]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let the ones in the fields not enter into it**
UST Those of you who are in the nearby countryside must not come into the city
(οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσθωσαν εἰς αὐτήν)

If it would be helpful in your language, you could state this positively. Alternate translation: [the people living on the farms around the city should stay outside of it where they will be safer]

TRANSLATION WORDS

ULT	UST
Judea	other places in the province of} Judea

Luke 21:22

ULT	UST
For these are days of vengeance, to fulfill all the things that have been written.	*{You should run away} because God will punish {the city of Jerusalem} at this time. {When he does that,} what God has said in the Scriptures about this will come true.*

ULT **these are days of vengeance**
UST God will punish {the city of Jerusalem} at this time
(ἡμέραι ἐκδικήσεως αὗταί εἰσιν)

Jesus is using the term **days** to refer to a specific time. Alternate translation: [this will be the time when God punishes this city]

Support Reference: Idiom

ULT **these are days of vengeance**
UST God will punish {the city of Jerusalem} at this time
(ἡμέραι ἐκδικήσεως αὗταί εἰσιν)

If it would be helpful in your language, you could express the idea behind the abstract noun **vengeance** with a verb such as “punish.” Alternate translation: [this will be the time when God punishes this city]

Support Reference: Abstract Nouns

ULT **to fulfill all the things that have been written**
UST When he does that,} what God has said in the Scriptures about this will come true
(τοῦ πλησθῆναι πάντα τὰ γεγραμμένα)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [when all the things that the prophets wrote in the Scriptures will happen]

Support Reference: Active or Passive

ULT **all the things that have been written**
UST When he does that,} what God has said in the Scriptures about this will come true
(τοῦ & πάντα τὰ γεγραμμένα)

Here, **all** has a limited meaning. It does not mean everything that the prophets wrote about every subject. Rather, it means specifically **all** that the prophets wrote about this particular event. Alternate translation: [all that the prophets wrote in the Scriptures about how Jerusalem would be destroyed]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
days	at this time
of vengeance	God will punish {the city of Jerusalem
to fulfill	When he does that & will come true

Luke 21:23

ULT	UST
But woe to the ones having in the womb and to the ones nursing in those days! For there will be great distress upon the land and wrath to this people.	*When this happens, how terrible it will be for pregnant women and for those who are nursing their babies. There will be great suffering in the land. God will be angry with these people and punish them severely.*

ULT **to the ones having in the womb**
UST for pregnant women
(ταῖς ἐν γαστρὶ ἐχούσαις)

This is an idiom. Alternate translation: [to women who are pregnant]

Support Reference: Idiom

ULT **to the ones nursing**
UST for those who are nursing their babies
(ταῖς θηλαζούσαις)

This does not mean babies who are nursing. Alternate translation: [to the mothers who are nursing their babies]

ULT **in those days**
UST When this happens
(ἐν ἐκείναις ταῖς ἡμέραις)

Jesus is using the term **days** to refer to a specific time. Alternate translation: [at that time]

Support Reference: Idiom

ULT **For**
UST QUOTE_NOT_FOUND: γὰρ
(γὰρ)

Jesus uses the word **For** to introduce the reason why it will be very difficult for pregnant women and nursing mothers at this time. If it would be helpful in your language, you could put the sentence that this word introduces first in the verse, since it gives the reason for the results that the other sentence in the verse describes.

Support Reference: Connect — Reason-and-Result Relationship

ULT **there will be great distress upon the land and wrath to this people**
UST There will be great suffering in the land. God will be angry with these people and punish them severely
(ἔσται & ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ τῷ λαῷ τούτῳ)

If the word **land** means the people who live in the land (See: note below), then these two phrases mean basically the same thing. Jesus may be using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: [God will angrily punish the people who live in this land by making them suffer greatly]

Support Reference: Parallelism

ULT **there will be great distress upon the land**
UST There will be great suffering in the land
(ἔσται & ἀνάγκη μεγάλη ἐπὶ τῆς γῆς)

The term **land** could be: (1) a figurative reference to the people who live there. Alternate translation: [the people who live in this land will suffer greatly]; (2) literal. Alternate translation: [there will be physical disasters in the land]

Support Reference: Metonymy

ULT **there will be great distress upon the land**
UST There will be great suffering in the land
(ἔσται & ἀνάγκη μεγάλη ἐπὶ τῆς γῆς)

If it would be helpful in your language, you could express the idea behind the abstract noun **distress** with a verb such as “suffer.” Alternate translation: [the people who live in this land will suffer greatly]

Support Reference: Abstract Nouns

ULT **and wrath to this people**
UST God will be angry with these people and punish them severely
(καὶ ὀργὴ τῷ λαῷ τούτῳ)

Jesus is using the word **wrath** to mean what God will do in his **wrath**. Alternate translation: [and God will angrily punish this people]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
woe	how terrible it will be
the womb	for pregnant women
days	When this happens
wrath	God will be angry & and punish them severely

Luke 21:24

ULT	UST
And they will fall by the mouth of the sword, and they will be led captive into all the nations, and Jerusalem will be trampled by the nations until the times of the nations are fulfilled.	*Many of them will die because soldiers will kill them with their weapons. Their enemies will take others as prisoners and send them to many places around the world. The Gentiles will control {the city of} Jerusalem for as long as God allows."*

ULT **they will fall**
UST Many of them will die
(πεσοῦνται)

Here, **fall** means to die by association with the way that people who die **fall** to the ground. Alternate translation: [they will die]

Support Reference: Metonymy

ULT **by the mouth of the sword**
UST because soldiers will kill them with their weapons
(στόματι μαχαίρης)

Here, the term **mouth** may be a figurative way of saying "edge" or "end," by analogy to the way that the mouth of an animal is typically at one end of the animal. Alternate translation: [by the edge of the sword] or [when soldiers kill them with their swords]

Support Reference: Metaphor

ULT **by the mouth of the sword**
UST because soldiers will kill them with their weapons
(στόματι μαχαίρης)

This phrase could also be depicting the **sword** as a devouring monster. Alternate translation: [as if swords were eating them up]

Support Reference: Personification

ULT **of the sword**
UST because soldiers will kill them with their weapons
(μαχαίρης)

The word **sword** represents swords in general, not one particular sword. Alternate translation: [of the swords]

Support Reference: Generic Noun Phrases

ULT **of the sword**
UST because soldiers will kill them with their weapons
(μαχαίρης)

Jesus may be using one kind of weapon, **the sword**, to represent all weapons. Alternate translation: [of the weapons]

Support Reference: Synecdoche

ULT **they will be led captive into all the nations**
UST Their enemies will take others as prisoners and send them to many places around the world
(αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [their enemies will capture them and take them away into other countries]

Support Reference: Active or Passive

ULT **into all the nations**
UST to many places around the world
(εἰς τὰ ἔθνη πάντα)

The word **all** is a generalization that emphasizes that their enemies will take the people away to many other countries. Alternate translation: [into many other countries]

Support Reference: Hyperbole

ULT **the nations**
UST The Gentiles
(ἐθνῶν)

Jesus is using the term **nations** to mean the places where various people groups live. Alternate translation: [countries]

Support Reference: Metonymy

ULT **Jerusalem will be trampled by the nations**
UST The Gentiles will control {the city of} Jerusalem
(Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν)

Jesus speaks of the Gentiles walking all over the city of Jerusalem. This image could be: (1) of people walking around on land that they own or control. Alternate translation: [the Gentiles will occupy Jerusalem]; (2) of walking over something to flatten it. Alternate translation: [the Gentiles will completely destroy Jerusalem]

Support Reference: Metaphor

> **ULT Jerusalem will be trampled by the nations**
> **UST** The Gentiles will control {the city of} Jerusalem
> (Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the Gentiles will occupy Jerusalem] or [the Gentiles will completely destroy Jerusalem]

Support Reference: Metaphor

> **ULT of the nations**
> **UST** for as long as God allows
> (ἐθνῶν)

Jesus assumes that his listeners will know that by **the nations**, he means in this instance the people groups who are not Jews. Alternate translation: [the Gentiles]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT until the times of the nations are fulfilled**
> **UST** for as long as God allows
> (ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν)

If it would be helpful in your language, you could express this with an active form. (See the discussion of the meaning of this phrase in the introduction to this chapter.) Alternate translation: [until the time when the Gentiles rule the Jews is over]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
of the sword	because soldiers will kill them with their weapons
they will be led captive	Their enemies will take others as prisoners and send them
nations	many places around the world
Jerusalem	the city of} Jerusalem
the nations	The Gentiles
the times	for as long as God allows
of the nations	for as long as God allows
are fulfilled	for as long as God allows

Luke 21:25

ULT	UST
And there will be signs in the sun and moon and stars, and distress of nations on the earth in perplexity at the roaring and tossing of the sea.	*“At this time, strange things will happen to the sun, the moon, and the stars. And on earth, people groups will become very frightened. They will be as afraid as they would be in a roaring ocean with huge waves.*

ULT distress of nations
UST people groups will become very frightened
(συνοχὴ ἐθνῶν)

As in 21:10, the term **nations** here refers to the people of one nationality or ethnic group. Alternate translation: [the people of the nations will be distressed]

Support Reference: Metonymy

ULT in perplexity at the roaring and tossing of the sea
UST They will & as afraid as they would be in a roaring ocean with huge waves
(ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου)

These storms could be literal. Jesus may be saying that there will be larger and more frequent hurricanes at this time. However, they could also be figurative. Jesus may be using the image of being in a storm at sea to portray how the people will feel about what they are experiencing. You could represent this possible metaphor as a simile in your translation. It may be helpful to begin a new sentence here. Alternate translation: [They will be as anxious as they would be in a great storm at sea]

Support Reference: Metaphor

ULT at the roaring and tossing of the sea
UST roaring ocean with huge waves
(ἤχους θαλάσσης καὶ σάλου)

Jesus may be using the words **roaring** and **tossing** together to depict a great storm in the ocean, whose waves would rise up high and make loud sounds. If you decide to retain the metaphor in your translation, you could translate these words with a single expression. Alternate translation: [about the great storms at sea]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
signs	strange things
of nations	people groups
earth	earth

Luke 21:26

ULT	UST
Men will be fainting from fear and expectation of the things coming upon the inhabited world, for the powers of the heavens will be shaken.	*People will be so afraid that they will faint because they are waiting for what will happen next in the world. The stars in the sky will move out of their usual places.*

ULT **Men**
UST People
(ἀνθρώπων)

Here Jesus is using the term **Men** in a generic sense that includes all people. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

ULT **from fear and expectation**
UST will be so afraid that & because they are waiting for
(ἀπὸ φόβου καὶ προσδοκίας)

This phrase expresses a single idea by using two words connected with **and**. The term **fear** describes what the **expectation** of people will be like. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [from fearful expectation]

Support Reference: Hendiadys

ULT **of the things coming upon the inhabited world**
UST what will happen next in the world
(τῶν ἐπερχομένων τῇ οἰκουμένῃ)

Alternate translation: [of the things that are happening in the world] or [of the things that are happening to the world]

ULT **for the powers of the heavens will be shaken**
UST The stars in the sky will move out of their usual places
(αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται)

If it would be helpful in your language, you could put this statement first in the verse, since it gives the reason for the results that the rest of the verse describes. You could begin this statement with “Since,” or you could have no introductory word for it and introduce the rest of the verse with “and so.”

Support Reference: Connect — Reason-and-Result Relationship

> ULT **the powers of the heavens will be shaken**
> UST The stars in the sky will move out of their usual places
> (αἱ & δυνάμεις τῶν οὐρανῶν σαλευθήσονται)

The phrase **the powers of the heavens** is most likely an idiomatic reference back to the sun, moon, and stars, which Jesus mentioned at the beginning of the previous verse. Alternate translation: [the sun, moon, and stars will be shaken]

Support Reference: Idiom

> ULT **the powers of the heavens will be shaken**
> UST The stars in the sky will move out of their usual places
> (αἱ & δυνάμεις τῶν οὐρανῶν σαλευθήσονται)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will shake the sun, moon, and stars]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
fear	will be so afraid that
inhabited world	in the world
of the heavens	in the sky

Luke 21:27

ULT	UST
And then they will see the Son of Man coming in a cloud with power and much glory.	*Then all people will see me, the Son of Man, coming in the clouds powerfully and with brilliant light.*

ULT they will see
UST all people will see
(ὄψονται)

The pronoun **they** refers to the people of the nations, about whom Jesus has been speaking since 21:25. Alternate translation: [the people of the nations will see]

Support Reference: Pronouns — When to Use Them

ULT the Son of Man
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, the Son of Man]

Support Reference: First, Second or Third Person

ULT the Son of Man
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [me, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT coming in a cloud
UST coming in the clouds
(ἐρχόμενον ἐν νεφέλῃ)

Jesus assumes that his disciples will know that this means **coming** down from heaven **in a cloud**. Alternate translation: [coming down from heaven in a cloud]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with power and much glory**
> UST powerfully & with brilliant light
> (μετὰ δυνάμεως καὶ δόξης πολλῆς)

This phrase expresses a single idea by using two words connected with **and**. The term **glory** describes what kind of **power** Jesus will have. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [with very glorious power] or [shining brightly because he is so powerful] or, if you decided to use the first person, [shining brightly because I am so powerful]

Support Reference: Hendiadys

> ULT **with power and much glory**
> UST powerfully & with brilliant light
> (μετὰ δυνάμεως καὶ δόξης πολλῆς)

If it would be helpful in your language, you could express the idea behind the abstract nouns **power** and **glory** with equivalent expressions. Alternate translation: [shining brightly because he is so powerful] or, if you decided to use the first person, [shining brightly because I am so powerful]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Son of Man	me & Son of Man
glory	light

Luke 21:28

ULT	UST
But {when} these things begin to happen, stand up and lift up your heads, because your redemption is coming near.”	*So when those terrible things begin to happen, assume a posture of confidence, because God will soon rescue you.”*

ULT **stand up and lift up your heads**
UST assume a posture of confidence
(ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν)

Jesus tells his disciples to assume this posture rather than fearfully crouching down and looking down, to demonstrate their confidence that God is coming to deliver them. Alternate translation: [confidently stand up straight and hold your heads high]

Support Reference: Symbolic Action

ULT **because your redemption is coming near**
UST because God will soon rescue you
(διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν)

Jesus is speaking of God as if he himself were the **redemption** that he is going to bring. Alternate translation: [because God will soon redeem you]

Support Reference: Metonymy

ULT **because your redemption is coming near**
UST because God will soon rescue you
(διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν)

If it would be helpful in your language, you could represent the idea behind the abstract noun **redemption** with a verb such as “redeem.” Alternate translation: [because God will soon redeem you]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
redemption	God will & rescue

Luke 21:29

ULT	UST
And he spoke a parable to them: “Look at the fig tree and all the trees.	*Then Jesus gave them an example. He said, “Think about the fig trees, and even all the trees.*

ULT **And he spoke a parable to them**
UST Then Jesus gave them an example. He said
(καὶ εἶπεν παραβολὴν αὐτοῖς)

Jesus now gives a brief illustration to teach something that is true in a way that is easy to understand and remember. Alternate translation: [Then he gave his disciples this illustration to help them understand what he had been saying]

Support Reference: Parables

ULT **the fig tree**
UST the fig trees
(τὴν συκῆν)

Jesus is speaking of these trees in general, not one particular **fig tree**. Alternate translation: [the fig trees]

Support Reference: Generic Noun Phrases

ULT **the fig tree**
UST the fig trees
(τὴν συκῆν)

See how you translated this term in 13:6. Alternate translation: [the fruit trees]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
a parable	an example
fig tree	fig trees

Luke 21:30

ULT	UST
When they already sprout, seeing for yourselves you know that the summer is already near.	*When you see that their leaves are sprouting, you know that it is the beginning of summer.*

ULT When they already sprout
UST When & that their leaves are sprouting
(ὅταν προβάλωσιν ἤδη)

Alternate translation: [When they already start to grow new leaves]

ULT the summer is already near
UST it is the beginning of summer
(ἤδη ἐγγὺς τὸ θέρος ἐστίν)

Alternate translation: [the summer is about to start] or [the warm season is about to start]

TRANSLATION WORDS

ULT	UST
you know	you know

Luke 21:31

ULT	UST
Thus also you, when you see these things happening, know that the kingdom of God is near.	*In the same way, when you see these things that I have just described happening, you will know then that God will soon show himself as king.*

ULT these things
UST these things that I have just described
(ταῦτα)

Alternate translation: [the signs I have just described]

ULT the kingdom of God is near
UST God will soon show himself as king
(ἐγγύς ἐστιν ἡ Βασιλεία τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
know	you will know then
kingdom of God	God & as king

Luke 21:32

ULT	UST
Truly I say to you that this generation will certainly not pass away until they all happen.	*I am telling you the truth. The people who see the first of the signs I have described will definitely live to see all these things happen.*

ULT Truly I say to you
UST I am telling you the truth
(ἀμὴν, λέγω ὑμῖν)

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: [I can assure you]

ULT this generation
UST The people who see the first of the signs I have described
(ἡ γενεὰ αὕτη)

Jesus uses the term **generation** to refer to the people who were born in a certain generation. This could mean: (1) “the people who are alive when these signs first start happening.” (2) “the people who are alive now.”

Support Reference: Metonymy

ULT will certainly not pass away until
UST will definitely live to see
(οὐ μὴ παρέλθῃ & ἕως ἂν)

If it would be helpful in your language, you could express this as a positive statement. Alternate translation: [will still be alive when]

ULT will certainly not pass away
UST will definitely live to see
(οὐ μὴ παρέλθῃ)

Jesus is referring to death as passing away. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could use a different polite way of referring to this, or you could state this plainly. Alternate translation: [will certainly not die]

Support Reference: Euphemism

ULT they all happen
UST all these things happen
(πάντα γένηται)

Alternate translation: [all of these things happen]

TRANSLATION WORDS

ULT	UST
Truly	the truth
generation	The people

Luke 21:33

ULT	UST
The heaven and the earth will pass away, but my words will certainly not pass away.	*You may think of the sky and the land as permanent. They are not, but my words are permanent.*

ULT **The heaven and the earth will pass away**
UST You may think of the sky and the land as permanent. They are not
(ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται)

Jesus is using **heaven** and **earth** together to describe all of creation. Here, the term **heaven** refers to the sky, not to the abode of God, which will not cease to exist. Alternate translation: [Everything that God originally created will someday cease to exist]

Support Reference: Merism

ULT **but my words will certainly not pass away**
UST but my words are permanent
(οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται)

Jesus is using the term **words** to refer to what he has just said. Alternate translation: [but everything that I have said will always continue to be true]

Support Reference: Metonymy

ULT **will certainly not pass away**
UST are permanent
(οὐ μὴ παρελεύσονται)

If it would be helpful in your language, you could express this as a positive statement. Alternate translation: [will remain forever] or [will always be true]

TRANSLATION WORDS

ULT	UST
heaven	sky
earth	land
words	words

Luke 21:34

ULT	UST
But pay attention to yourselves, so that your hearts may not be burdened with hangover and drunkenness, and everyday worries, and that sudden day may come upon you	*Be very careful to control yourselves. If you get drunk, your minds will not be alert afterwards. And if you worry about day-to-day matters, you will become distracted. {Then you will not be paying attention to the signs I have told you about, and} I will surprise you when I return.*

ULT **so that your hearts may not be burdened with hangover and drunkenness, and everyday worries**
UST If you get drunk, your minds will not be alert afterwards. And if you worry about day-to-day matters, you will become distracted. {Then you will not be paying attention to the signs I have told you about
(μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κρεπάλῃ, καὶ μέθῃ, καὶ μερίμναις βιωτικαῖς)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [so that drunken hangovers and everyday worries do not dull your minds]

Support Reference: Active or Passive

ULT **so that your hearts may not be burdened with hangover and drunkenness, and everyday worries**
UST If you get drunk, your minds will not be alert afterwards. And if you worry about day-to-day matters, you will become distracted. {Then you will not be paying attention to the signs I have told you about
(μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κρεπάλῃ, καὶ μέθῃ, καὶ μερίμναις βιωτικαῖς)

Jesus speaks of these things as if they would be a weight pressing down on the minds of his disciples. Alternate translation: [so that drunken hangovers and everyday worries do not dull your minds]

Support Reference: Metaphor

ULT **your hearts**
UST your minds will not be alert afterwards & you will become distracted. {Then you will not be paying attention to the signs I have told you about
(ὑμῶν αἱ καρδίαι)

Here, the **hearts** represents the mind. Alternate translation: [your minds]

Support Reference: Metaphor

ULT **hangover and drunkenness**
UST If you get drunk
(κρεπάλῃ, καὶ μέθῃ)

This phrase expresses a single idea by using two words connected with **and**. The term **drunkenness** explains the source of the **hangover**. Alternate translation: [drunken hangovers]

Support Reference: Hendiadys

ULT **everyday worries**
UST if you worry about day-to-day matters
(μερίμναις βιωτικαῖς)

Alternate translation: [the cares of this life]

ULT **that sudden day may come upon you**
UST I will surprise you when I return
(ἐπιστῇ ἐφ’ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη)

Jesus speaks of this **day** as if it could actively spring upon his disciples like a trap. (The traditional verse divisions put the phrase “like a trap” at the start of the next verse. A note will discuss it there.) This could mean one of two things, depending on whether **sudden** is understood as an adjective or with the sense of an adverb. Alternate translation: [that day you are not expecting will come upon you] or [that day will come upon you suddenly]

Support Reference: Personification

ULT **and that sudden day may come upon you**
UST and} I will surprise you when I return
(καὶ ἐπιστῇ ἐφ’ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη)

The implication is that this is why Jesus is telling his disciples to pay attention to themselves. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [for if you are not careful, that day you are not expecting will come upon you] or [for if you are not careful, that day will come upon you suddenly]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and that sudden day may come upon you**
UST and} I will surprise you when I return
(καὶ ἐπιστῇ ἐφ’ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη)

This implicitly means the day when Jesus will return. Alternate translation: [and the day when I return, which you will not be expecting, will come upon you] or [and the day when I return will come upon you suddenly]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
drunkenness	If you get drunk
day	when I return

Luke 21:35

ULT	UST
like a trap, for it will come upon all the ones sitting on the face of the whole earth.	*{I will come so suddenly that} it will be like when a trap springs closed on an animal. {So you need to be watching for my return,} because it will affect every person in the world.*

ULT **like a trap**
UST I will come so suddenly that} it will be like when a trap springs closed on an animal
(ὡς παγίς)

Jesus says that just as a **trap** closes on an animal when the animal is not expecting it, so he will return when people are not expecting it. Alternate translation: [as when a trap closes suddenly on an animal]

Support Reference: Simile

ULT **it will come upon all the ones sitting**
UST it will affect every person in the world
(ἐπεισελεύσεται & ἐπὶ πάντας τοὺς καθημένους)

Alternate translation: [it will affect all the people sitting]

ULT **the ones sitting**
UST in the world
(τοὺς καθημένους)

Jesus speaks of **sitting** to mean “living.” Alternate translation: [who are living]

Support Reference: Metaphor

ULT **on the face of the whole earth**
UST in the world
(ἐπὶ πρόσωπον πάσης τῆς γῆς)

Jesus speaks of the surface of the **earth** as if it were the outward part or **face** of a person. Alternate translation: [on the surface of the whole earth] or [all over the entire earth]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
a trap	when a trap springs closed on an animal
of the & earth	in the world

Luke 21:36

ULT	UST
But stay awake in every time, praying, so that you may be strong enough to escape all these things that are about to happen, and to stand before the Son of Man.”	*So you must be always ready for my coming. Pray that you will be able to stay faithful to me as you experience these difficult things that I have been talking about. That way I, the Messiah, will declare you innocent {when I come to judge the world}.”*

ULT **But**
UST So
(δὲ)

Jesus uses the word **But** to introduce a contrast with what he has just said. Alternate translation: [Instead,]

Support Reference: Connect — Contrast Relationship

ULT **stay awake in every time**
UST you must be always ready for my coming
(ἀγρυπνεῖτε & ἐν παντὶ καιρῷ)

The expression **in every time** means “all the time” or “always.” Jesus is using it, as a generalization. Alternate translation: [always continue to watch]

Support Reference: Hyperbole

ULT **stay awake**
UST you must be & ready for my coming
(ἀγρυπνεῖτε)

Jesus is using this expression in a figurative sense. Alternate translation: [stay alert] or [watch]

Support Reference: Metaphor

ULT **stay awake**
UST you must be & ready for my coming
(ἀγρυπνεῖτε)

The implication is that Jesus is telling his disciples to do this so that they will not be surprised when he returns. Alternate translation: [watch for the signs of my coming]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and to stand before the Son of Man**
UST That way I, the Messiah, will declare you innocent {when I come to judge the world
(καὶ σταθῆναι ἔμπροσθεν τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

Here, **before** means “in front of” or “in the presence of” another person. Alternate translation: [and to stand in the presence of the Son of Man]

Support Reference: Metaphor

ULT **and to stand before the Son of Man**
UST That way I, the Messiah, will declare you innocent {when I come to judge the world
(καὶ σταθῆναι ἔμπροσθεν τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

Here, **stand** is an idiom that means to be declared innocent when judged, as in Psalm 130:3, “If you, Yahweh, would mark iniquities, Lord, who could stand?” (That is, “If you, Yahweh, kept a record of sins, no one would be declared innocent.”) Jesus is referring to the time when he will judge everyone. Alternate translation: [and so that the Son of Man will declare you innocent]

Support Reference: Metaphor

ULT **the Son of Man**
UST I, the Messiah
(τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, the Son of Man] or [I, the Son of Man]

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST I, the Messiah
(τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [me, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
stay awake	you must be & ready for my coming
time	always
praying	Pray
Son of Man	I, the Messiah

Luke 21:37

ULT	UST
And during the days, he was teaching in the temple, but during the nights, he went out {and} lodged on the hill that is called Olivet.	*Each day Jesus was teaching people at the temple. But every evening he went {out of the city} and stayed all night on the Mount of Olives.*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses the word **And** to introduce information about ongoing action that continues after the part of the story in 20:1–21:36 ends. Your language may have its own way of showing how such information is related to the preceding part of a story. Alternate translation: [Now]

Support Reference: End of Story

ULT **in the temple**
UST at the temple
(ἐν τῷ ἱερῷ)

Only priests were allowed to enter the **temple** building, so Luke means that Jesus was teaching in the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: [in the temple courtyard]

Support Reference: Synecdoche

ULT **the hill that is called Olivet**
UST the Mount of Olives
(τὸ ὄρος τὸ καλούμενον Ἐλαιῶν)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the hill that people call Olivet]

Support Reference: Active or Passive

ULT **the hill that is called Olivet**
UST the Mount of Olives
(τὸ ὄρος τὸ καλούμενον Ἐλαιῶν)

You could also translate this entire expression as a proper name. **Olivet** is the name of a hill or mountain. See how you translated it in 19:29. Alternate translation: [the Mount of Olives] or [Olive Tree Mountain]

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
during the days	Each day
temple	temple
hill that is called Olivet	Mount of Olives
is called	of Olives
Olivet	of Olives

Luke 21:38

ULT	UST
And all the people were getting up early to him to hear him in the temple.	*And early every morning, great crowds of people came to the temple to listen to him {as he taught}.*

ULT **all the people**
UST great crowds of people
(πᾶς ὁ λαὸς)

The word **all** is a generalization that emphasizes how many people came to hear Jesus teach each morning. Alternate translation: [large numbers of people]

Support Reference: Hyperbole

ULT **were getting up early to him**
UST early every morning & came
(ὤρθριζεν πρὸς αὐτὸν)

Here Luke is leaving out some words that in many languages a sentence would need in order to be complete. Alternate translation: [were getting up early to come to him] or [were coming to him starting early each morning]

Support Reference: Ellipsis

ULT **to hear him**
UST to listen to him {as he taught
(ἀκούειν αὐτοῦ)

The implication is that the people wanted to **hear** Jesus teach. Alternate translation: [to listen to him teach]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the temple**
UST to the temple
(ἐν τῷ ἱερῷ)

Only priests were allowed to enter the **temple** building, so Luke means the temple courtyard. Alternate translation: [in the temple courtyard]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
temple	temple

Luke 22

Luke 22 Introduction

Luke 22 Chapter Introduction

Structure and Formatting

1. Judas Iscariot agrees to betray Jesus to his enemies (22:1–6)
2. Jesus shares the Passover meal with his disciples (22:7–38)
3. Jesus prays on the Mount of Olives and is arrested there (22:39–53)
4. Peter denies Jesus (22:54–62)
5. Soldiers mock Jesus and the Jewish leaders question him (22:63–71)

Religious and Cultural Concepts in This Chapter

The meaning of the “body” and “blood” of Jesus

22:14–20 describes Jesus’ last meal with his followers. During this meal, Jesus said of the bread, “This is my body,” and of the wine, “This cup is the new covenant in my blood.” As Jesus instructed, Christian churches around the world re-enact this meal regularly, calling it “the Lord’s Supper,” the “Eucharist”, or “Holy Communion.” But they have different understandings of what Jesus meant by these sayings. Some churches believe that Jesus was speaking figuratively and that he meant that the bread and wine represented his body and blood. Other churches believe that he was speaking literally and that the actual body and blood of Jesus are really present in the bread and wine of this ceremony. Translators should be careful not to let how they understand this issue affect how they translate this passage.

The new covenant

Some people think that Jesus established the new covenant during the supper. Others think he established it after he went up to heaven. Others think it will not be established until Jesus comes again. Your translation should say no more about this than ULT does. (See: covenant)

Textual Issues in This Chapter

“And an angel from heaven appeared to him ... his sweat became like drops of blood falling on the ground”

Verses 43 and 44 of Luke 22 are not in the earliest and most accurate manuscripts of the Bible, and so they are likely not an original part of the Gospel of Luke. However, many scholars consider them to provide accurate accounts of real events in Jesus’ life that were preserved in oral or written traditions about him and copied into the book of Luke at an early stage. ULT and UST include these verses, but some other versions do not. If you decide to translate these verses, you should put them inside square brackets to indicate that they are probably not original to Luke’s Gospel. (See: Textual Variants)

Luke 22:1

ULT	UST
And the Festival of Unleavened Bread, which is called the Passover, was coming near.	*It was now almost time for the Celebration of Unleavened Bread, which people also called the Passover.*

ULT **And**
UST It was now
(δὲ)

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **the Festival of Unleavened Bread**
UST the Celebration of Unleavened Bread
(ἡ ἑορτὴ τῶν Ἀζύμων)

During this festival the Jews did not eat bread that was made with yeast. You could translate this as either a description or as a name. Alternate translation: [the festival during which the Jews did not eat any bread that was made with yeast]

Support Reference: Assumed Knowledge and Implicit Information

ULT **which is called the Passover**
UST which people also called the Passover
(ἡ λεγομένη Πάσχα)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [which people call Passover]

Support Reference: Active or Passive

ULT **was coming near**
UST almost time for
(ἤγγιζεν)

Here Luke uses this phrase in the sense of **near** in time. Alternate translation: [was about to begin]

TRANSLATION WORDS

ULT	UST
Festival	Celebration
of Unleavened Bread	of Unleavened Bread
is called	people also called
the Passover	the Passover

Luke 22:2

ULT	UST
And the chief priests and the scribes were seeking how they might kill him, for they were fearing the people.	*The chief priests and the teachers of the Jewish laws were looking for a way to have Jesus killed without starting a riot among the {many} people {who thought he was a great man}.*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses the word **And** to introduce further background information that will help readers understand what happens next in the story. Alternate translation: [Now]

Support Reference: Background Information

ULT **how they might kill him**
UST a way to have Jesus killed
(τὸ πῶς ἀνέλωσιν αὐτόν)

These leaders did not have the authority to kill Jesus themselves. Rather, they were hoping to get others to kill him. Alternate translation: [how they might cause Jesus to be put to death] or [how they could have Jesus killed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for they were fearing the people**
UST without starting a riot among the {many} people {who thought he was a great man
(ἐφοβοῦντο γὰρ τὸν λαόν)

These leaders were not trying to have Jesus killed because they were afraid of **the people**. Rather, they were **seeking how** to have him killed, by implication quietly, because they were afraid that the people would make a great disturbance if they did this publicly. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [quietly, because they were afraid that the people would riot if they did it publicly]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the people**
> UST the {many} people {who thought he was a great man
> (τὸν λαόν)

This means specifically the great crowds of people who had been coming to hear Jesus teach, as Luke describes in 21:38. Alternate translation: [the many people who were coming to hear him teach]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
chief priests	chief priests
scribes	teachers of the Jewish laws
were seeking	were looking for
they were fearing	without starting a riot among

Luke 22:3

ULT	UST
Then Satan entered into Judas, the one called Iscariot, being from the number of the Twelve.	*Then Satan entered into Judas, whose other name was Iscariot. He was one of 12 men whom Jesus had chosen to represent him.*

ULT entered into
UST entered into
(εἰσῆλθεν & εἰς)

This was probably very similar to demon possession. Alternate translation: [took control of]

ULT the one called Iscariot
UST whose other name was Iscariot
(τὸν καλούμενον Ἰσκαριώτην)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [whom people called Iscariot]

Support Reference: Active or Passive

ULT being from the number of the Twelve
UST He was one of 12 men whom Jesus had chosen to represent him
(ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα)

See how you translated this phrase in 8:1. You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: [who was one of the 12 disciples whom Jesus had appointed to be apostles]

Support Reference: Nominal Adjectives

ULT of the Twelve
UST 12 men whom Jesus had chosen to represent him
(τῶν δώδεκα)

You may have decided instead in 8:1 to translate this as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
Satan	Satan
Judas, the one called Iscariot	Judas, whose other name was Iscariot
called	whose other name was
of the Twelve	12 men whom Jesus had chosen to represent him

Luke 22:4

ULT	UST
And having gone away, he spoke with the chief priests and captains {about} how he might hand him over to them.	*He went and talked with the chief priests and the officers of the temple guard about how he might help them capture Jesus.*

ULT captains
UST the officers of the temple guard
(στρατηγοῖς)

The temple had its own guards, and these were their commanding officers. Alternate translation: [captains of the temple guard] or [temple military officers]

Support Reference: Assumed Knowledge and Implicit Information

ULT how he might hand him over to them
UST about how he might help them capture Jesus
(πῶς αὐτοῖς παραδῷ αὐτόν)

The pronoun **him** refers to Jesus. Alternate translation: [how he could help them arrest Jesus]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
with the chief priests	with the chief priests

Luke 22:5

ULT	UST
And they rejoiced, and they agreed to give him silver.	*They were very pleased {when he offered to do that}. They said they would pay him money {if he did it}.*

ULT they rejoiced
UST They were very pleased {when he offered to do that
(ἐχάρησαν)

Alternate translation: [this made the chief priests and captains very glad]

ULT to give him silver
UST pay him money {if he did it
(αὐτῷ ἀργύριον δοῦναι)

Luke is speaking of money by reference to the precious metal, **silver**, that gives it its value. Alternate translation: [to pay Judas money for doing this]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
silver	money {if he did it

Luke 22:6

ULT	UST
And he agreed and was seeking an opportunity to hand him over to them away from the crowd.	*So Judas agreed, and then he started looking for a way to help them capture Jesus where the crowd would not see it.*

ULT to hand him over
UST to help & capture Jesus
(τοῦ παραδοῦναι αὐτὸν)

Alternate translation: [to help the leaders arrest Jesus]

ULT away from the crowd
UST where the crowd would not see it
(ἄτερ ὄχλου)

Alternate translation: [when there was no crowd around him]

TRANSLATION WORDS

ULT	UST
was seeking	he started looking

Luke 22:7

ULT	UST
Then came the Day of Unleavened Bread, on which it was necessary to sacrifice the Passover.	*Then the Day of Unleavened Bread came. This was the day when Jewish people had to kill the lambs that they would eat for the Passover celebration.*

ULT **the Day of Unleavened Bread**
UST the Day of Unleavened Bread
(ἡ ἡμέρα τῶν Ἀζύμων)

This was the first day of the seven-day festival described in 22:1. You could translate this as either a description or as a name, depending on what you did there. Alternate translation: [the first day of the Festival of Unleavened Bread] or [the day when the Jews removed all bread made with yeast from their homes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it was necessary to sacrifice the Passover**
UST Jewish people had to kill the lambs that they would eat for the Passover celebration
(ἔδει θύεσθαι τὸ Πάσχα)

Luke is using the name of this part of the festival, **Passover**, to refer to the lamb that the law of Moses told Jews to kill and eat for their celebration meal. Alternate translation: [people had to kill a lamb for their Passover meal]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Day	Day
of Unleavened Bread	of Unleavened Bread
Passover	lambs that they would eat for the Passover celebration

Luke 22:8

ULT	UST
And he sent Peter and John, saying, “Going, prepare for us the Passover, so that we may eat {it}.”	*So Jesus sent Peter and John out with these instructions: “Go and prepare the meal for the Passover celebration so that we can all eat it together.”*

ULT **he sent**
UST Jesus sent & out
(ἀπέστειλεν)

The pronoun **he** refers to Jesus. Alternate translation: [Jesus sent]

Support Reference: Pronouns — When to Use Them

ULT **Going, prepare**
UST Go and prepare
(πορευθέντες, ἑτοιμάσατε)

Since Jesus is speaking to two men, **you** as implied in the participle and imperative verb would be in the dual, if your language uses that form. Otherwise, it would be plural.

Support Reference: Forms of ‘You’ — Dual/Plural

ULT **Going**
UST Go
(πορευθέντες)

The implication is that Jesus is sending Peter and John into the city of Jerusalem to do this. If it would be helpful to your readers, you could state that explicitly. Your language might translate this as an imperative. Alternate translation: [Go into the city of Jerusalem and]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for us & so that we may eat {it**
UST so that we can all eat it together
(ἡμῖν & ἵνα φάγωμεν)

Peter and John would be part of the group that would eat the meal, so the terms **us** and **we** would be inclusive, if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

> ULT **the Passover**
> UST the meal for the Passover celebration
> (τὸ Πάσχα)

Jesus is using the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: [the Passover meal]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Peter	Peter
John	John
Passover	for the Passover celebration

Luke 22:9

ULT	UST
And they said to him, “Where do you wish that we should prepare {it}?”	*They replied to him, “Where do you want us to prepare the meal?”*

ULT **do you wish that we should prepare {it**
UST do you want us to prepare the meal
(θέλεις ἑτοιμάσωμεν)

Jesus was not part of the group that would prepare the meal, so the word **we** does not include Jesus and it would be exclusive, if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **that we should prepare {it**
UST us to prepare the meal
(ἑτοιμάσωμεν)

Peter and John are speaking as a group of two, so this verb would be in the dual form if your language uses that form.

Support Reference: Verbs

Luke 22:10

ULT	UST
And he answered them, “Behold, {when} you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house into which he enters.	*He answered, “Listen carefully. When you go into the city, a man carrying a large jar of water will meet you. Follow him into the house that he enters.*

ULT **them & you & you. Follow**
UST answered & you & you. Follow
(αὐτοῖς & ὑμῶν & ὑμῖν & ἀκολουθήσατε)

Since Jesus is speaking to two men, the pronouns **them** and **you** and the implied **you** in the imperative verb would all be in the dual form, if your language uses that form. Otherwise, they would be plural.

Support Reference: Forms of ‘You’ — Dual/Plural

ULT **Behold**
UST Listen carefully
(ἰδοὺ)

Jesus uses the word **Behold** to tell Peter and John to pay close attention to what he is saying and to do exactly what he tells them. It may be helpful to explain the meaning of the word more fully and to do so as a separate sentence. Alternate translation: [Now pay close attention to these instructions]

Support Reference: Metaphor

ULT **a man carrying a pitcher of water will meet you**
UST a man carrying a large jar of water will meet you
(συναντήσει ὑμῖν ἄνθρωπος, κεράμιον ὕδατος βαστάζων)

Alternate translation: [you will see a man carrying a pitcher of water]

ULT **a pitcher of water**
UST a large jar of water
(κεράμιον ὕδατος)

This means not a small serving **pitcher**, but a large earthen jug, which the man would likely be carrying on his shoulder. If your language has its own term for a large container that people use to transport water, you could use it here.

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
carrying	carrying
house	house

Luke 22:11

ULT	UST
And say to the master of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?”’	*Say to the owner of the house, ‘Our teacher says to show us the room where he can eat the Passover meal together with us, his disciples.’*

ULT **say to the master of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with my disciples**
UST Say to the owner of the house, ‘Our teacher says to show us the room where he can eat the Passover meal together with us, his disciples
(ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, λέγει σοι ὁ διδάσκαλος, ποῦ ἐστιν τὸ κατάλυμα, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation and then another quotation within that one. Alternate translation: [tell the owner of the house that the Teacher wants to know where the guest room is where he can eat the Passover meal with his disciples]

Support Reference: Quotes within Quotes

ULT **The Teacher**
UST Our teacher
(ὁ διδάσκαλος)

Teacher is a respectful title for Jesus. You could translate it with an equivalent term that your language and culture would use.

ULT **the Passover**
UST the Passover meal
(τὸ Πάσχα)

Jesus is telling Peter and John to use the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: [the Passover meal]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
to the master	to the owner
of the house	of the house
Teacher	teacher
Passover	Passover meal
disciples	us & disciples

Luke 22:12

ULT	UST
And that one will show you a large upper room, furnished. Prepare {it} there.”	*He will show you a large room that is on the upper floor of the house. It will be all ready for entertaining guests. Prepare the meal for us there.”*

ULT And that one
UST He
(κἀκεῖνος)

Alternate translation: [And the owner of the house]

ULT a large upper room
UST a large room that is on the upper floor of the house
(ἀνάγαιον μέγα)

In this culture, in some houses, rooms were built above other rooms. If your community does not have houses like that, you could use another expression to describe a large indoor space that people could use for a celebration meal.

Support Reference: Translate Unknowns

ULT furnished
UST It will be all ready for entertaining guests
(ἐστρωμένον)

This is a passive verbal form. If your language does not use such forms, you can translate this with an equivalent expression. Alternate translation: [that has carpets, dining couches, and a dining table]

Support Reference: Active or Passive

Luke 22:13

ULT	UST
And having gone away, they found {it} just as he had said to them, and they prepared the Passover.	*So the two disciples went {into the city}. They found everything to be just as Jesus had told them. So they prepared {the meal for} the Passover celebration there.*

ULT **And**
UST So
(δὲ)

Luke uses the word **And** to introduce the results of what the previous sentences described. Because Jesus told Peter and John to do this, they did it. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having gone away**
UST the two disciples went {into the city
(ἀπελθόντες)

The implication is that these two disciples went into the city of Jerusalem, as Jesus had told them to do. Alternate translation: [Peter and John went into the city of Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Passover**
UST the meal for} the Passover celebration
(τὸ Πάσχα)

Luke is using the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: [the Passover meal]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Passover	the meal for & Passover celebration

Luke 22:14

ULT	UST
And when it was the hour, he reclined to eat, and the apostles with him.	*When it was time to eat the meal, Jesus came and sat down with his representatives.*

ULT when it was the hour
UST When it was time to eat the meal
(ὅτε ἐγένετο ἡ ὥρα)

Luke is using the term **hour** to refer to a specific time. Alternate translation: [when it was time for the meal]

Support Reference: Idiom

ULT he reclined to eat
UST Jesus came and sat down
(ἀνέπεσεν)

See how you translated this phrase in 5:29. It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: [Jesus took his place at the table]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
hour	time to eat the meal
apostles	his representatives

Luke 22:15

ULT	UST
And he said to them, “With desire I have desired to eat this Passover with you before I suffer.	*He said to them, “I have wanted very much to eat this special Passover supper with you before I die.*

ULT With desire I have desired
UST I have wanted very much
(ἐπιθυμίᾳ ἐπεθύμησα)

Jesus is using a characteristic Hebrew construction, a cognate noun with a verb, to express intensity. If your language has this same construction, you could use it here. But if this construction would seem to express unnecessary extra information in your language, you could show the emphasis in another way. Alternate translation: [I have wanted very much]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT this Passover
UST this special Passover supper
(τοῦτο τὸ Πάσχα)

Jesus is using the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: [this Passover meal]

Support Reference: Metonymy

ULT before I suffer
UST before I die
(πρὸ τοῦ με παθεῖν)

Jesus is referring to his death by association with the way that he will **suffer** much pain and shame as he is dying. Alternate translation: [before I experience a painful death]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Passover	special Passover supper
suffer	die

Luke 22:16

ULT	UST
For I say to you that I will certainly not eat it until when it is fulfilled in the kingdom of God.”	*I tell you, the next time I eat it will be when God gives it its deepest meaning when he rules everywhere as king.”*

ULT For
UST QUOTE_NOT_FOUND: γὰρ
(γὰρ)

Jesus is giving the reason why he has been so eager to share this Passover meal with his disciples, as he said in the previous verse. If it would be helpful in your language, you could put this reason before the result by creating a verse bridge. You could combine 22:15 and 22:16, putting all of 22:16 first, followed by all of 22:15. This would require saying “this Passover meal” in 22:16 and **it** in 22:15. You could have no introductory word for 22:16 and begin 22:15 with “And so.”

Support Reference: Verse Bridges

ULT I say to you
UST I tell you
(λέγω & ὑμῖν)

Jesus says this to emphasize the importance of what he is about to say. Alternate translation: [I can assure you]

ULT I will certainly not eat it
UST the next time I eat it
(οὐ μὴ φάγω αὐτὸ)

Since Jesus is just about to eat a Passover meal, he means implicitly that he will not eat such a meal again until the later time he describes. Alternate translation: [I will certainly not eat it again]

Support Reference: Assumed Knowledge and Implicit Information

ULT **until when it is fulfilled in the kingdom of God**
UST will be when God gives it its deepest meaning when he rules everywhere as king
(ἕως ὅτου πληρωθῇ ἐν τῇ Βασιλείᾳ τοῦ Θεοῦ)

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. See the discussion in the introduction to this chapter. This could mean: (1) “until people celebrate this feast in the kingdom of God.” (2) “until God gives this feast its full meaning when he establishes his kingdom.” (3) “until I die as the true Passover sacrifice and establish the kingdom of God.”

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
it is fulfilled	God gives it its deepest meaning
kingdom of God	he rules everywhere as king

Luke 22:17

ULT	UST
And having taken a cup {and} having given thanks, he said, “Take this, and divide {it} among yourselves.	*Then he took a cup of wine and thanked God for it. He told them, “Take this wine and share it among yourselves.*

ULT having taken a cup
UST he took a cup of wine
(δεξάμενος ποτήριον)

Luke is using the term **cup** to mean what it contained, which was wine. Alternate translation: [Jesus picked up a cup of wine]

Support Reference: Metonymy

ULT and} having given thanks
UST and thanked God for it
(εὐχαριστήσας)

Your language may require you to state the object of the verb. Alternate translation: [when he had given thanks to God]

ULT divide {it} among yourselves
UST share it among yourselves
(διαμερίσατε εἰς ἑαυτούς)

Jesus meant that the apostles were to divide up the contents of the cup, not the cup itself. Alternate translation: [share the wine that is in this cup among yourselves] or [each of you drink some wine from this cup]

Support Reference: Metonymy

Luke 22:18

ULT	UST
For I say to you, from now on I will certainly not drink of the fruit of the vine, until the kingdom of God comes.”	*{I want you to do this} because, I tell you, I will not drink wine again until God rules everywhere as king.”*

ULT **For**
UST I want you to do this} because
(γὰρ)

Jesus is giving the reason why he wants his disciples to share the wine, as he told them to do in the previous verse. If it would be helpful in your language, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in 22:16 for how you might do this.

Support Reference: Verse Bridges

ULT **I say to you**
UST I tell you
(λέγω & ὑμῖν)

Jesus is using this phrase to emphasize the importance of what he is about to say. Alternate translation: [I can assure you]

ULT **of the fruit of the vine**
UST wine
(ἀπὸ τοῦ γενήματος τῆς ἀμπέλου)

Jesus is referring to the juice that people squeeze from grapes that grow on grapevines as if it were the **fruit** or grapes themselves. Wine is made from fermented grape juice. Alternate translation: [wine]

Support Reference: Metonymy

ULT **until the kingdom of God comes**
UST until God rules everywhere as king
(ἕως οὗ ἡ Βασιλεία τοῦ Θεοῦ ἔλθῃ)

Jesus is speaking of the **kingdom of God** as if it could actively come on its own. Alternate translation: [until God establishes his kingdom]

Support Reference: Personification

> **ULT** **until the kingdom of God comes**
> **UST** until God rules everywhere as king
> (ἕως οὗ ἡ Βασιλεία τοῦ Θεοῦ ἔλθῃ)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [until God begins to rule as king]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
fruit	wine
of the vine	wine
kingdom of God	God & as king

Luke 22:19

ULT	UST
And having taken bread, having given thanks, he broke {it} and gave {it} to them, saying, “This is my body, which is given for you. Do this in my remembrance.”	*Then he took some bread and thanked God for it. He broke it into pieces and gave it to them to eat. As he did so, he said, “This bread is my body, which I am about to sacrifice for you. Do this again later to honor me.”*

ULT **bread**
UST some bread
(ἄρτον)

The term **bread** refers to a loaf of bread, which is a lump of flour dough that a person has shaped and baked. See how you translated this term in 9:13. Alternate translation: [a loaf of bread]

Support Reference: Translate Unknowns

ULT **bread**
UST some bread
(ἄρτον)

Since Jews did not eat **bread** made with yeast during this festival, this bread would not have had any yeast in it and it would have been flat. Alternate translation: [a loaf of unleavened bread]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having given thanks**
UST and thanked God for it
(εὐχαριστήσας)

Your language may require you to state the object of the verb. Alternate translation: [when he had given thanks to God]

ULT **he broke {it**
UST He broke it into pieces
(ἔκλασεν)

Jesus may have divided the loaf of **bread** into many pieces, as UST says, or he may have divided it into two pieces and given those to the apostles to divide among themselves. If possible, use an expression in your language that would apply to either situation.

ULT **and gave {it} to them**
UST and gave it to them to eat
(καὶ ἔδωκεν αὐτοῖς)

The implication is that Jesus gave the bread to the disciples to eat. Alternate translation: [and gave it to them to eat]

Support Reference: Assumed Knowledge and Implicit Information

ULT **This is my body**
UST This bread is my body
(τοῦτό ἐστιν τὸ σῶμά μου)

See the discussion in the introduction to this chapter about how to translate this phrase. Christians understand this phrase to be: (1) a metaphor. Alternate translation: [This represents my body]; (2) literal. Alternate translation: [My body is really present in this bread]

Support Reference: Metaphor

ULT **which is given for you**
UST which I am about to sacrifice for you
(τὸ ὑπὲρ ὑμῶν διδόμενον)

If it would be helpful in your language, you could express this with an active form, and you could state who is doing the action. Alternate translation: [which I am giving for you]

Support Reference: Active or Passive

ULT **Do this in my remembrance**
UST Do this again later to honor me
(τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν)

Jesus seems to be telling his disciples implicitly that he wants them to re-enact this part of the meal regularly in the future in order to remember him. Alternate translation: [When you meet together, break and share bread like this in order to remember me]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
bread	some bread

Luke 22:20

ULT	UST
And the cup in the same way after the supper, saying, “This cup {is} the new covenant in my blood, which is poured out for you.	*In the same way, after they had eaten the meal, he took the cup of wine and said, “This is the new covenant that I will make using my own blood, which will flow out of my wounds for you when I die.*

ULT **And the cup**
UST In the same way & he took the cup of wine
(καὶ τὸ ποτήριον)

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: [And he took the cup]

Support Reference: Ellipsis

ULT **the cup & This cup**
UST the cup of wine & This is
(τὸ ποτήριον & τοῦτο τὸ ποτήριον)

In each case, the term **cup** means what the **cup** contained, which was wine. Alternate translation: [the cup of wine … The wine in this cup]

Support Reference: Metonymy

ULT **is} the new covenant in my blood**
UST the new covenant that I will make using my own blood
(ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου)

In the Hebrew culture, covenants were customarily ratified through animal sacrifices that involved shedding the blood of the animals. Here, Jesus is likely alluding to that practice in light of his impending sacrificial death. Alternate translation: [the new covenant that will be ratified when I shed my blood]

Support Reference: Assumed Knowledge and Implicit Information

ULT **which is poured out for you**
UST which will flow out of my wounds for you when I die
(τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον)

Jesus is referring to the way his blood is going to be **poured out** when he dies. If it would be helpful in your language, you could express this with an active form. Alternate translation: [which I will pour out for you]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
covenant	covenant

Luke 22:21

ULT	UST
But behold, the hand of the one handing me over {is} with me on the table.	*But I want you all to know that the person who will hand me over to my enemies is here eating with me.*

ULT **behold**
UST I want you all to know that
(ἰδοὺ)

Jesus is using the term **behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: [indeed]

Support Reference: Metaphor

ULT **the hand of the one handing me over {is} with me on the table**
UST the person who will hand me over to my enemies is here eating with me
(ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης)

Jesus is using one part of this person, his **hand**, to represent the entire person. There is significance to the part that Jesus chooses. With the same hand with which Judas has just received the bread and wine, he will receive the money for betraying Jesus. Alternate translation: [the man who is going to hand me over is sharing this meal with me]

Support Reference: Synecdoche

ULT **is} with me on the table**
UST is here eating with me
(μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης)

Jesus is using the shared location of the **table** to mean sharing the meal that is being served on the **table**. Alternate translation: [sharing this meal with me]

Support Reference: Metonymy

Luke 22:22

ULT	UST
For the Son of Man indeed goes according to {what} has been determined. But woe to that man through whom he is handed over!”	*{I say this} because I, the Son of Man, will indeed die in the way that God has planned. But how terrible it will be for the man who hands me over {to my enemies}!”*

ULT **For**
UST I say this} because
(ὅτι)

Jesus is giving the reason why one of his disciples is going to betray him, as he said in the previous verse. If it would be helpful in your language, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in 22:16 for how you might do this.

Support Reference: Verse Bridges

ULT **the Son of Man indeed goes**
UST I, the Son of Man, will indeed die
(ὁ Υἱὸς μὲν τοῦ Ἀνθρώπου & πορεύεται)

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man, indeed go]

Support Reference: First, Second or Third Person

ULT **the Son of Man indeed goes**
UST I, the Son of Man, will indeed die
(ὁ Υἱὸς μὲν τοῦ Ἀνθρώπου & πορεύεται)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [I, the Messiah, indeed go]

Support Reference: Assumed Knowledge and Implicit Information

ULT **goes**
UST will & die
(πορεύεται)

Jesus is speaking about his impending death in a discreet way. Alternate translation: [is going to die]

Support Reference: Euphemism

ULT according to {what} has been determined
UST in the way that God has planned
(κατὰ τὸ ὡρισμένον)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [as God has determined]

Support Reference: Active or Passive

ULT through whom he is handed over
UST who hands me over {to my enemies
(δι’ οὗ παραδίδοται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [who hands him over] or, if you decided to use the first person, [who hands me over]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
woe	how terrible it will be
Son of Man indeed	I & Son of Man & indeed

Luke 22:24

ULT	UST
Then a quarrel also happened among them {about} which of them seems to be greater.	*After that, they began to argue among themselves about which one of them they should think was the most important person.*

ULT Then
UST After that
(δὲ)

Luke may use the word **Then** simply to indicate that the quarrel about which disciple was the greatest took place after the discussion about which disciple would betray Jesus. However, he could also be using the word to indicate that the quarrel arose directly from the discussion. Alternate translation: [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT seems to be greater
UST they should think was the most important person
(δοκεῖ εἶναι μείζων)

Here Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: [appeared to be the greatest one] or [people should consider to be the greatest one]

ULT greater
UST the most important person
(μείζων)

Your language might naturally use the comparative form of the adjective here, **greater**, to express the issue in terms of which one disciple was greater than all the others. Or your language might naturally use the superlative form, “greatest,” to express the issue in terms of which disciple was the greatest of them all. Alternate translation: [the greatest one]

Luke 22:25

ULT	UST
But he said to them, “The kings of the nations lord it over them, and the ones having authority over them are called Benefactors.	*Jesus responded to them, “The kings of the Gentile nations like to show people that they are powerful. Yet they give themselves the name ‘Ones Who Help the People.’*

ULT **The kings of the nations**
UST The kings of the Gentile nations
(οἱ βασιλεῖς τῶν ἐθνῶν)

Here Jesus assumes that his disciples will know that by **the nations** he means the people groups who are not Jews. Alternate translation: [The kings of the Gentiles]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lord it over them**
UST like to show people that they are powerful
(κυριεύουσιν αὐτῶν)

Alternate translation: [order them around] or [are arrogant and domineering]

ULT **are called Benefactors**
UST give themselves the name ‘Ones Who Help the People
(εὐεργέται, καλοῦνται)

The subjects of these rulers did not call them this spontaneously and gratefully. Rather, the rulers gave themselves this title, even though they were not really ruling in a way that was good for their subjects, as Jesus says in the first part of this sentence. Jesus is mentioning the title to emphasize how undeserved it is. Alternate translation: [nevertheless give themselves the title of Benefactor]

Support Reference: Irony

ULT **are called**
UST give themselves the name
(καλοῦνται)

If it would be helpful in your language, you could express this with an active form, and you could state who is doing the action. Alternate translation: [call themselves] or [give themselves the title]

Support Reference: Active or Passive

ULT **Benefactors**
UST Ones Who Help the People
(εὐεργέται)

This is a title that several rulers of this time had given themselves. Your language may have an equivalent title. If not, you could express the meaning with an equivalent expression, as UST does. Alternate translation: [the Good]

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
kings	kings
of the nations	of the Gentile nations
lord it over	like to show & that they are powerful
having authority	they
are called	give themselves the name

Luke 22:26

ULT	UST
But you {be} not thus. Instead, let the greater among you become like the younger. And the one leading like the one serving.	*But you should not be like those rulers! Instead, the most honored people among you should act as if they were the least honored ones. Anyone who leads must act like a servant.*

ULT **But you {be} not thus**
UST But you should not be like those rulers
(ὑμεῖς δὲ οὐχ οὕτως)

Alternate translation: [But you should not act like that]

ULT **let the greater among you become like the younger**
UST the most honored people among you should act as if they were the least honored ones
(ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος)

As the last note to 22:24 discusses, your language might naturally use the superlative form of these adjectives rather than the comparative form. Alternate translation: [let the greatest one among you become like the youngest one]

ULT **the greater & the younger**
UST the most honored people & the least honored ones
(ὁ μείζων & ὁ νεώτερος)

Jesus is using the adjectives **greater** and **younger** as nouns to describe types of people. Your language may use adjectives in the same way. If not, you could translate these with equivalent expressions. Alternate translation: [the greatest one … the youngest one]

Support Reference: Nominal Adjectives

ULT **the younger**
UST the least honored ones
(ὁ νεώτερος)

This culture respected older people and followed them as leaders. Jesus is referring to a person who was less important and influential by association with the fact that this would be the case if they were younger. Alternate translation: [the least important one]

Support Reference: Metonymy

> ULT **the one serving**
> UST a servant
> (ὁ διακονῶν)

Alternate translation: [a servant]

TRANSLATION WORDS

ULT	UST
serving	servant

Luke 22:27

ULT	UST
For who {is} greater, the one reclining to eat or the one serving? {Is it} not the one reclining to eat? But I am in the midst of you as one serving.	*For you know that the important person is the one who eats at the table, not the servant who brings the food. But I, your leader, have been setting an example for you by serving you while I have been among you*

ULT **For**
UST For you know that
(γὰρ)

Jesus uses the word **For** to introduce a reason why his disciples should do what he told them in the previous verse. The reason is that he is already setting a personal example of this himself. Alternate translation: [After all]

Support Reference: Connect — Reason-and-Result Relationship

ULT **who {is} greater, the one reclining to eat or the one serving**
UST the important person is the one who eats at the table, not the servant who brings the food
(τίς & μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν)

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [I want you to think about who is greater, the person who is dining, or the who is serving the food.]

Support Reference: Rhetorical Question

ULT **the one reclining to eat**
UST the one who eats at the table
(ὁ ἀνακείμενος)

See how you translated this phrase in 5:29. It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: [the person who is dining]

Support Reference: Translate Unknowns

ULT **Is it} not the one reclining to eat**
UST For you know that & the one who eats at the table
(οὐχὶ ὁ ἀνακείμενος)

Jesus is using a further question to teach his disciples. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [You must agree that it is the person who is dining.]

Support Reference: Rhetorical Question

> ULT **But I am in the midst of you as one serving**
> UST But I, your leader, have been setting an example for you by serving you while I have been among you
> (ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν)

Jesus is likely referring to the example that he has set at this meal. This would include serving the bread to the disciples, which Luke describes in 22:19. John 13:4–5 also records that before this meal, Jesus washed the disciples feet, which a household servant would ordinarily have done. Alternate translation: [But I have been acting like a servant here at this meal with you]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
serving	servant who brings the food
serving	serving you

Luke 22:28

ULT	UST
But you are the ones having continued with me in my trials.	*You are the people who have stayed with me during all the hard things I have suffered.*

ULT **the ones having continued with me in my trials**
UST the people who have stayed with me during all the hard things I have suffered
(οἱ διαμεμενηκότες μετ’ ἐμοῦ, ἐν τοῖς πειρασμοῖς μου)

Alternate translation: [the ones who have stayed with me through my struggles]

TRANSLATION WORDS

ULT	UST
trials	all the hard things & have suffered

Luke 22:29

ULT	UST
And I grant to you, just as my Father has granted to me, a kingdom,	*So now I am appointing you to important positions in which you will rule, just as my Father has appointed me to rule as a king.*

ULT And I grant to you, just as my Father has granted to me, a kingdom
UST So now I am appointing you to important positions in which you will rule, just as my Father has appointed me to rule as a king
(κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν)

If it would be helpful in your language, you could change the order of these phrases. Alternate translation: [And so, just as my Father has given a kingdom to me, I am giving one to you]

ULT And I grant to you, just as my Father has granted to me, a kingdom
UST So now I am appointing you to important positions in which you will rule, just as my Father has appointed me to rule as a king
(κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν)

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [And so I am giving you the authority to rule, just as my Father has done for me]

Support Reference: Abstract Nouns

ULT And I
UST So now I
(κἀγὼ)

Jesus uses this expression to indicate that what he is about to say is the result of what he has just said. Alternate translation: [And so I]

Support Reference: Connect — Reason-and-Result Relationship

ULT Father
UST Father
(ὁ Πατήρ)

Father is an important title for God.

Support Reference: Translating Son and Father

TRANSLATION WORDS

ULT	UST
Father	Father
a kingdom	to important positions in which you will rule & to rule as a king

Luke 22:30

ULT	UST
so that you may eat and drink at my table in my kingdom and sit on thrones judging the 12 tribes of Israel.	*You will sit and eat and drink with me when I become king. In fact, you will sit on thrones and judge the people of the 12 tribes of Israel.”*

ULT **so that you may eat and drink at my table**
UST You will sit and eat and drink with me
(ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου)

Jesus may simply be referring to the way he and his disciples will renew their table fellowship in the kingdom of God, as he described in 22:16. But he may also be referring to his disciples becoming important officials in his kingdom, since such officials would have their meals at the king’s **table**. Alternate translation: [so that you may be important officials]

Support Reference: Metonymy

ULT **in my kingdom**
UST when I become king
(ἐν τῇ βασιλείᾳ μου)

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule” and a concrete noun such as “king.” Alternate translation: [when I rule as king]

Support Reference: Abstract Nouns

ULT **sit on thrones**
UST you will sit on thrones
(καθῆσθε ἐπὶ θρόνων)

Rulers have **thrones** that symbolize their authority. These special seats are signs of status and power. If it would be helpful to your readers, you could indicate that in some way in your translation. Alternate translation: [sit on royal thrones]

Support Reference: Symbolic Action

ULT **the 12 tribes of Israel**
UST the people of the 12 tribes of Israel
(τὰς δώδεκα φυλὰς & τοῦ Ἰσραήλ)

Here Jesus uses the term **tribes** to refer to the people who belong to those **tribes**. Alternate translation: [the people of the 12 tribes of Israel]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
thrones	thrones
judging	and judge
12 tribes	12 tribes
tribes	tribes
of Israel	of Israel
my kingdom	when I become king

Luke 22:31

ULT	UST
Simon, Simon, behold, Satan has asked to sift you like wheat.	*“Simon, Simon, pay attention! Satan has asked {God} to {let him} test all of you, the way someone shakes grain in a sieve{, and God has permitted him to do that}.*

ULT Simon, Simon
UST Simon, Simon
(Σίμων, Σίμων)

Jesus says the name of this disciple twice to show him that what he is about to say to him is very important. Your language may have a way of addressing someone to show this same thing. Alternate translation: [Now Simon]

ULT behold
UST pay attention
(ἰδοὺ)

Jesus uses the term **behold** to get Simon to focus his attention on what he is about to say. Alternate translation: [listen]

Support Reference: Metaphor

ULT has asked
UST has asked {God} to {let him
(ἐξῃτήσατο)

Your language may require you to state the object of the verb. Alternate translation: [has asked God for permission]

ULT to sift you like wheat
UST test all of you, the way someone shakes grain in a sieve{, and God has permitted him to do that
(ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον)

To **sift wheat** means to put it in a sieve, which is a container with a mesh bottom, and shake it back and forth so that the grain stays in the sieve and the husk or chaff falls out. If your readers would not be familiar with **wheat**, you could use the name of a grain that they would recognize, or use a general expression. Alternate translation: [to shake you as if he were separating grain from its husks in a sieve]

Support Reference: Translate Unknowns

> ULT **has asked to sift you like wheat**
> UST has asked {God} to {let him} test all of you, the way someone shakes grain in a sieve{, and God has permitted him to do that
> (ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον)

Jesus is using this comparison to say that Satan wants to put the disciples through difficult experiences in order to show that many of them are not unconditionally loyal to Jesus. You could use this same comparison in your translation, or you could explain its meaning. Alternate translation: [to shake you as if he were separating grain from its husks in a sieve] or [to test you to show that many of you will not stay loyal to me when threatened]

Support Reference: Simile

> ULT **has asked to sift you like wheat**
> UST has asked {God} to {let him} test all of you, the way someone shakes grain in a sieve{, and God has permitted him to do that
> (ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον)

The implication is that God has given Satan permission to do this, and that is why Jesus is giving this warning. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [to test you to show that many of you are not unconditionally loyal to me, and God has given him permission to do that]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you**
> UST all of you
> (ὑμᾶς)

Here, **you** is plural. Jesus is referring to all of the apostles.

Support Reference: Forms of You

TRANSLATION WORDS

ULT	UST
Simon	Simon
Simon	Simon
Satan	Satan
to sift	test
wheat	someone shakes grain in a sieve{, and God has permitted him to do that

Luke 22:32

ULT	UST
But I have asked concerning you that your faith may not fail. And you, when you have turned back, strengthen your brothers.”	*But I have prayed for you, Simon. {I have asked God} that you will not completely stop believing in me. So when you decide that you truly do believe in me, encourage the others {to believe in me as well}.”*

ULT I have asked
UST I have prayed & I have asked God
(ἐγὼ & ἐδεήθην)

Your language may require you to state the object of the verb. In this context the verb has a strong sense. Alternate translation: [I have prayed to God] or [I have pleaded with God]

ULT But I have asked concerning you
UST But I have prayed for you, Simon. {I have asked God
(ἐγὼ δὲ ἐδεήθην περὶ σοῦ)

Jesus is addressing Simon specifically, and so the terms **you** and **your** are singular.

Support Reference: Forms of You

ULT that your faith may not fail
UST that you will not completely stop believing in me
(ἵνα μὴ ἐκλίπῃ ἡ πίστις σου)

If it would be helpful in your language, you could express the meaning of the negative word **not** combined with the negative verb **fail** as a positive statement. Alternate translation: [that you will continue to have faith] or [that you will continue to trust me]

Support Reference: Double Negatives

ULT when you have turned back
UST when & decide that you truly do believe in me
(ποτε ἐπιστρέψας)

This expression refers to resuming a previous course of action. Alternate translation: [when you are once more openly loyal to me]

Support Reference: Metaphor

> ULT **strengthen your brothers**
> UST encourage the others {to believe in me as well
> (στήρισον τοὺς ἀδελφούς σου)

The implication is that Jesus wants Simon to **strengthen** the other disciples in their faith. Alternate translation: [encourage the other disciples to be strong in their faith as well]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **your brothers**
> UST the others
> (τοὺς ἀδελφούς σου)

Jesus is using the term **brothers** to mean someone who shares the same belief. Alternate translation: [your fellow believers] or [the other disciples]

Support Reference: Metaphor

> ULT **your brothers**
> UST the others
> (τοὺς ἀδελφούς σου)

Here Jesus has the other apostles, who are all men, initially in view. But he may also want Simon to strengthen the faith of any of his other disciples, male or female, who need encouragement. In that case, he would be using the word in a generic sense that includes both men and women. Alternate translation: [your fellow believers]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
faith	believing in me

Luke 22:33

ULT	UST
But he said to him, “Lord, I am ready to go with you both to prison and to death.”	*Peter replied to him, “Lord, I am ready to go with you to prison. I am even willing to die with you!”*

ULT But he said to him
UST Peter replied to him
(ὁ δὲ εἶπεν αὐτῷ)

Here **he** refers to Simon, who was also known as Peter, and the word **him** refers to Jesus. Jesus calls him Peter in the next verse. So that your readers will know that Jesus is talking to the same man there, you could use both of his names here. Alternate translation: [But Simon Peter said to Jesus]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
Lord	Lord

Luke 22:34

ULT	UST
But he said, “I say to you, Peter, the rooster will not crow today before you deny three times that you know me.”	*Jesus replied, “Peter, I want you to know that this night, before the rooster crows, you will say three times that you do not know me!”*

ULT **But he said**
UST Jesus replied
(ὁ δὲ εἶπεν)

The pronoun **he** refers to Jesus. Alternate translation: [But Jesus answered]

Support Reference: Pronouns — When to Use Them

ULT **I say to you**
UST I want you to know that
(λέγω σοι)

Jesus says this to emphasize what he is about to tell Peter. Alternate translation: [Indeed]

ULT **the rooster will not crow today before you deny three times that you know me**
UST this night, before the rooster crows, you will say three times that you do not know me
(οὐ φωνήσει σήμερον ἀλέκτωρ, ἕως τρίς με ἀπαρνήσῃ εἰδέναι)

If it would be helpful in your language, you could express this as a positive statement. Alternate translation: [before the rooster crows today, you will deny three times that you know me]

ULT **the rooster will not crow today before**
UST this night, before the rooster crows
(οὐ φωνήσει σήμερον ἀλέκτωρ, ἕως)

Jesus is referring to a certain time of day. Roosters crow just before the sun appears in the morning. In other words, Jesus is referring to dawn. Alternate translation: [before another morning begins]

Support Reference: Metonymy

ULT **the rooster will not crow today before**
UST this night, before the rooster crows
(οὐ φωνήσει σήμερον ἀλέκτωρ, ἕως)

A **rooster** is a bird that calls out loudly around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. Alternate translation: [before the birds begin to sing in the morning]

Support Reference: Translate Unknowns

ULT **the rooster**
UST the rooster
(ἀλέκτωρ)

Jesus is not speaking of one particular **rooster** but of roosters in general. Alternate translation: [the roosters] or [the birds]

Support Reference: Generic Noun Phrases

ULT **today**
UST this night
(σήμερον)

The Jewish day began at sunset. Jesus was speaking after the sun had set. The rooster would crow just before morning. That morning was considered part of the same day. Alternate translation: [in the morning]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Peter	Peter
that you know	you do & know

Luke 22:35

ULT	UST
And he said to them, “When I sent you out without a money bag and sack and sandals, you did not lack anything, did you?” And they said, “Nothing.”	*Then Jesus asked the disciples, “When I sent you out {to the villages, and you went} without any money, food, or sandals, was there anything you needed but could not get?” They replied, “No, there was nothing!”*

ULT **without a money bag and sack and sandals**
UST without any money, food, or sandals
(ἄτερ βαλλαντίου, καὶ πήρας, καὶ ὑποδημάτων)

As in 10:4, Jesus is speaking of these items to mean what they represent. See how you translated these terms there. Alternate translation: [without any money or provisions or extra clothes]

Support Reference: Metonymy

ULT **you did not lack anything, did you**
UST was there anything you needed but could not get
(μή τινος ὑστερήσατε)

The first word of this question in Greek is a negative word that can be used to turn a statement into a question that expects a negative answer. ULT shows this by adding, **did you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Alternate translation: [did you lack anything?]

Support Reference: Double Negatives

ULT **you did not lack anything, did you**
UST was there anything you needed but could not get
(μή τινος ὑστερήσατε)

Even though Jesus already knows the answer to this question and he is using it as a teaching tool, in this case he does want the disciples to reply. If you translated his words as a statement, for example, “I know that you did not lack anything,” then the disciples might seem to be interrupting him by speaking uninvited. Since Jesus did want them to speak, it would probably be most appropriate to present his words in the form of a question.

Support Reference: Rhetorical Question

ULT **Nothing**
UST No, there was nothing
(οὐθενός)

Luke may be summarizing the disciples' response briefly, or the disciples themselves may have responded this briefly. If it would be helpful to your readers, you could expand on what this means. Alternate translation: [We did not lack anything] or [We had everything we needed]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
sandals	sandals

Luke 22:36

ULT	UST
Then he said to them, “But now, the one having a money bag, let him take {it}, and likewise a sack. And the one not having a sword, let him sell his cloak and buy one.	*Then Jesus said, “But, now, if anyone {among you} has some money, he should take it with him. Also, whoever has food should take it with him. And whoever does not have a sword should sell his coat and buy one!*

ULT **the one having a money bag & the one not having a sword**
UST if anyone {among you} has some money & whoever does not have a sword
(ὁ ἔχων βαλλάντιον & ὁ μὴ ἔχων & μάχαιραν)

Jesus was not referring to a specific one of the disciples who had a money bag or did not have a sword. Alternate translation: [anyone who has a money bag … anyone who does not have a sword]

Support Reference: Generic Noun Phrases

ULT **the one having a money bag & the one not having a sword**
UST if anyone {among you} has some money & whoever does not have a sword
(ὁ ἔχων βαλλάντιον & ὁ μὴ ἔχων & μάχαιραν)

Jesus is giving these instructions specifically to his disciples. If it would be helpful to your readers, you could indicate that in your translation. Alternate translation: [any one of you who has a money bag … any one of you who does not have a sword]

Support Reference: Assumed Knowledge and Implicit Information

ULT **cloak**
UST coat
(τὸ ἱμάτιον)

See how you translated **cloak** in 19:35. Alternate translation: [coat] or [outer garment]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
a sword	a sword

Luke 22:37

ULT	UST
For I say to you, this that is written must be accomplished in me, ‘And he was reckoned with the lawless.’ For indeed the thing concerning me has an accomplishment.”	*I tell you this because what a prophet wrote about me in the Scriptures must take place: ‘People treated him like a criminal.’ Everything the Scriptures say about me is going to happen.”*

ULT **For**
UST because
(γὰρ)

Jesus is giving the reason why the disciples should now be concerned about providing for and protecting themselves, as he said in the previous verse. If it would be helpful in your language, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in 22:16 for how you might do this.

Support Reference: Verse Bridges

ULT **I say to you**
UST I tell you
(λέγω & ὑμῖν)

Jesus says this to emphasize what he is about to tell the disciples. Alternate translation: [indeed]

ULT **this that is written**
UST this & what a prophet wrote & in the Scriptures
(τοῦτο τὸ γεγραμμένον)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [what a prophet wrote in the Scriptures]

Support Reference: Active or Passive

ULT **this that is written**
UST this & what a prophet wrote & in the Scriptures
(τοῦτο τὸ γεγραμμένον)

Jesus may be assuming that his disciples know the source and subject of this passage. If it would be helpful to your readers, you could identify it more specifically. Alternate translation: [what Isaiah wrote about the Messiah in the Scriptures]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **must be accomplished**
> UST must take place
> (δεῖ τελεσθῆναι)

If it would be helpful in your language, you could express this with an active form. The meaning of **accomplished** is the same as for the word "fulfilled" in 1:1, 1:20, and many other places in the book, even though the Greek verb is different. Alternate translation: [must happen to me]

Support Reference: Active or Passive

> ULT **And he was reckoned with the lawless**
> UST People treated him like a criminal
> (καὶ μετὰ ἀνόμων ἐλογίσθη)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. It may be more natural in your language to use a singular form here. Alternate translation: [that people would consider me to be a criminal]

Support Reference: Quotes within Quotes

> ULT **he was reckoned with the lawless**
> UST People treated him like a criminal
> (μετὰ ἀνόμων ἐλογίσθη)

Jesus is using the adjective **lawless** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [he was considered a criminal]

Support Reference: Nominal Adjectives

> ULT **he was reckoned with the lawless**
> UST People treated him like a criminal
> (μετὰ ἀνόμων ἐλογίσθη)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [people considered him to be a criminal]

Support Reference: Active or Passive

> ULT **For indeed the thing concerning me has an accomplishment**
> UST Everything the Scriptures say about me is going to happen
> (καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει)

Here Jesus is speaking implicitly about what the Scriptures say about him. Alternate translation: [Yes, what the Scriptures say about me must certainly happen]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
be accomplished	take place
the lawless	People treated him like a criminal

Luke 22:38

ULT	UST
Then they said, “Lord, behold! Here are two swords.” And he said to them, “It is enough.”	*The disciples replied, “Lord, look! We have two swords!” He answered, “We will not need more than two.”*

ULT It is enough
UST We will not need more than two
(ἱκανόν ἐστιν)

This could mean: (1) Jesus is indicating that when he told his disciples to buy swords, he meant for their own defense, not to attack their enemies, and that they have enough swords for that purpose. Alternate translation: [That will be enough for us to defend ourselves]; (2) Jesus wants them to stop talking about having swords. The implication would be that when he said they should buy swords, he was mainly warning them that they were going to face dangers, and he did not really want them to buy swords and fight. Alternate translation: [That is enough talk about swords, I do not really want you to buy them]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Lord	Lord
swords	swords

Luke 22:39

ULT	UST
And having gone out, he went according to his custom to the Mount of Olives, and the disciples also followed him.	*Jesus left the city and went to the Mount of Olives, as he usually did. His disciples went with him.*

ULT having gone out, he went according to his custom to the Mount of Olives

UST Jesus left the city and went to the Mount of Olives, as he usually did
(ἐξελθὼν, ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὄρος τῶν Ἐλαιῶν)

Luke provides this background information about where Jesus went to help readers understand what happens next in the story. Luke has already indicated in 21:37 that during this time in Jerusalem, Jesus did not spend the nights in the city, but rather in this location. Alternate translation: [leaving the city of Jerusalem, Jesus went to spend the night on the Mount of Olives, as he had been doing]

Support Reference: Background Information

ULT the Mount of Olives

UST the Mount of Olives
(τὸ Ὄρος τῶν Ἐλαιῶν)

This is the name of a hill or mountain. See how you translated this place in 19:29. Alternate translation: [Olive Tree Mountain]

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
Mount of Olives	Mount of Olives
of Olives	of Olives
disciples	disciples

Luke 22:40

ULT	UST
And having come to the place, he said to them, “Pray not to enter into temptation.”	*When Jesus came {with his disciples} to the place where he often spent the night, he said to them, “Pray that God will help you not to sin when you are tempted.”*

ULT And having come to the place, he said to them
UST When Jesus came {with his disciples} to the place where he often spent the night, he said to them
(γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς)

Jesus and his disciples came to the garden together. Here **he** refers to Jesus and **them** refers to the disciples. Alternate translation: [And when Jesus and his disciples arrived at the Mount of Olives, he said to them]

Support Reference: Synecdoche

ULT Pray not to enter into temptation
UST Pray that God will help you not to sin when you are tempted
(προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν)

If it would be helpful in your language, you could express the idea behind the abstract noun **temptation** with a verb such as “tempt.” Alternate translation: [Pray that nothing will tempt you to sin]

Support Reference: Abstract Nouns

ULT Pray not to enter into temptation
UST Pray that God will help you not to sin when you are tempted
(προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν)

The implications are that the disciples will soon face the **temptation** to abandon Jesus in order to save themselves. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Pray that when the Jewish leaders come to arrest me and you are tempted to try to save yourselves by running away or denying that you know me, you will not sin by doing that]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Pray	Pray
temptation	when you are tempted

Luke 22:41

ULT	UST
And he went away from them about the throw of a stone, and having put down his knees, he was praying,	*Then he went about 30 meters from them, knelt down, and prayed.*

ULT about the throw of a stone
UST about 30 meters
(ὡσεὶ λίθου βολήν)

This is an idiom that means “about as far as someone can throw a stone.” If it would be helpful in your language, you could represent this with a general expression or with an estimated measurement. Alternate translation: [a short distance] or [about 30 meters] or [about 100 feet]

Support Reference: Idiom

ULT having put down his knees
UST knelt down
(θεὶς τὰ γόνατα)

As Jesus indicates in his parable in 18:11, the customary posture of prayer in this culture was standing. By kneeling down, Jesus indicated that he was praying urgently about a serious matter. Alternate translation: [after kneeling down to show the urgency of his request]

Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
he was praying	prayed

Luke 22:42

ULT	UST
saying, “Father, if you are willing, remove this cup from me. Yet, let not my will, but yours, happen.”	*He said, “Father, if you are willing, please allow me not to experience the terrible things that are about to happen. But do not do what I want. Do what you want.”*

ULT **Father**
UST Father
(Πάτερ)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **if you are willing & yours**
UST if you & willing & are & what you
(εἰ βούλει & τὸ σὸν)

Use your best judgment about whether the formal or informal forms of **you** and **yours** would be more natural in your language here. Jesus is speaking as an adult son would to a father with whom he had a close relationship.

Support Reference: Forms of ‘You’ — Formal or Informal

ULT **remove this cup from me**
UST are & please allow me not to experience the terrible things that & about to happen
(παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ)

Jesus is referring to the sufferings he will soon experience as if they were a cup of bitter-tasting liquid that he would have to drink. Alternate translation: [please spare me from these sufferings]

Support Reference: Metaphor

ULT **remove this cup from me**
UST are & please allow me not to experience the terrible things that & about to happen
(παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ)

This is an imperative, but it should be translated as a request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please spare me from these sufferings]

Support Reference: Imperatives — Other Uses

> ULT **Yet, let not my will, but yours, happen**
> UST But do not do what I want. Do what you want
> (πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γινέσθω)

This is another imperative that should be translated as a request rather than as a command. Alternate translation: [However, please do what is according to your will, rather than what is according to my will]

Support Reference: Imperatives — Other Uses

Luke 22:43

ULT	UST
[And an angel from heaven appeared to him, strengthening him.	*[Then an angel from heaven came to him and gave him courage.*

ULT And an angel from heaven appeared to him, strengthening him
UST Then an angel from heaven came to him and gave him courage
(Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνισχύων αὐτόν)

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The note below discusses a translation issue in this verse, for those who decide to include it.

Support Reference: Textual Variants

ULT appeared to him
UST came to him
(Ὤφθη & αὐτῷ)

Appeared does not mean that the angel simply seemed to be there, or that Jesus saw the angel in a vision. Rather, this expression indicates that the angel was actually present with Jesus. Alternate translation: [came there to be with him]

Support Reference: Idiom

Luke 22:44

ULT	UST
And being in agony, he was praying more earnestly, and his sweat became like drops of blood falling on the ground.]	*He was suffering greatly. So he prayed very intensely. His sweat was falling to the ground like large drops of blood.]*

ULT And being in agony, he was praying more earnestly, and his sweat became like drops of blood falling on the ground
UST He was suffering greatly. So he prayed very intensely. His sweat was falling to the ground like large drops of blood
(Καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. καὶ Ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν)

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The two notes below discusses translation issues in this verse, for those who decide to include it.

Support Reference: Textual Variants

ULT he was praying more earnestly
UST he prayed very intensely
(ἐκτενέστερον προσηύχετο)

This could mean: (1) Luke is using the comparative form of the adjective **earnest**, which has an adverbial sense here, with a superlative meaning. Alternate translation: [he was praying most earnestly] or [he was praying very fervently]; (2) the word has an actual comparative sense. Alternate translation: [he began to pray even more earnestly than he had been praying before]

ULT his sweat became like drops of blood falling on the ground
UST His sweat was falling to the ground like large drops of blood
(Ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν)

This could mean one of two things. The first is more likely. (1) It could describe the appearance of the drops. This would mean that Jesus had been under such stress that the small blood vessels that fed his sweat glands ruptured, and his sweat became mixed with blood. (This is a rare but well-document medical condition known as hematohidrosis.) Alternate translation: [his sweat became mixed with blood and it fell to the ground in drops]; (2) It could describe the way in which the drops of sweat fell to the ground. Alternate translation: [he began to sweat so intensely that the sweat formed drops and fell to the ground as blood drops do]

Support Reference: Simile

Luke 22:45

ULT	UST
And having risen up from the prayer, having come to the disciples, he found them sleeping from the sorrow.	*When Jesus got up from praying, he returned to his disciples. He discovered that they were sleeping. They were very sad and this had made them tired.*

ULT **And**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

Luke uses the word **And** to indicate that what he describes next came after what he described just previously. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **having risen up from the prayer, having come to the disciples, he found**
UST When Jesus got up from praying, he returned to his disciples. He discovered that they
(ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς, εὗρεν)

Alternate translation: [when Jesus had finished praying, he got up and went back to his disciples, and he found]

ULT **he found them sleeping from the sorrow**
UST He discovered that they were sleeping. They were very sad and this had made them tired
(εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης)

If it would be helpful in your language, you could express the idea behind the abstract noun **sorrow** with an adjective such as “sad.” Alternate translation: [he saw that they were sleeping because they were tired from being sad]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
prayer	praying
disciples	disciples

Luke 22:46

ULT	UST
And he said to them, “Why are you sleeping? Having risen up, pray so that you do not enter into temptation.”	*He {woke them up and} said to them, “This is no time for you to be sleeping! Get up! Pray that {God will help you so that} nothing tempts you to sin.”*

ULT Why are you sleeping
UST This is no time for you to be sleeping
(τί καθεύδετε)

Jesus is not looking for information. He is using the question form to rebuke his disciples. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: [You should not be sleeping now!]

Support Reference: Rhetorical Question

ULT so that you do not enter into temptation
UST that {God will help you so that} nothing & you to sin
(ἵνα μὴ εἰσέλθητε εἰς πειρασμόν)

If it would be helpful in your language, you could express the idea behind the abstract noun **temptation** with a verb such as “tempt.” See how you translated the similar phrase in 22:40. Alternate translation: [so that nothing tempts you to sin]

Support Reference: Abstract Nouns

ULT so that you do not enter into temptation
UST that {God will help you so that} nothing & you to sin
(ἵνα μὴ εἰσέλθητε εἰς πειρασμόν)

As in 22:40, the implications are that the disciples will soon face the **temptation** to abandon Jesus in order to save themselves. If you indicated that explicitly in your translation there, you could state something similar here. Alternate translation: [so that when the Jewish leaders arrest me and you are tempted to abandon me to save yourselves, you will not sin by doing that]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
pray	Pray
temptation	nothing & you to sin

Luke 22:47

ULT	UST
He still speaking, behold a crowd, and the one called Judas, one of the Twelve, was leading them. And he came near to Jesus to kiss him.	*While Jesus was still speaking, a crowd of people came to him. Judas, one of Jesus' 12 representatives, was guiding them. He came up to Jesus to greet him with a kiss on the cheek.*

ULT **behold**
UST came to him
(ἰδοὺ)

Luke uses the term **behold** to calls the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **a crowd**
UST a crowd of people
(ὄχλος)

Luke is introducing new characters into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a crowd that arrived]

Support Reference: Introduction of New and Old Participants

ULT **the one called Judas**
UST Judas
(ὁ λεγόμενος Ἰούδας)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the man whose name was Judas] or [the man that people called Judas]

Support Reference: Active or Passive

ULT **one of the Twelve**
UST one of Jesus' 12 representatives
(εἷς τῶν δώδεκα)

See how you translated this phrase in 8:1. You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: [who was one of the 12 men Jesus had appointed to be apostles]

Support Reference: Nominal Adjectives

> ULT **of the Twelve**
> UST of Jesus' 12 representatives
> (τῶν δώδεκα)

You may have decided instead in 8:1 to translate **Twelve** as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here.

Support Reference: How to Translate Names

> ULT **was leading them**
> UST was guiding them
> (προήρχετο αὐτούς)

Judas was showing the people where Jesus was. He was not the person in charge of the whole group. Alternate translation: [leading them to where Jesus was]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to kiss him**
> UST to greet him with a kiss on the cheek
> (φιλῆσαι αὐτόν)

In this culture, when men greeted other men who were family or friends, they would kiss them on one cheek or on both cheeks. If your readers would find it embarrassing if you said that one man would kiss another man, you could explain the purpose of the gesture, or you could translate the expression in a more general way. Alternate translation: [to greet him by kissing him on the cheek] or [to give him a friendly greeting]

Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
Judas	Judas
of the Twelve	of Jesus' 12 representatives
to Jesus	to Jesus
to kiss	to greet & with a kiss on the cheek

Luke 22:48

ULT	UST
But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”	*But Jesus said to him, “Judas, how dare you use a kiss to hand me, the Son of Man, over to my enemies!”*

ULT **are you betraying the Son of Man with a kiss**
UST how dare you use a kiss to hand me, the Son of Man, over to my enemies
(φιλήματι τὸν Υἱὸν τοῦ Ἀνθρώπου παραδίδως)

Jesus is using the question form to rebuke Judas. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: [You should not be using a kiss to betray the Son of Man!]

Support Reference: Rhetorical Question

ULT **the Son of Man**
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, the Son of Man]

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [me, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Judas	Judas
Son of Man	me & Son of Man
with a kiss	how dare you use a kiss

Luke 22:49

ULT	UST
And the ones around him, having seen {what} was going to happen, said, “Lord, if we will strike with a sword?”	*When the disciples realized what was happening, they said, “Lord, should we use our weapons {to keep them from arresting you}?”*

ULT **the ones around him**
UST the disciples
(οἱ περὶ αὐτὸν)

The expression **the ones around him** refers to Jesus’ disciples. Alternate translation: [Jesus’ disciples, who were around him,]

ULT **what} was going to happen**
UST what was happening
(τὸ ἐσόμενον)

If it would be helpful to your readers, you could state more explicitly what this means. Alternate translation: [that the Jewish leaders and soldiers who had come were going to arrest Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **if we will strike with a sword**
UST should we use our weapons {to keep them from arresting you
(εἰ πατάξομεν ἐν μαχαίρῃ)

This was an idiomatic way to ask a question. Alternate translation: [should we strike with the sword]

Support Reference: Idiom

ULT **if we will strike with a sword**
UST should we use our weapons {to keep them from arresting you
(εἰ πατάξομεν ἐν μαχαίρῃ)

The disciples may be asking specifically not about what weapon to use, but generally whether they should fight back to prevent Jesus from being arrested. In that case they would be using one kind of weapon, a **sword**, to mean fighting in general. The disciples said in 22:38 that they had two swords, but they could also have resisted by further means. Alternate translation: [should we fight to defend you]

Support Reference: Synecdoche

> **ULT if we will strike with a sword**
> **UST** should we use our weapons {to keep them from arresting you
> (εἰ πατάξομεν ἐν μαχαίρῃ)

Alternatively, the disciples may implicitly be asking whether this was the kind of occasion for which Jesus told them in 22:38 that they should have swords. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [you told us we should have swords; should we use them now]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Lord	Lord
a sword	should we use our weapons {to keep them from arresting you

Luke 22:50

ULT	UST
And a certain one of them struck the servant of the high priest and cut off his right ear.	*One of them {drew his sword and} struck the servant of the high priest, but {only} cut off his right ear.*

ULT a certain one of them
UST One of them
(εἷς τις ἐξ αὐτῶν)

Luke uses this phrase to bring one of the characters into the story into the center of the action, but he does not identify the person by name. John indicates in his Gospel that it was Peter, but since Luke does not name him here, it would not be appropriate to use his name in your translation. Alternate translation: [one of the disciples who was there]

Support Reference: Introduction of New and Old Participants

ULT struck the servant of the high priest
UST drew his sword and} struck the servant of the high priest
(ἐπάταξεν & τὸν δοῦλον τοῦ ἀρχιερέως)

The implication is that this disciple did this with a sword. Alternate translation: [struck the servant of the high priest with a sword]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
servant	servant
of the high priest	of the high priest

Luke 22:51

ULT	UST
But answering, Jesus said, “Allow up to this!” And touching his ear, he healed him.	*But Jesus said, “Do not do any more of that!” Then he touched the servant where he had been wounded and healed him.*

ULT **answering, Jesus said**
UST Jesus said
(ἀποκριθεὶς & ὁ Ἰησοῦς εἶπεν)

Together the two words **answering** and **said** mean that Jesus responded to what the disciple had just done. Alternate translation: [Jesus responded]

Support Reference: Hendiadys

ULT **Allow up to this**
UST Do not do any more of that
(ἐᾶτε ἕως τούτου)

This is an idiom. It is in the form of a positive statement, but it actually has a strong negative meaning. Alternate translation: [No more of this] or [Do not do anything more like that]

Support Reference: Idiom

ULT **touching his ear, he healed him**
UST he touched the servant where he had been wounded and healed him
(ἁψάμενος τοῦ ὠτίου, ἰάσατο αὐτόν)

It may be necessary to explain what it means that Jesus touched the servant’s **ear**, since it had been cut off. Alternate translation: [Jesus put the servant’s ear back in place and healed it] or [Jesus touched the servant at the place where his ear had been cut off and restored it]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Luke 22:52

ULT	UST
Then Jesus said to the ones having come out against him—chief priests and captains of the temple and elders—“As against a robber have you come out with swords and clubs?	

ULT captains of the temple
UST QUOTE_NOT_FOUND: στρατηγοὺς τοῦ ἱεροῦ
(στρατηγοὺς τοῦ ἱεροῦ)

See how you translated this phrase in 22:4. Alternate translation: [captains of the temple guard] or [temple military officers]

Support Reference: Assumed Knowledge and Implicit Information

ULT As against a robber have you come out with swords and clubs
UST QUOTE_NOT_FOUND: ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
(ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων)

Jesus is using the question form to rebuke the Jewish leaders. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: [You did not need to bring soldiers with weapons to arrest me, as if I were a bandit!]

Support Reference: Rhetorical Question

ULT As against a robber have you come out with swords and clubs
UST QUOTE_NOT_FOUND: ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
(ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων)

The implication, as Jesus will say specifically in the next verse, is that he has demonstrated that he is a peaceful person. He has taught openly and undefended in the temple. He has not gathered an armed band around him and operated from a hidden location. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [You have seen that I am a peaceful person, yet you come to arrest me bringing soldiers with weapons, as if I were a bandit!]

Support Reference: Assumed Knowledge and Implicit Information

ULT As against a robber have you come out
UST QUOTE_NOT_FOUND: ὡς ἐπὶ λῃστὴν ἐξήλθατε
(ὡς ἐπὶ λῃστὴν ἐξήλθατε)

If it would be helpful to your readers, you could explain the meaning of this simile. Here, the term **robber** likely indicates a violent person who steals from others by forcing them to hand over their valuables, threatening to harm them if they refuse. Alternate translation: [as if I were a bandit who needed to be subdued with force have you come out against me]

Support Reference: Simile

ULT swords and clubs
UST QUOTE_NOT_FOUND: μαχαιρῶν καὶ ξύλων
(μαχαιρῶν καὶ ξύλων)

Jesus is speaking of these weapons, to mean the soldiers who are carrying them. Alternate translation: [soldiers armed with weapons]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Jesus	QUOTE_NOT_FOUND: Ἰησοῦς
chief priests	QUOTE_NOT_FOUND: ἀρχιερεῖς
of the temple	QUOTE_NOT_FOUND: τοῦ ἱεροῦ
elders	QUOTE_NOT_FOUND: πρεσβυτέρους
a robber	QUOTE_NOT_FOUND: λῃστὴν
swords	QUOTE_NOT_FOUND: μαχαιρῶν

Luke 22:53

ULT	UST
I being with you each day in the temple, you did not lay hands on me. But this is your hour, and the authority of the darkness.”	

ULT in the temple
UST QUOTE_NOT_FOUND: ἐν τῷ ἱερῷ
(ἐν τῷ ἱερῷ)

Only priests were allowed to enter the **temple** building, so Jesus means the temple courtyard. He is using the word for the entire building to refer to one part of it. Alternate translation: [in the temple courtyard]

Support Reference: Synecdoche

ULT you did not lay hands on me
UST QUOTE_NOT_FOUND: οὐκ ἐξετείνατε τὰς χεῖρας ἐπ’ ἐμέ
(οὐκ ἐξετείνατε τὰς χεῖρας ἐπ’ ἐμέ)

As in 20:19, here this expression means to arrest a person by association with the way that arresting officers might physically take hold of the person with their **hands**. Alternate translation: [you did not arrest me]

Support Reference: Metonymy

ULT this is your hour
UST QUOTE_NOT_FOUND: αὕτη ἐστὶν ὑμῶν ἡ ὥρα
(αὕτη ἐστὶν ὑμῶν ἡ ὥρα)

Jesus is using the term **hour** to refer to a specific time. Alternate translation: [this is a time when you can do whatever you want]

Support Reference: Idiom

ULT and the authority of the darkness
UST QUOTE_NOT_FOUND: καὶ ἡ ἐξουσία τοῦ σκότους
(καὶ ἡ ἐξουσία τοῦ σκότους)

Jesus is using this phrase to characterize the **hour** further. If it would be helpful to your readers, you could show that by repeating the reference to “time” from earlier in the sentence. Alternate translation: [because it is a time when darkness is in authority]

Support Reference: Ellipsis

> **ULT and the authority of the darkness**
> UST QUOTE_NOT_FOUND: καὶ ἡ ἐξουσία τοῦ σκότους
> (καὶ ἡ ἐξουσία τοῦ σκότους)

Jesus is referring to Satan as **darkness**. Alternate translation: [because it is a time when God is allowing Satan to do what he wants]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
day	QUOTE_NOT_FOUND: ἡμέραν
temple	QUOTE_NOT_FOUND: ἱερῷ
hour	QUOTE_NOT_FOUND: ἡ ὥρα
authority	QUOTE_NOT_FOUND: ἐξουσία

Luke 22:54

ULT	UST
Now having seized him, they led {him} away and brought {him} into the house of the high priest. But Peter was following from a distance.	*The Jewish leaders and soldiers seized Jesus and led him away. They brought him to the high priest's house. Peter followed them {from a safe distance} far behind.*

ULT they led {him} away
UST and led him away
(ἤγαγον)

If it would be helpful to your readers, you could state more explicitly what this means. Alternate translation: [they led Jesus away from the place where they had arrested him]

Support Reference: Assumed Knowledge and Implicit Information

ULT But Peter was following from a distance
UST Peter followed them {from a safe distance} far behind
(ὁ δὲ Πέτρος ἠκολούθει μακρόθεν)

Luke provides this background information to help readers understand what happens next in the story. Alternate translation: [Now Peter followed the group there, staying some distance away]

Support Reference: Background Information

ULT But Peter was following from a distance
UST Peter followed them {from a safe distance} far behind
(ὁ δὲ Πέτρος ἠκολούθει μακρόθεν)

If it would be helpful to your readers, you could state explicitly why Peter followed **from a distance**. Alternate translation: [Now Peter followed the group there, staying some distance away so that he would not be recognized and arrested himself]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
having seized	The Jewish leaders and soldiers seized
house	house
of the high priest	high priest's
Peter	Peter

Luke 22:55

ULT	UST
And they having kindled a fire in the middle of the courtyard and having sat down together, Peter was sitting in the midst of them.	*Some people lit a fire in the middle of the courtyard and sat down together. Peter came and sat among them.*

ULT **they having kindled a fire**
UST Some people lit a fire
(περιαψάντων & πῦρ)

Here the pronoun **they** does not mean the same thing as in the previous verse. Luke is not saying that the leaders and soldiers who had arrested Jesus built this fire. Rather, Luke is using the word **they** in an indefinite sense. Alternate translation: [some people had started a fire]

Support Reference: Pronouns — When to Use Them

ULT **they having kindled a fire**
UST Some people lit a fire
(περιαψάντων & πῦρ)

Luke is using this phrase to introduce some new characters into the story. Alternate translation: [some of the people who were there at the high priest's house had started a fire]

Support Reference: Introduction of New and Old Participants

ULT **a fire**
UST a fire
(πῦρ)

Implicitly, the purpose of the **fire** was to keep the people warm during the cool night. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [a fire to keep warm]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the middle of the courtyard**
UST in the middle of the courtyard
(ἐν μέσῳ τῆς αὐλῆς)

Luke assumes that his readers will know that in this culture, the courtyard of a house had walls around it, but no roof. You may wish to clarify this for your readers. This was an outdoor fire. Alternate translation: [in the middle of the open courtyard]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the midst of them**
> UST among them
> (μέσος αὐτῶν)

Alternate translation: [there together with them]

TRANSLATION WORDS

ULT	UST
Peter	Peter

Luke 22:56

ULT	UST
Then a certain servant girl, having seen him sitting towards the light and looking steadily at him, said, “This one also was with him.”	*A female servant saw Peter sitting there as the fire shone upon him. She looked at him carefully and said, “This man was also with the one they have arrested!”*

ULT **Then a certain servant girl, having seen him**
UST A female servant saw Peter
(ἰδοῦσα δὲ αὐτὸν, παιδίσκη τις)

Luke says this to introduce this new character into the story. Alternate translation: [Now there was a servant girl there who saw him]

Support Reference: Introduction of New and Old Participants

ULT **sitting towards the light**
UST sitting there as the fire shone upon him
(καθήμενον πρὸς τὸ φῶς)

Alternate translation: [sitting facing the light of the fire] or [sitting with his face lit up by the fire]

ULT **and looking steadily at him, said**
UST She looked at him carefully and said
(καὶ ἀτενίσασα αὐτῷ εἶπεν)

Though this woman was looking at Peter, she was not speaking to him but to the others around them. It might be helpful to begin a new sentence here in your translation. Alternate translation: [She looked straight at Peter and said to the other people in the courtyard]

Support Reference: Assumed Knowledge and Implicit Information

ULT **This one also was with him**
UST This man was also with the one they have arrested
(καὶ οὗτος σὺν αὐτῷ ἦν)

This could mean: (1) Peter was with Jesus when the group came to arrest him, as UST suggests. (2) since it is perhaps unlikely that this female servant accompanied that group, she may mean instead that she saw Peter with Jesus somewhere in Jerusalem earlier in the week and she could tell that he was associated with Jesus. Alternate translation: [I know that this man is one of Jesus’ disciples]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
a & servant girl	female servant

Luke 22:57

ULT	UST
But he denied {it}, saying, “Woman, I do not know him.”	*But he denied it, saying, “Young lady, I do not know him!”*

ULT But he denied {it
UST But he denied it
(ὁ δὲ ἠρνήσατο)

Alternate translation: [But Peter said that was not true]

ULT Woman
UST Young lady
(γύναι)

Peter addresses the female servant as **Woman** because he does not know her name. He is not insulting her by calling her that. If your readers might think he was insulting her, you could use a way that is acceptable in your culture for a man to address a woman he does not know. Alternate translation: [Miss] or [Ma’am]

TRANSLATION WORDS

ULT	UST
I do & know	I do & know

Luke 22:58

ULT	UST
And after a little while another, having seen him, said, “You also are from them.” But Peter said, “Man, I am not.”	*A little later someone else saw Peter and said, “You also are one of those who were with the man they arrested!” But Peter said, “No, mister, I am not one of them!”*

ULT **another**
UST someone else
(ἕτερος)

Luke uses the word **another** to introduce another new character into the story. Alternate translation: [another of the people who was there by the fire]

Support Reference: Introduction of New and Old Participants

ULT **You also are from them**
UST You also are one of those who were with the man they arrested
(καὶ σὺ ἐξ αὐτῶν εἶ)

Alternate translation: [You are also one of the people who were with Jesus]

ULT **Man**
UST mister
(ἄνθρωπε)

Peter addresses this person as **Man** because he does not know his name. He is not insulting him by calling him that. If your readers might think he was insulting him, you could use a way that is acceptable in your culture for a man to address another man he does not know. Alternate translation: [Sir]

TRANSLATION WORDS

ULT	UST
Peter	Peter

Luke 22:59

ULT	UST
And about one hour having passed, a certain other one was insisting, saying, “In truth, this one was also with him, for he is also a Galilean.”	*About an hour later someone else said loudly, “{The way that} this man {speaks shows that he} is from {the region of} Galilee. So he must certainly have come here with the man they arrested!”*

ULT **about one hour having passed**
UST About an hour later
(διαστάσης ὡσεὶ ὥρας μιᾶς)

You can express this in the way your language describes time. Alternate translation: [about an hour later]

ULT **a certain other one**
UST someone else
(ἄλλος τις)

Luke uses this expression to introduce a further character into the story. Alternate translation: [yet another of the people who was there by the fire]

Support Reference: Introduction of New and Old Participants

ULT **was insisting**
UST said loudly
(διϊσχυρίζετο)

Alternate translation: [kept saying loudly]

ULT **this one**
UST this man
(οὗτος)

The phrase **this one** refers to Peter. The speaker probably did not know Peter’s name. Alternate translation: [this man]

ULT **for he is also a Galilean**
UST The way that & speaks shows that he} is from {the region of} Galilee. So
(καὶ γὰρ Γαλιλαῖός ἐστιν)

The man could probably tell Peter was from Galilee from the way he talked. If it wold be helpful to your readers, you could indicate that explicitly. Alternate translation: [for he speaks with a Galilean accent]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for he is also a Galilean**
> UST The way that & speaks shows that he} is from {the region of} Galilee. So
> (καὶ γὰρ Γαλιλαῖός ἐστιν)

If it would be helpful in your language, you put this phrase before the previous phrase, as UST does, since this phrase gives the reason for the conclusion that the previous phrase states.

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
hour	hour
a Galilean	the region of} Galilee

Luke 22:60

ULT	UST
But Peter said, “Man, I do not know what you are saying.” And immediately, {while} he was still speaking, a rooster crowed.	*But Peter said, “Mister, that is not true!” Immediately a rooster crowed, while Peter was still speaking.*

ULT **Man**
UST Mister
(ἄνθρωπε)

See how you translated **Man** in 22:58. Peter did not know the man’s name. He was not insulting him by calling him **Man**. Alternate translation: [Sir]

ULT **I do not know what you are saying**
UST that is not true
(οὐκ οἶδα ὃ λέγεις)

This is an idiom that means that Peter completely disagrees with the man. Alternate translation: [what you are saying is not true at all]

Support Reference: Idiom

ULT **while} he was still speaking**
UST while Peter was still speaking
(ἔτι λαλοῦντος αὐτοῦ)

The pronoun **he** refers to Peter, not to the other man. Alternate translation: [while Peter was speaking]

Support Reference: Pronouns — When to Use Them

ULT **a rooster crowed**
UST a rooster crowed
(ἐφώνησεν ἀλέκτωρ)

See how you translated the similar phrase in 22:34. You may have decided to use a general expression there. Alternate translation: [the birds began to sing]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
Peter	Peter
I do & know	that is & true

Luke 22:61

ULT	UST
And turning, the Lord looked at Peter, and Peter remembered the word of the Lord, that he said to him, “Before a rooster crows today you will deny me three times.”	*Jesus turned around and looked right at Peter. Then Peter remembered what Jesus had said to him: “This night, before the rooster crows, you will deny three times that you know me.”*

ULT the Lord & of the Lord
UST Jesus & Jesus
(ὁ Κύριος & τοῦ Κυρίου)

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

ULT the word of the Lord
UST what Jesus had said
(τοῦ ῥήματος τοῦ Κυρίου)

Luke is using the term **word** to describe what Jesus had said using words. Alternate translation: [the statement Jesus had made]

Support Reference: Metonymy

ULT a rooster crows
UST the rooster crows
(ἀλέκτορα φωνῆσαι)

See how you translated this phrase in 22:60 and the similar phrase in 22:34. You may have decided to use a general expression. Alternate translation: [the birds begin to sing]

Support Reference: Translate Unknowns

ULT today
UST This night
(σήμερον)

See how you translated **today** in 22:34. The Jewish day started at sundown and continued to the next evening. Jesus had spoken the previous evening about what would happen shortly before dawn or at dawn, so this was still the same day. Alternate translation: [in the morning]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you will deny me three times**
> UST you will deny three times that you know me
> (ἀπαρνήσῃ με τρίς)

Alternate translation: [you will say three times that you do not know me]

TRANSLATION WORDS

ULT	UST
Lord	Jesus
at Peter	Peter
Peter	Peter
of the Lord	Jesus

Luke 22:62

ULT	UST
And going outside, he wept bitterly.	*And he went out of the courtyard and cried with great sorrow.*

ULT going outside, he wept bitterly
UST he went out of the courtyard and cried with great sorrow
(ἐξελθὼν ἔξω, ἔκλαυσεν πικρῶς)

As the note to 22:55 explains, this was an open-air courtyard, so the people in it were already outside in that sense. This expression means that Peter left the courtyard and went completely outside the house of the high priest. Alternate translation: [Peter went out of the courtyard and away from the house, and he wept bitterly]

Support Reference: Assumed Knowledge and Implicit Information

Luke 22:63

ULT	UST
And the men holding him were mocking {and} beating him.	*The men who were guarding Jesus made fun of him and beat him.*

ULT holding him were mocking {and} beating him
UST who were guarding Jesus made fun of him and beat him
(οἱ συνέχοντες αὐτὸν, ἐνέπαιζον αὐτῷ δέροντες)

The pronoun **him** refers to Jesus in both cases. Alternate translation: [the soldiers who were guarding Jesus mocked and beat Jesus]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
were mocking	made fun of

Luke 22:64

ULT	UST
And having blindfolded {him}, they were questioning him, saying, “Prophesy! Who is the one having hit you?”	*They put a blindfold on him {so he could not see and then took turns hitting him}. They said to him, “Show us that you are a prophet! Tell us who just hit you!”*

ULT And having blindfolded {him
UST They put a blindfold on him {so he could not see and then took turns hitting him
(καὶ περικαλύψαντες αὐτὸν)

A “blindfold” is a thick cloth that people tie around the middle of a person’s head to cover the eyes and prevent that person from seeing. If your readers would not be familiar with this, you could explain it with a general expression. Alternate translation: [They covered his eyes so that he could not see, and]

Support Reference: Translate Unknowns

ULT Prophesy! Who is the one having hit you
UST Show us that you are a prophet! Tell us who just hit you
(προφήτευσον, τίς ἐστιν ὁ παίσας σε)

The guards did not believe that Jesus was a prophet. Rather, they believed that a real prophet would know who hit him even if he could not see. When they called Jesus a prophet, they were saying the opposite of what they believed to be true. They were only calling him a prophet to mock him. Alternate translation: [Prove that you really are a prophet. Tell us who hit you!]

Support Reference: Irony

ULT Who is the one having hit you
UST who just hit you
(τίς ἐστιν ὁ παίσας σε)

The guards do not expect Jesus to be able to answer their question. They are really using the question form to give a command, to tell Jesus what he should do if he wants to convince them that he is a prophet. So If it would be helpful in your language, you could translate this as a command. Alternate translation: [Tell us who hit you!]

Support Reference: Rhetorical Question

> ULT **Prophesy**
> UST Show us that you are a prophet! Tell us
> (προφήτευσον)

The implication is that God would have to tell Jesus who struck him, since Jesus was blindfolded and could not see. Alternate translation: [Speak words from God]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Prophesy	Show us that you are a prophet! Tell us

Luke 22:65

ULT	UST
And they were saying many other things to him, blaspheming {him}.	*They said many other {cruel} things about him, mocking him.*

ULT blaspheming {him
UST mocking him
(βλασφημοῦντες)

Blaspheming can have a technical sense, as it often does in this book. It can refer to a human being claiming to be God, as the Jewish leaders felt Jesus was doing in 5:21. It can also refer to a human being wrongly denying that something is divine or of divine origin, as the Jewish leaders were afraid the people would consider them to be doing in 20:6. By ironically suggesting that Jesus was not a true prophet, the soldiers actually were guilty of blasphemy in this technical sense. But the word can also have a general sense of "insult," and that may be the sense in which Luke is using it here. Alternate translation: [insulting him]

TRANSLATION WORDS

ULT	UST
blaspheming {him	mocking him

Luke 22:66

ULT	UST
And when it became day, the elders of the people gathered together, both chief priests and scribes, and they led him into their Sanhedrin,	*At dawn the next morning, many of the Jewish leaders gathered together. In this group were the chief priests and the men who taught the Jewish laws. They had the soldiers bring Jesus into the Jewish council chamber.*

ULT And when it became day
UST At dawn the next morning
(καὶ ὡς ἐγένετο ἡμέρα)

Alternate translation: [As soon as it was light]

ULT they led him into their Sanhedrin
UST They had the soldiers bring Jesus into the Jewish council chamber
(ἀπήγαγον αὐτὸν εἰς τὸ Συνέδριον αὐτῶν)

The pronoun **they** does not necessarily refer to **the elders**. Rather, since Jesus was in the custody of the guards, the elders would have had the guards bring Jesus in. Alternate translation: [the elders had Jesus brought into the Sanhedrin] or [the guards led Jesus into the Sanhedrin]

Support Reference: Pronouns — When to Use Them

ULT their Sanhedrin
UST the Jewish council chamber
(τὸ Συνέδριον αὐτῶν)

The **Sanhedrin** is the name of the ruling council of the Jews. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the Sanhedrin, their ruling council]

Support Reference: Assumed Knowledge and Implicit Information

ULT their Sanhedrin
UST the Jewish council chamber
(τὸ Συνέδριον αὐτῶν)

Luke is using the name of the Jewish ruling council to mean by association the meeting place of that council. Alternate translation: [the place where the Sanhedrin, their ruling council, met]

Support Reference: Metonymy

> ULT **Sanhedrin**
> UST the & council chamber
> (τὸ Συνέδριον)

Sanhedrin is the name of a governing body.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
day	At dawn the next morning
elders	many of the Jewish leaders
gathered together	gathered together
chief priests	In this group were the chief priests
scribes	the men who taught the Jewish laws
Sanhedrin	the & council chamber

Luke 22:67

ULT	UST
saying, “If you are the Christ, tell us.” But he said to them, “If I told you, you would certainly not believe;	*There they said to him, “If you are the Messiah, tell us!” But he replied, “If I say that I am the Messiah, you will not believe me.*

ULT saying
UST There they said to him
(λέγοντες)

It may be helpful to begin a new sentence here. Alternate translation: [The elders said to Jesus]

ULT If you are the Christ, tell us
UST If you are the Messiah, tell us
(εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν)

This sounds like a conditional statement, but it is actually an imperative. Alternate translation: [Tell us whether you are the Messiah]

ULT If I told you, you would certainly not believe
UST If I say that I am the Messiah, you will not believe me
(ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε)

Jesus is using a hypothetical situation to avoid answering the question directly, since that might give the elders a reason to say that he was guilty of blasphemy for claiming to be the Messiah. Alternate translation: [Suppose I said that I was the Messiah. Then you would certainly not believe me]

Support Reference: Hypothetical Situations

TRANSLATION WORDS

ULT	UST
Christ	Messiah
you would & believe	you will & believe me

Luke 22:68

ULT	UST
and if I questioned you, you would certainly not answer.	*But if I ask you whether you think I am the Messiah, you will not answer me.*

ULT **and if I questioned you, you would certainly not answer**
UST But if I ask you whether you think I am the Messiah, you will not answer me
(ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε)

Jesus is using a further hypothetical situation to avoid answering the question directly, in order not to give the elders a reason to say that he was guilty of blasphemy. It may be helpful to begin a new sentence here. Alternate translation: [And suppose I asked you whether you thought I was the Messiah. Then you would certainly not tell me]

Support Reference: Hypothetical Situations

ULT **if I questioned you**
UST if I ask you whether you think I am the Messiah
(ἐὰν & ἐρωτήσω)

The implicit meaning is that Jesus would **question** them about whether they thought he was the Messiah. Alternate translation: [suppose I asked you whether you thought I was the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

Luke 22:69

ULT	UST
But from now, the Son of Man will be sitting at the right hand of the power of God.”	*But from now on, I, the Messiah, will be sitting next to almighty God {and ruling}!”*

ULT from now
UST from now on
(ἀπὸ τοῦ νῦν)

Alternate translation: [after this]

ULT the Son of Man
UST the Messiah
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man]

Support Reference: First, Second or Third Person

ULT the Son of Man
UST the Messiah
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

See how you translated the title **Son of Man** in 5:24. Alternate translation: [I, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT at the right hand of the power of God
UST next to almighty God
(ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ)

To sit at the **right hand ... of God** means to receive great honor and authority from God. Alternate translation: [in a place of honor next to the all-powerful God]

Support Reference: Symbolic Action

ULT of the power of God
UST almighty God
(τῆς δυνάμεως τοῦ Θεοῦ)

This expression is like a hendiadys, in which two nouns are used together and one of them describes the other. Alternate translation: [the powerful God] or [the all-powerful God]

Support Reference: Hendiadys

TRANSLATION WORDS

ULT	UST
Son of Man	Messiah
of God	God

Luke 22:70

ULT	UST
Then they all said, “Therefore are you the Son of God?” And he said to them, “You are saying that I am.”	*Then they all asked, “If that is so, are you {saying that you are} the Son of God?” He answered, “Yes, what you are saying is true.”*

ULT Therefore are you the Son of God
UST If that is so, are you {saying that you are} the Son of God
(σὺ οὖν εἶ ὁ Υἱὸς τοῦ Θεοῦ)

The council asked this question because they wanted Jesus to confirm explicitly their understanding that he was saying he was the Son of God. Alternate translation: [So when you said that, did you mean that you are the Son of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT the Son of God
UST the Son of God
(ὁ Υἱὸς τοῦ Θεοῦ)

Son of God is an important title that Jesus deserves, even though the elders did not think he deserved it.

Support Reference: Translating Son and Father

ULT You are saying that I am
UST Yes, what you are saying is true
(ὑμεῖς λέγετε ὅτι ἐγώ εἰμι)

This is an idiom. Jesus is using it to acknowledge that what the elders are asking about is true. Alternate translation: [Yes, it is just as you say]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Son of God	Son of God

Luke 22:71

ULT	UST
And they said, “Why do we still have need of testimony? For we ourselves have heard from his own mouth.”	*Then they said to each other, “We ourselves have heard him say {that he is equal to God}! And so we certainly do not need any more people to testify against him {on a charge of blasphemy}!”*

ULT **Why do we still have need of testimony**
UST we certainly do not need any more people to testify against him {on a charge of blasphemy
(τί ἔτι ἔχομεν μαρτυρίας χρείαν)

The elders are using the question form for emphasis. If it would be helpful in your language, you could translate their words as a statement or an exclamation. Alternate translation: [We have no further need for testimony!]

Support Reference: Rhetorical Question

ULT **Why do we still have need of testimony**
UST we certainly do not need any more people to testify against him {on a charge of blasphemy
(τί ἔτι ἔχομεν μαρτυρίας χρείαν)

The implications are that no further testimony is needed to prove a charge of blasphemy. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [We have no further need for testimony to prove a charge of blasphemy!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **do we & have & we ourselves have heard**
UST We ourselves have heard & we
(ἔχομεν & αὐτοὶ & ἠκούσαμεν)

The elders are speaking to one another about themselves, so **we** and **ourselves** would be exclusive, if your language marks that form.

Support Reference: Exclusive and Inclusive ‘We’

ULT **For we ourselves have heard from his own mouth**
UST We ourselves have heard him say {that he is equal to God}! And so
(αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ)

If it would be helpful in your language, you put this phrase before the previous phrase, as UST does, since this phrase gives the reason for the conclusion that the previous phrase states.

Support Reference: Connect — Reason-and-Result Relationship

> ULT **we & have heard from his own mouth**
> UST We & have heard him say {that he is equal to God
> (ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ)

The elders are using the expression **his own mouth** to refer to what Jesus has just said using his mouth. Alternate translation: [we … have heard what he just said]

Support Reference: Metonymy

> ULT **we ourselves have heard from his own mouth**
> UST We ourselves have heard him say {that he is equal to God
> (αὐτοὶ & ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ)

The implications are that what Jesus has just said proves a charge of blasphemy by itself, because Jesus has claimed to be equal with God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [we ourselves have heard him say that he is equal with God]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
of testimony	people to testify against him {on a charge of blasphemy

Luke 23

Luke 23 Introduction

Luke 23 Chapter Introduction

Structure and Formatting

1. Jesus stands trial before Pilate and Herod (23:1–25)
2. The Roman soldiers crucify Jesus (23:26–49)
3. Joseph of Arimathea buries Jesus and women prepare spices (23:50–56)

Religious and Cultural Concepts in This Chapter

“The curtain of the temple was split in two”

The curtain in the temple was an important symbol that showed that people needed to have someone speak to God for them. They could not speak to God directly because all people are sinful and God hates sin. God split the curtain to show that Jesus’ people can now speak to God directly because Jesus has paid for their sins.

The tomb

The tomb in which Jesus was buried (Luke 23:53) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Translation Issues in This Chapter

“Truly I say to you, today you will be with me in paradise”

There are two translation issues related to the statement, “Truly I say to you, today you will be with me in paradise” in 23:42.

(1) When Jesus said this to the criminal who was crucified with him, it is possible that he was using the term **paradise** to mean “heaven,” describing it by association with the way that it is a place of comfort and consolation. Some groups of believers would understand it that way.

However, other groups of believers would say that people who express their faith in Jesus, as this criminal did, still need to wait until the final resurrection before they go to heaven, and so **paradise** refers to a place where such people go when they die and await the final resurrection. Be sensitive to this difference in your translation. You may decide it is best simply to use the term **paradise** and leave the meaning open to either understanding. (See: Metonymy)

(2) Some groups that may be active in your area, such as the Jehovah's Witnesses, do not honor Jesus as the Son of God, and so they do not believe that he would have been able to promise the criminal entrance into paradise with himself that day, when they both would die. And so they translate or punctuate this so that the word **today** describes when Jesus is making the statement, rather than when the criminal will be in paradise. However, if that were actually the case, the Greek wording and word order would be different. The expression that introduces the statement would be, "Truly, today, I say to you," or, "Truly I say to you today that." The actual expression, "Truly I say to you," occurs ten times in the book of Luke, and it always stands by itself as an introduction to a statement that follows. So **today** belongs with the statement, not with the introduction to the statement. Your language may have a way of making this clear, for example, by saying, "Truly I say to you, you will be with me in paradise today."

Textual Issues in This Chapter

"And he was obligated to release one to them at every feast" 23:17

This verse is not in the earliest and most accurate manuscripts of the Bible. Most scholars consider it to be a later addition for explanation. Many current versions of the Bible do not include it. Some versions put it into square brackets. We recommend that you do not translate this verse. However, if there are older versions of the Bible in your region that include this verse, you may include it.

"Jesus said, 'Father, forgive them, for they do not know what they are doing.'" 23:34

This sentence is not in the earliest and most accurate manuscripts of the Bible, and so it is likely not an original part of the Gospel of Luke. However, many scholars consider it an authentic saying of Jesus that was copied into the book at an early stage. ULT and UST include this sentence in this verse, but some other versions do not.

If you decide to include either 23:17 or the additional sentence 23:34 in your translation, you should enclose the material in square brackets to indicate that it is probably not original to Luke's Gospel. (See: Textual Variants)

Luke 23:1

ULT	UST
And the whole multitude of them, rising up, led him to Pilate.	*Then the whole group got up and took Jesus to Pilate{, the Roman governor}.*

ULT **And**
UST Then
(καὶ)

Luke uses the word **And** to indicate that this event came after the events he has just described. Alternate translation (as in UST): [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **the whole multitude of them**
UST the whole group
(ἅπαν τὸ πλῆθος αὐτῶν)

The word **whole** is a generalization. Luke says in 23:51 that at least one member of the Sanhedrin did not agree that Jesus was guilty of blasphemy and should be punished. Alternate translation: [the many members of the ruling council who wanted to condemn Jesus]

Support Reference: Hyperbole

ULT **rising up**
UST got up
(ἀναστὰν)

This means literally that they “stood up” or “stood to their feet,” but by extension it means that they adjourned the meeting and left the meeting place. Alternate translation: [ending the meeting]

Support Reference: Metonymy

ULT **to Pilate**
UST to Pilate{, the Roman governor
(ἐπὶ τὸν Πειλᾶτον)

The implication is that the Jewish leaders brought Jesus to Pilate because they wanted Pilate to judge him. Alternate translation: [to Pilate so that Pilate would judge him]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Pilate	Pilate{, the Roman governor

Luke 23:2

ULT	UST
And they began to accuse him, saying, “We found this one perverting our nation and forbidding to give tribute to Caesar and saying that he himself is Christ, a king.”	*They accused him {in front of Pilate}. They said, “We have seen this man {causing trouble by} misleading our people. He has been telling them to not pay the taxes that Caesar, the Roman emperor, has imposed. Also, he has been saying that he is the Messiah, a king!”*

ULT **to accuse him**
UST They accused him {in front of Pilate
(κατηγορεῖν αὐτοῦ)

The chief priests and scribes accused Jesus of doing wrong things because they wanted Pilate to kill Jesus. But they were accusing him falsely, because Jesus had never done what they accused him of doing. For example, in 20:25, Jesus had specifically said that the Jews could pay taxes to the Roman government. To make sure that your readers are not confused, you could state explicitly that these accusations were false. Alternate translation: [to accuse him falsely]

Support Reference: Assumed Knowledge and Implicit Information

ULT **We found & our nation**
UST We have seen & our people
(εὕρομεν & τὸ ἔθνος ἡμῶν)

The terms **We** and **our** refer only the members of the Jewish ruling council who are speaking, not to Pilate or any of the other people nearby. So in your translation, use the exclusive forms of these words, if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **perverting our nation**
UST causing trouble by} misleading our people
(διαστρέφοντα τὸ ἔθνος ἡμῶν)

The Jewish leaders speak of Jesus as if he were a guide who was leading someone in the wrong direction. Alternate translation: [encouraging our people to do things that are wrong]

Support Reference: Metaphor

ULT forbidding to give tribute
UST He has been telling them to not pay the taxes
(κωλύοντα φόρους & διδόναι)

Alternate translation: [telling them not to pay taxes]

ULT to Caesar
UST that Caesar, the Roman emperor, has imposed
(Καίσαρι)

See how you translated **Caesar** in 20:22. The Jewish leaders are referring to the Roman government by Caesar's name, since he was its ruler.
Alternate translation: [to the Roman government]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
nation	people
tribute	the taxes
to Caesar	that Caesar, the Roman emperor, has imposed
Christ	the Messiah
a king	a king

Luke 23:3

ULT	UST
But Pilate questioned him, saying, “Are you the King of the Jews?” But he, answering him, said, “You say {it}.”	*Pilate then asked him, “Are you the King of the Jews?” Jesus replied, “Yes, it is just as you have asked me.”*

ULT But he, answering him, said
UST Jesus replied
(ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη)

Together the two words **answering** and **said** mean that Jesus responded to what Pilate asked him. Alternate translation: [But Jesus responded]

Support Reference: Hendiadys

ULT You say {it
UST Yes, it is just as you have asked me
(σὺ λέγεις)

Like the similar expression in 22:70, this is an idiom. Jesus is using it to acknowledge that what Pilate has said is true. Alternate translation: [Yes, it is as you say]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Pilate	Pilate
King	King
King of the Jews	King of the Jews
of the Jews	of the Jews

Luke 23:4

ULT	UST
Then Pilate said to the chief priests and the crowds, “I find no cause in this man.”	*Then Pilate said to the chief priests and to the crowd, “This man is not guilty of any crime.”*

ULT and the crowds
UST and & the crowd
(καὶ τοὺς ὄχλους)

Luke uses this phrase subtly within the narrative to introduce these new characters into the story. Alternate translation: [and to the crowds that had gathered there]

Support Reference: Introduction of New and Old Participants

ULT I find no cause in this man
UST This man is not guilty of any crime
(οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ)

Pilate means implicitly **no cause** to convict Jesus of a crime and punish him. Alternate translation: [I do not find this man to be guilty of anything] or [I find no grounds for conviction in this man’s case]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Pilate	Pilate
chief priests	chief priests

Luke 23:5

ULT	UST
But they were insisting, saying, “He stirs up the people, teaching throughout all Judea, indeed, beginning from Galilee as far as here.”	*But the group from the Jewish ruling council kept accusing Jesus. They said, “He is trying to get the people to riot! He has been teaching his ideas throughout all of {the region of} Judea. He started doing that in {the region of} Galilee, and now he is doing it here as well!”*

ULT they were insisting
UST the group from the Jewish ruling council kept accusing Jesus
(οἱ & ἐπίσχυον)

The pronoun **they** refers to the Jewish leaders who had brought Jesus to Pilate for trial. Alternate translation: [the Jewish leaders kept insisting]

Support Reference: Pronouns — When to Use Them

ULT He stirs up the people
UST He is trying to get the people to riot
(ἀνασείει τὸν λαὸν)

The Jewish leaders speak as if Jesus were stirring a pot and putting in motion things that had been lying quietly on the bottom. They mean that he is encouraging rebellion. Alternate translation: [He encourages the people to rebel]

Support Reference: Metaphor

ULT indeed, beginning from Galilee as far as here
UST He started doing that in {the region of} Galilee, and now he is doing it here as well
(καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε)

It might be helpful to make this a new sentence. Alternate translation: [He began causing trouble in Galilee, and he has done so all the way to here]

TRANSLATION WORDS

ULT	UST
Judea	of {the region of} Judea
Galilee	the region of} Galilee

Luke 23:6

ULT	UST
And Pilate, having heard this, asked whether the man was a Galilean.	*When Pilate heard what they said, he asked, “Does this man come from {the region of} Galilee?”*

ULT **Pilate, having heard this**
UST Pilate heard what they said
(Πειλᾶτος & ἀκούσας)

As the rest of the verse shows, this refers implicitly to Pilate hearing that Jesus had begun teaching in Galilee. Alternate translation: [when Pilate heard that Jesus had begun to teach in Galilee]

Support Reference: Assumed Knowledge and Implicit Information

ULT **asked whether the man was a Galilean**
UST he asked, “Does this man come from {the region of} Galilee
(ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν)

If it would be helpful in your language, you could represent this as a direct quotation, as UST does.

Support Reference: Direct and Indirect Quotations

ULT **the man**
UST this man
(ὁ ἄνθρωπος)

The term **the man** refers to Jesus. Alternate translation: [Jesus]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Pilate	Pilate
a Galilean	the region of} Galilee

Luke 23:7

ULT	UST
And having learned that he was under the authority of Herod, he sent him to Herod, being also in Jerusalem himself in those days.	*When Pilate found out that Jesus was from Galilee, where Herod Antipas ruled, he sent Jesus to him. Herod was also in Jerusalem at that time.*

ULT having learned that
UST When Pilate found out that
(ἐπιγνοὺς ὅτι)

The implication is that the Jewish leaders answered Pilate's question and confirmed that Jesus came from Galilee. Alternate translation: [when the Jewish leaders confirmed to Pilate that]

Support Reference: Assumed Knowledge and Implicit Information

ULT he was under the authority of Herod
UST Jesus was from Galilee, where Herod Antipas ruled
(ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν)

The implication is that Jesus was under Herod's authority because Herod was the ruler of Galilee. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Jesus was under the authority of Herod, since Herod ruled over Galilee]

Support Reference: Assumed Knowledge and Implicit Information

ULT he sent him to Herod
UST he sent Jesus to him
(ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην)

The implication seems to be that Pilate used these grounds to get someone else to decide Jesus' case. He did not want to decide it himself, because he would either have to release someone the Jewish leaders wanted condemned or else condemn someone he knew was innocent. Alternate translation: [he referred Jesus' case to Herod so that he would not have to decide it himself]

Support Reference: Assumed Knowledge and Implicit Information

ULT in those days
UST at that time
(ἐν ταύταις ταῖς ἡμέραις)

Luke is using the term **days** to refer to a specific time. Alternate translation: [at that time]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
having learned	When Pilate found out
authority	from Galilee, where & ruled
of Herod	Herod Antipas
Herod	him
Jerusalem	Jerusalem
days	time

Luke 23:8

ULT	UST
And Herod, having seen Jesus, rejoiced greatly, for he had been desiring to see him for a long time, because he had heard about him, and he was hoping to see some sign happen by him.	*When Herod saw Jesus, he was very glad, because he had wanted to see Jesus for a long time. This was because Herod had heard many things about Jesus, and he wanted to see him perform a miracle.*

ULT **desiring to see him & because he had heard about him**
UST wanted to see Jesus & This was because Herod had heard many things about Jesus
(θέλων ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν περὶ αὐτοῦ)

In these phrases, **he** refers to Herod and **him** refers to Jesus. Alternate translation: [wanting to see Jesus … because he had heard about Jesus]

Support Reference: Pronouns — When to Use Them

ULT **he was hoping to see some sign happen by him**
UST he wanted to see him perform a miracle
(ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινόμενον)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Herod wanted to see Jesus perform a miracle]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Herod	Herod
Jesus	Jesus
time	a & time
he was hoping	he wanted
sign	miracle

Luke 23:9

ULT	UST
Then he questioned him in many words, but he answered him nothing.	*So he asked Jesus many questions, but Jesus did not reply to any of them.*

ULT **he questioned him in many words**
UST he asked Jesus many questions
(ἐπηρώτα & αὐτὸν ἐν λόγοις ἱκανοῖς)

Luke is using the term **words** to refer to what Herod said as he questioned Jesus. Alternate translation: [Herod asked Jesus many questions]

Support Reference: Metonymy

ULT **answered him nothing**
UST did not reply to any of them
(οὐδὲν ἀπεκρίνατο αὐτῷ)

If it would be helpful in your language, you could make the verb negative and the object positive here. Alternate translation: [Jesus did not say anything in reply]

Luke 23:10

ULT	UST
And the chief priests and the scribes stood by, vehemently accusing him.	*And the chief priests and some experts in the Jewish laws stood near Jesus, accusing him very strongly {of committing many crimes}.*

ULT stood by
UST stood near Jesus
(ἵστήκεισαν)

Alternate translation: [were standing there]

ULT vehemently accusing him
UST accusing him very strongly {of committing many crimes
(εὐτόνως κατηγοροῦντες αὐτοῦ)

Alternate translation: [insisting strongly that Jesus was guilty of doing wrong]

TRANSLATION WORDS

ULT	UST
chief priests	chief priests
scribes	some experts in the Jewish laws

Luke 23:11

ULT	UST
Then Herod, with his soldiers, also despised him and mocked {him}. Having put elegant clothing around {him}, he sent him back to Pilate.	*Then Herod and his soldiers insulted Jesus and made fun of him. They put expensive clothes on him {to pretend that he was a king}. Then Herod sent him back to Pilate.*

ULT despised him
UST insulted Jesus & him
(ἐξουθενήσας & αὐτὸν)

This does not mean that Herod hated Jesus, but that he treated him as if he were worthless. Alternate translation: [humiliated him]

ULT Having put elegant clothing around {him
UST They put expensive clothes on him {to pretend that he was a king
(περιβαλὼν ἐσθῆτα λαμπρὰν)

Herod and his soldiers did this to mock Jesus and to make fun of him, so be sure that your readers do not get the impression that they did this to honor or care for Jesus. Alternate translation: [Dressing him mockingly in beautiful clothes]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Herod	Herod
soldiers	soldiers
mocked {him	made fun of
to Pilate	to Pilate

Luke 23:12

ULT	UST
Then both Herod and Pilate became friends with each other on that day, for they were previously being in hostility between themselves.	*Until that time the two men had been very hostile to each other, but on that day Herod and Pilate became friends.*

ULT **both Herod and Pilate became friends with each other on that day**

UST on that day Herod and Pilate became friends

(ἐγένοντο & φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ’ ἀλλήλων)

Luke does not say specifically why these two men **became friends**. This could mean: (1) Pilate had shown Herod courtesy by respecting his jurisdiction over Jesus. Alternate translation: [Herod and Pilate became friends with each other that very day because Pilate had respectfully sent Jesus to Herod to judge him]; (2) they realized that they agreed in their opinion about Jesus. They both felt that he was not guilty of doing wrong, but they also felt they could mistreat him as a way of asserting their power and authority over someone the people considered a leader. Alternate translation: [Herod and Pilate became friends with each other that very day because they had both responded to Jesus in the same way]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for they were previously being in hostility between themselves**

UST Until that time the two men had been very hostile to each other

(προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς)

If it would be helpful in your language, you could put this clause first in the verse, as UST does, since it gives the reason for the results that the rest of the verse describes. These two men had to become **friends** because they had not been **friends** previously. Alternate translation, as the beginning of the verse, replacing “Then”: [Before this Herod and Pilate had been enemies, but now]

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
Herod	Herod
Pilate	Pilate
day	day

Luke 23:13

ULT	UST
Then Pilate called together the chief priests and the rulers and the people,	*Pilate then gathered together the chief priests and other Jewish leaders and the crowd that was still there.*

ULT the people
UST the crowd that was still there
(τὸν λαὸν)

This is a further reference reintroducing these participants, whom Luke first introduced subtly in 23:4. It is not likely that Pilate asked a crowd to gather. Instead, the crowd was probably still there waiting to see what would happen to Jesus. Alternate translation: [the crowd of people that was still there]

Support Reference: Introduction of New and Old Participants

TRANSLATION WORDS

ULT	UST
Pilate	Pilate
called together	gathered together
chief priests	chief priests
rulers	other Jewish leaders

Luke 23:14

ULT	UST
{and} said to them, “You brought this man to me as turning the people away, and behold, I, having examined him before you, found nothing in this man as cause for what you are accusing against him.	*He said to them, “You brought this man to me, saying that he has been leading the people to revolt. But I want you to know that after examining him while you were listening, I conclude that he is not guilty of doing any of the things you said he did.*

ULT and} said to them, “You brought this man to me
UST He said to them, “You brought this man to me
(εἶπεν πρὸς αὐτούς, προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον)

By **this man**, Pilate means Jesus. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [said to them about Jesus, “You brought this man to me]

Support Reference: Assumed Knowledge and Implicit Information

ULT as turning the people away
UST saying that he has been leading the people to revolt
(ὡς ἀποστρέφοντα τὸν λαόν)

Here Pilate uses a figurative term that is similar to the one that the council members use in 23:2 when they accuse Jesus of “misleading” the Jewish nation, meaning that he was encouraging them to do wrong things. The slightly different term that Pilate uses to summarize their charges means that they accused Jesus of **turning the people away** from their duties to the Roman Empire. It does not mean that Jesus refused to welcome people who came to him for help. Alternate translation: [saying that he encourages the people to be disloyal to the Roman Empire]

Support Reference: Metaphor

ULT behold
UST I want you to know that
(ἰδοὺ)

Pilate uses the term **behold** to get the Jewish leaders and the crowd to focus their attention on what he is about to say. Alternate translation: [indeed]

Support Reference: Metaphor

> ULT **I, having examined him before you**
> UST after examining him while you were listening, I
> (ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας)

For emphasis, since he is declaring Jesus innocent, Pilate uses the personal pronoun **I** here when it would not ordinarily be required in Greek. If your language uses pronouns in this same way, it would be appropriate to do that here in your translation.

Support Reference: Pronouns — When to Use Them

> ULT **I, having examined him before you, found nothing**
> UST after examining him while you were listening, I conclude that & not
> (ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας, οὐθὲν εὗρον)

The term **before** means “in the presence” of another person. Alternate translation: [I have questioned him in your presence, and I have found nothing]

Support Reference: Metaphor

> ULT **I, having examined him before you, found nothing**
> UST after examining him while you were listening, I conclude that & not
> (ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας, οὐθὲν εὗρον)

The implication is that the Jewish leaders were witnesses to the proceedings. Alternate translation: [I have questioned him with you present as witnesses, and I have found nothing]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **found nothing in this man as cause for what you are accusing against him**
> UST conclude that he is not guilty of doing any of the things you said he did
> (οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ’ αὐτοῦ)

See how you translated the similar expression in 23:4. Alternate translation: [found no grounds to convict this man on the charges you are making against him]

TRANSLATION WORDS

ULT	UST
having examined him	after examining him

Luke 23:15

ULT	UST
But neither did Herod, for he sent him back to us, and behold, nothing that is worthy of death has been done by him.	*Also, Herod sent him back to us {without punishing him}. That means that he too {concluded that he was not guilty}. So it is clear that this man has not done anything for which he deserves to die.*

ULT **But neither did Herod**
UST Also, Herod & he too {concluded that he was not guilty
(ἀλλ᾽ οὐδὲ Ἡρῴδης)

Here Pilate is speaking in an abbreviated way. If it would be helpful to your readers, you could clarify his meaning by adding information from the previous sentence. Alternate translation: [But Herod did not find any grounds to convict him either]

Support Reference: Ellipsis

ULT **for he sent him back to us**
UST sent him back to us {without punishing him}. That means that
(ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς)

If it would be helpful in your language, you could put this clause first in the verse, as UST does, since it gives the reason why it is clear that Herod did not consider Jesus guilty.

Support Reference: Connect — Reason-and-Result Relationship

ULT **to us**
UST to us
(πρὸς ἡμᾶς)

Pilate means that Herod sent Jesus back not just to him and his soldiers, but also to the Jewish leaders who were the accusers in this trial. Since Pilate is speaking specifically to those leaders (he says in the previous verse, “You brought this man to me”), the word **us** includes the addressees. So it would be inclusive, if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

> ULT **nothing that is worthy of death has been done by him**
> UST this man has not done anything for which he deserves to die
> (οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [he has not done anything to deserve being put to death]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Herod	Herod & he

Luke 23:16

ULT	UST
Therefore, having punished him, I will release him.”	*So I will {tell my soldiers to} whip him and then set him free.”*

ULT Therefore, having punished him, I will release him
UST So I will {tell my soldiers to} whip him and then set him free
(παιδεύσας οὖν αὐτὸν, ἀπολύσω)

Your readers may find this hard to understand. Since Pilate had found Jesus not guilty, he should have released him without punishing him. The implications are that Pilate punished Jesus anyway, even though he knew he was innocent, to try to satisfy the Jewish leaders. However, since Luke does not provide this explanation in his book, you probably should not add it to your translation. But you could make explicit that Pilate is saying he is not going to execute Jesus. Alternate translation: [So I will not execute him, but whip him, and then let him go]

Support Reference: Assumed Knowledge and Implicit Information

ULT having punished him
UST I will {tell my soldiers to} whip him
(παιδεύσας & αὐτὸν)

Pilate will not administer this punishment personally. Rather, he will have his soldiers do it. Alternate translation: [after having my soldiers whip him]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
having punished	I will {tell my soldiers to} whip

Luke 23:17

ULT	UST
[But he had obligation to release to them one {prisoner} at every feast.]	*[{Pilate said this because} he had to set one prisoner free at every Passover celebration.]*

ULT But he had obligation to release to them one {prisoner} at every feast
UST Pilate said this because} he had to set one prisoner free at every Passover celebration
(Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα)

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in the verse, for those who decide to include it.

Support Reference: Textual Variants

ULT But
UST Pilate said this because
(δὲ)

This verse uses the word **But** to introduce background information that will help readers understand what is happening. In the previous verse, Pilate was saying that Jesus would be the prisoner he was obligated to release. But in the next verse, the crowd shouts for him to release a different man instead. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT he had obligation
UST he had to
(Ἀνάγκην & εἶχεν)

The pronoun **he** refers to Pilate. Alternate translation: [Pilate was obligated]

Support Reference: Pronouns — When to Use Them

ULT one {prisoner
UST one prisoner
(ἕνα)

This verse is using the adjective **one** as a noun. In context, the term clearly means **one** prisoner. Your language may use adjectives in the same way. If not, you could supply the noun for clarity, as ULT does.

Support Reference: Nominal Adjectives

> ULT **at every feast**
> UST at every Passover celebration
> (κατὰ ἑορτὴν)

This verse uses the general term **feast** to mean one feast in particular, Passover. Alternate translation: [during each Passover celebration]

Support Reference: Synecdoche

Luke 23:18

ULT	UST
But they cried out all together, saying, “Take away this one, but release to us Barabbas!”	*But the whole crowd shouted together, “Put this man to death! Set Barabbas free for us instead!”*

ULT **they cried out all together**
UST the whole crowd shouted together
(ἀνέκραγον & πανπληθεὶ)

The pronoun **they** refers to the people in the crowd. Alternate translation: [the people in the crowd shouted together]

Support Reference: Pronouns — When to Use Them

ULT **Take away this one**
UST Put this man to death
(αἶρε τοῦτον)

This is an imperative, but since the crowd cannot command Pilate to do this, you could translate it as an expression of what they want. Alternate translation: [We want you to execute this man]

Support Reference: Imperatives — Other Uses

ULT **but release to us Barabbas**
UST Set Barabbas free for us instead
(ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν)

This is another imperative, and since the crowd cannot command Pilate to do this either, you could also translate it as an expression of what they want. Alternate translation: [and we want you to set Barabbas free instead]

Support Reference: Imperatives — Other Uses

ULT **release to us**
UST Set & free for us
(ἀπόλυσον & ἡμῖν)

When the people in the crowd say **us**, they are referring to themselves only, not to Pilate and his soldiers as well. So if your language distinguishes between exclusive and inclusive **us**, you would use the exclusive form here.

Support Reference: Exclusive and Inclusive ‘We’

TRANSLATION WORDS

ULT	UST
they cried out	the whole crowd shouted
Barabbas	Barabbas

Luke 23:19

ULT	UST
(He had been put in prison for a certain rebellion that happened in the city, and for murder.)	*Now Barabbas was a man who had led some people in the city {of Jerusalem} to rebel against the Roman government. He was also a murderer. He was in prison because of these crimes.*

ULT **He had been put in prison for a certain rebellion that happened in the city, and for murder**
UST Now Barabbas was a man who had led some people in the city {of Jerusalem} to rebel against the Roman government. He was also a murderer. He was in prison because of these crimes
(ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον, βληθεὶς ἐν τῇ φυλακῇ)

Luke provides this background information to explain to his readers who Barabbas was. Alternate translation: [Now Barabbas was a man whom the Romans had put in prison because he had led a rebellion in Jerusalem and he had killed people]

Support Reference: Background Information

ULT **He had been put in prison**
UST Now Barabbas was a man & He was in prison
(ὅστις ἦν & βληθεὶς ἐν τῇ φυλακῇ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [The Romans had put him in prison]

Support Reference: Active or Passive

ULT **for a certain rebellion that happened in the city**
UST who had led some people in the city {of Jerusalem} to rebel against the Roman government & because of these crimes
(διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει)

If it would be helpful to your readers, you could state explicitly that Barabbas led this rebellion against the Roman government. Alternate translation: [because he had led a rebellion in Jerusalem against the Roman government]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
rebellion	who had led some people & to rebel against the Roman government

Luke 23:20

ULT	UST
Then Pilate again addressed them, desiring to release Jesus.	*But Pilate wanted very much to set Jesus free, so he tried to speak to the crowd again.*

ULT again addressed them
UST tried to speak to the crowd again
(πάλιν & προσεφώνησεν αὐτοῖς)

The pronoun **them** refers to the religious leaders who had accused Jesus and the crowd that was shouting for him to be executed. Alternate translation: [spoke again to the religious leaders and to the people in the crowd]

Support Reference: Pronouns — When to Use Them

ULT desiring to release Jesus
UST But & wanted very much to set Jesus free
(θέλων ἀπολῦσαι τὸν Ἰησοῦν)

If it would be helpful in your language, you could put this phrase before the previous one, as UST does, since it gives the reason why Pilate spoke to the leaders and the crowd again.

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
Pilate	Pilate & he
Jesus	Jesus

Luke 23:21

ULT	UST
But they were shouting, saying, “Crucify, crucify him.”	*But they kept on shouting, “Crucify him! Crucify him!”*

> ULT **Crucify, crucify him**
> UST Crucify him! Crucify him
> (σταύρου, σταύρου αὐτόν)

As a note to 14:27 explains, the Romans executed some criminals by nailing them to a wooden beam with crossbar and setting the beam upright so that the criminals would slowly suffocate. That was what it meant to **crucify** someone. Alternate translation: [Nail him to a cross! Execute him!]

Support Reference: Translate Unknowns

> ULT **Crucify, crucify him**
> UST Crucify him! Crucify him
> (σταύρου, σταύρου αὐτόν)

This is an imperative, but since the crowd cannot command Pilate to do this, you could translate it as an expression of what they want. Alternate translation: [We want you to nail him to a cross to execute him!]

Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
were shouting	kept on shouting
Crucify	Crucify him
crucify	Crucify

Luke 23:22

ULT	UST
Then he spoke to them a third time, “For what evil did this one do? No cause for death have I found in him. Therefore, having punished him, I will release him.”	*Pilate then spoke to the crowd a third time. “No! He has not committed any crime! He has not done anything for which he deserves to die. So I will have my soldiers whip him, and then I will set him free.”*

ULT he spoke to them a third time
UST Pilate & spoke to the crowd a third time
(ὁ & τρίτον εἶπεν πρὸς αὐτούς)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [Pilate spoke to the crowd again, for time number three]

Support Reference: Ordinal Numbers

ULT For what evil did this one do
UST No! He has not committed any crime
(τί γὰρ κακὸν ἐποίησεν οὗτος)

Pilate does not expect the crowd to tell him what Jesus has done wrong. Rather, he is using the question form to emphasize to the crowd that Jesus is innocent. If it would be helpful in your language, you could translate this as a statement or an exclamation. Alternate translation: [There is no reason to execute this man, because he did not do anything wrong!]

Support Reference: Rhetorical Question

ULT No cause for death have I found in him
UST He has not done anything for which he deserves to die
(οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ)

Alternate translation: [I have not found any grounds to convict him of a crime for which he should be executed]

> ULT **Therefore, having punished him, I will release him**
> UST So I will have my soldiers whip him, and then & set him free
> (παιδεύσας οὖν αὐτὸν, ἀπολύσω)

See the note to this same sentence in 23:16. Pilate should have released Jesus without punishment, because he was innocent. It seems that Pilate decided to punish Jesus anyway to try to satisfy the Jewish leaders. However, since Luke does not provide this explanation in his book, you probably should not add it to your translation. But you could make explicit that Pilate is saying he is not going to execute Jesus. Alternate translation: [So I will not execute him, but whip him, and then let him go]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having punished him, I will release him**
> UST I will have my soldiers whip him, and then & set him free
> (παιδεύσας & αὐτὸν, ἀπολύσω)

Pilate is not going to administer this punishment personally. Rather, he will have his soldiers do it. Alternate translation: [I will have my soldiers whip him, and then I will release him]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
evil	crime
having punished	I will have my soldiers whip

Luke 23:23

ULT	UST
But they were insisting with loud voices, demanding for him to be crucified, and their voices prevailed.	*But the people in the crowd kept shouting to insist that Pilate execute Jesus on a cross. Finally, because they continued to shout so loudly, they persuaded Pilate.*

ULT **with loud voices**
UST kept shouting
(φωναῖς μεγάλαις)

Luke is describing the shouts of the crowd by reference to the **voices** that the people used to make them. Alternate translation: [with loud shouts]

Support Reference: Metonymy

ULT **for him to be crucified**
UST that Pilate execute Jesus on a cross
(αὐτὸν σταυρωθῆναι)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [that Pilate have his soldiers crucify Jesus]

Support Reference: Active or Passive

ULT **their voices prevailed**
UST because they continued to shout so loudly, they persuaded Pilate
(κατίσχυον αἱ φωναὶ αὐτῶν)

Luke speaks of the **voices** as if they were a living thing that actively overcame Pilate's reluctance. Alternate translation: [the crowd kept shouting until they convinced Pilate]

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
to be crucified	that Pilate execute & on a cross

Luke 23:24

ULT	UST
And Pilate decreed for their demand to happen.	*So Pilate declared that he would do what they wanted.*

ULT **And**
UST So
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. Because the people in the crowd overcame his reluctance with their shouts, Pilate agreed to do what they wanted. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **for their demand to happen**
UST he would do what they wanted
(γενέσθαι τὸ αἴτημα αὐτῶν)

Alternate translation: [to do what the crowd was demanding]

TRANSLATION WORDS

ULT	UST
Pilate	Pilate

Luke 23:25

ULT	UST
Then he released the one that had been put in prison for rebellion and murder, whom they were requesting, but he handed over Jesus to their will.	*Then Pilate set free the man whom the crowd was asking him to release. That man was in prison because he had fought against the government and murdered people! Pilate then commanded the soldiers to take Jesus and do what the crowd wanted.*

ULT the one that had been put in prison
UST That man was in prison
(τὸν & βεβλημένον εἰς φυλακὴν)

If it would be helpful to your readers, you could state explicitly that this means Barabbas. Alternate translation: [Barabbas, whom the Romans had put in prison]

Support Reference: Assumed Knowledge and Implicit Information

ULT had been put in prison
UST was in prison
(βεβλημένον εἰς φυλακὴν)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [whom the Romans had put in prison]

Support Reference: Active or Passive

ULT but he handed over Jesus to their will
UST Pilate then commanded the soldiers to take Jesus and do what the crowd wanted
(τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν)

Luke speaks of the **will** of the people as if it were a living thing into whose custody Pilate delivered Jesus. Alternate translation: [but he ordered his soldiers to do to Jesus what the crowd had demanded]

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
rebellion	he had fought against the government
Jesus	Jesus

Luke 23:26

ULT	UST
And as they led him away, seizing Simon, a certain Cyrenean coming from the country, they put the cross on him, to carry behind Jesus.	*Now there was a man named Simon, who was from the city of Cyrene {in Africa}. He was coming into Jerusalem from the countryside. As the soldiers were leading Jesus away, they grabbed hold of Simon. They {took from Jesus the cross that they had made him carry, and they} put it on Simon's shoulders. They told him to carry it and follow behind Jesus.*

ULT as they led him away
UST As the soldiers were leading Jesus away
(ὡς ἀπήγαγον αὐτόν)

Alternate translation: [while the soldiers were leading Jesus away from where Pilate had judged him]

ULT seizing Simon & they put
UST named Simon & they grabbed hold of Simon. They {took from Jesus & and they} put
(ἐπιλαβόμενοι Σίμωνά & ἐπέθηκαν)

Luke assumes that his readers will know that Roman soldiers had the authority to compel people to carry their loads. Be sure that your translation does not suggest that the soldiers arrested Simon or that he had done anything wrong. Alternate translation: [making use of their authority, they conscripted Simon … and put]

Support Reference: Assumed Knowledge and Implicit Information

ULT Simon, a certain Cyrenean coming from the country
UST a man named Simon, who was from the city of Cyrene {in Africa}. He was coming into Jerusalem from the countryside & of Simon
(Σίμωνά, τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ)

If it would be helpful to your readers, you could treat this information about this man, where he was from, and what he was doing as background information and put it first in the verse, as UST does.

Support Reference: Background Information

ULT **Simon, a certain Cyrenean**
UST a man named Simon, who was from the city of Cyrene {in Africa & of Simon
(Σίμωνά, τινα Κυρηναῖον)

Luke uses this phrase to introduce this new character into the story. Alternate translation: [a man named Simon, who was from the city of Cyrene]

Support Reference: Introduction of New and Old Participants

ULT **a & Cyrenean**
UST who was from the city of Cyrene {in Africa
(Κυρηναῖον)

The term **Cyrenean** is a name that refers to a person who is from the city of Cyrene.

Support Reference: How to Translate Names

ULT **coming from the country**
UST He was coming into Jerusalem from the countryside
(ἐρχόμενον ἀπ’ ἀγροῦ)

Alternate translation: [who was coming into Jerusalem from the countryside]

ULT **they put the cross on him**
UST They {took from Jesus the cross that they had made him carry, and they} put it on Simon’s shoulders
(ἐπέθηκαν αὐτῷ τὸν σταυρὸν)

Alternate translation: [the soldiers put the cross on his shoulders]

ULT **behind Jesus**
UST and follow behind Jesus
(ὄπισθεν τοῦ Ἰησοῦ)

Alternate translation: [and made him walk along behind Jesus carrying it]

TRANSLATION WORDS

ULT	UST
a & Cyrenean	who was from the city of Cyrene {in Africa
cross	cross that they had made him carry & it
Jesus	Jesus

Luke 23:27

ULT	UST
And a great crowd of the people was following him, and of women mourning and wailing for him.	*Now a large crowd was walking behind Jesus. In the crowd were many women who were beating on their chests {to show their grief} and wailing {sorrowfully} for him.*

ULT **a great crowd of the people was following him, and of women**
UST a large crowd was walking behind Jesus. In the crowd were many women
(ἠκολούθει & αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν)

The women were part of the large crowd. They were not in a separate crowd of their own. Alternate translation: [a great crowd of people, which included women, was following him]

ULT **and of women mourning and wailing for him**
UST In the crowd were many women who were beating on their chests {to show their grief} and wailing {sorrowfully} for him
(καὶ γυναικῶν αἳ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν)

Luke provides this background information to help readers understand what happens next, when Jesus speaks to these women. It might be helpful to begin a new sentence here. Alternate translation: [Now the crowd included women who were mourning and wailing for Jesus]

Support Reference: Background Information

ULT **mourning**
UST who were beating on their chests {to show their grief
(αἳ ἐκόπτοντο)

See the note to **mourning** at 8:52, and see how you translated this word there. It could mean that the women were pounding on their chests as a sign of grief, as was customary in this culture, or it could mean more generally that they were expressing their sorrow over what was happening to Jesus. Alternate translation: [pounding on their chests]

Support Reference: Symbolic Action

ULT **was following him**
UST was walking behind Jesus
(ἠκολούθει & αὐτῷ)

Here, the word **following** is not figurative. It does not mean that these people were Jesus' disciples. Alternate translation: [were walking along behind him]

Luke 23:28

ULT	UST
But turning to them, Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.	*But {instead of accepting their sympathy,} Jesus turned to these women and said, “You women of Jerusalem, do not weep for me! Instead, weep over {the terrible things that are going to happen to} you and your children!*

ULT Daughters of Jerusalem
UST You women of Jerusalem
(θυγατέρες Ἰερουσαλήμ)

As in 13:34, Jesus is describing people who live in Jerusalem as if they were the children of the city and it was their mother. Alternate translation: [You women who live in Jerusalem]

Support Reference: Metaphor

ULT weep for yourselves and for your children
UST weep over {the terrible things that are going to happen to} you and your children
(ἐφ’ ἑαυτὰς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν)

Jesus does not say specifically why the women should weep for themselves and for their children, but the implication from what he says in 23:31 is that they should weep because even worse things are going to happen to them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [weep for yourselves and for your children, because even worse things are going to happen to you]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of Jerusalem	of Jerusalem

Luke 23:29

ULT	UST
For behold, days are coming in which they will say, ‘Blessed {are} the barren, yes, the wombs that did not give birth and breasts that did not nurse.’	*For I want you to know that there will {soon} be a time when people will say, ‘How fortunate are the women who have never given birth to children or nursed babies!’*

ULT **For**
UST For
(ὅτι)

Jesus is giving the reason why the women of Jerusalem should weep for themselves and their children, as he told them to do in the previous verse. If it would be helpful in your language, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in 22:16 for how you might do this.

Support Reference: Verse Bridges

ULT **behold**
UST I want you to know that
(ἰδοὺ)

Jesus is using the term **behold** to get the women to focus their attention on what he is about to say. Alternate translation: [indeed]

Support Reference: Metaphor

ULT **days are coming in which**
UST there will {soon} be a time when
(ἔρχονται ἡμέραι ἐν αἷς)

Jesus is using the term **days** to refer to a specific time. Alternate translation: [there will be a time when]

Support Reference: Idiom

ULT **in which they will say**
UST when people will say
(ἐν αἷς ἐροῦσιν)

Here Jesus is using the pronoun **they** in an indefinite sense. He does not have specific individuals in mind. Alternate translation: [when people will say]

Support Reference: Pronouns — When to Use Them

> ULT **they will say, ‘Blessed {are} the barren, yes, the wombs that did not give birth and breasts that did not nurse**
> UST people will say, ‘How fortunate are the women who have never given birth to children or nursed babies
> (ἐροῦσιν, μακάριαι αἱ στεῖραι, καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἔθρεψαν)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [people will say that women are fortunate if they never had children, if they never gave birth or nursed babies]

Support Reference: Quotes within Quotes

> ULT **the barren, yes, the wombs that did not give birth and breasts that did not nurse**
> UST the women who have never given birth to children or nursed babies
> (αἱ στεῖραι, καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἔθρεψαν)

After speaking of women who were **barren**, that is, who did not have children, Jesus describes the same women in more detail. He is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases, as UST does.

Support Reference: Parallelism

> ULT **the wombs that did not give birth and breasts that did not nurse**
> UST the women who have never given birth to children or nursed babies
> (αἱ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἔθρεψαν)

These are two figures of speech in which Jesus is using one part of a person to represent the entire person. Alternate translation: [women who have never given birth or nursed]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
days	a time
Blessed {are	How fortunate are
barren	the women who have never given birth to children
wombs	the women who have never given birth to children
did & give birth	the women who have never given birth to children

Luke 23:30

ULT	UST
Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’	*Then the people in this city will say, ‘We wish that the mountains would fall on top of us and that the hills would cover us up!’*

ULT **Then**
UST Then
(τότε)

Here, **Then** does not mean that people would say this after what they said in the previous verse. Rather, it means that they would say this at the same time that they were saying that. Alternate translation: [At that time]

Support Reference: Connect — Simultaneous Time Relationship

ULT **they will begin to say**
UST the people in this city will say
(ἄρξονται λέγειν)

Here Jesus is likely using the pronoun **they** in an indefinite sense, as in the previous verse. He probably does not have specific individuals in mind. However, the general reference may be to the people of Jerusalem, as UST suggests. Alternate translation: [people will begin to say] or [the people of Jerusalem will begin to say]

Support Reference: Pronouns — When to Use Them

ULT **to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us**
UST the people in this city will say, ‘We wish that the mountains would fall on top of us and that the hills would cover us up
(λέγειν τοῖς ὄρεσιν, πέσετε ἐφ’ ἡμᾶς; καὶ τοῖς βουνοῖς, καλύψατε ἡμᾶς)

Jesus is saying that at this time people will address something they know cannot hear them in order to express in a strong way what they are feeling. Alternate translation: [to say that they wished the mountains would fall on them and the hills would cover them]

Support Reference: Apostrophe

ULT **to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us**
UST the people in this city will say, ‘We wish that the mountains would fall on top of us and that the hills would cover us up
(λέγειν τοῖς ὄρεσιν, πέσετε ἐφ’ ἡμᾶς; καὶ τοῖς βουνοῖς, καλύψατε ἡμᾶς)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [to tell the mountains to fall on them and the hills to cover them]

Support Reference: Quotes within Quotes

> ULT **Fall on us & Cover us**
> UST We wish that & would fall on top of us & would cover us up
> (πέσετε ἐφ’ ἡμᾶς & καλύψατε ἡμᾶς)

This is an imperative, but since the people cannot order the mountains and hills to do this, they would be using the imperative to express their wishes. Alternate translation: [We wish you would fall on us … We wish you would cover us]

Support Reference: Imperatives — Other Uses

> ULT **Fall on us & Cover us**
> UST We wish that & would fall on top of us & would cover us up
> (πέσετε ἐφ’ ἡμᾶς & καλύψατε ἡμᾶς)

The people do not want the mountains and hills to fall on them to harm them, but rather to protect them. Alternate translation: [We wish you would fall on us to protect us … We wish you would cover us to protect us]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Fall on us & Cover us**
> UST We wish that & would fall on top of us & would cover us up
> (πέσετε ἐφ’ ἡμᾶς & καλύψατε ἡμᾶς)

When the people say **us**, they are referring to themselves only, not to the mountains and hills as well. So here, use the exclusive form of **us** if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

Luke 23:31

ULT	UST
For if they do these things in the moist tree, what will happen in the dry?”	*Right now it is difficult for people to do bad things to others, just as it is difficult to set fire to fresh wood. But later, people will easily be able to do terrible things to others, just as it is easy to set fire to dry wood.”*

ULT For if they do these things in the moist tree, what will happen in the dry

UST Right now it is difficult for people to do bad things to others, just as it is difficult to set fire to fresh wood. But later, people will & be able to do terrible things to others, just as it is easy to set fire to dry wood

(ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ, ταῦτα ποιοῦσιν; ἐν τῷ ξηρῷ, τί γένηται)

This is a figure of speech based on the idea that dry wood catches fire much more easily than moist wood. The fire, in turn, represents terrible things that people will experience. Jesus is saying that under the present relatively stable conditions, it was difficult for his enemies to arrest him and sentence him to death. In the future, conditions will become so desperate and chaotic that people will be able to do much worse things much more easily. He is probably referring to what conditions will be like during the siege and destruction of Jerusalem, which he described in 21:20–24. If it would be helpful to your readers, you could explain the meaning of this metaphor in your translation, and you could represent the metaphor itself as a simile, as UST does. Alternate translation: [If people are able to do this when conditions are good, what will they do when conditions become very bad?]

Support Reference: Metaphor

ULT For if they do these things in the moist tree, what will happen in the dry

UST Right now it is difficult for people to do bad things to others, just as it is difficult to set fire to fresh wood. But later, people will & be able to do terrible things to others, just as it is easy to set fire to dry wood

(ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ, ταῦτα ποιοῦσιν; ἐν τῷ ξηρῷ, τί γένηται)

Jesus does not expect the women to tell him what people will do in the future. Rather, he is using the question form for emphasis. If it would be helpful in your language, you could translate this as a statement or an exclamation. Alternate translation: [Since people are doing this when conditions are good, they will certainly do much worse when conditions become very bad!]

Support Reference: Rhetorical Question

> ULT **they do these things**
> UST for people to do bad things to others
> (ταῦτα ποιοῦσιν)

Here Jesus is using the pronoun **they** in an indefinite sense. Alternate translation: [people are doing these things]

Support Reference: Pronouns — When to Use Them

> ULT **in the moist tree**
> UST Right now it is difficult & just as it is difficult to set fire to fresh wood
> (ἐν τῷ ὑγρῷ ξύλῳ)

This is an idiom. Alternate translation: [when the wood is fresh] or [when the wood is wet]

Support Reference: Idiom

> ULT **tree**
> UST Right now it is difficult & just as it is difficult to set fire to fresh wood
> (ξύλῳ)

Jesus is using the term **tree** to refer to wood that comes from a **tree**. Alternate translation: [wood]

Support Reference: Metonymy

> ULT **tree**
> UST Right now it is difficult & just as it is difficult to set fire to fresh wood
> (ξύλῳ)

A **tree** is a large plant with a hard exterior that people use for fuel and as building material. If your readers would not know what a **tree** is, or if people do not use wood from a **tree** as fuel in your area, you could use the name of something else that they use for fuel, or you could use a general expression. Alternate translation: [burning material]

Support Reference: Translate Unknowns

> ULT **in the dry**
> UST just as it is easy to set fire to dry wood
> (ἐν τῷ ξηρῷ)

This is an idiom. Alternate translation: [when the wood is dry]

Support Reference: Idiom

> ULT **in the dry**
> UST just as it is easy to set fire to dry wood
> (ἐν τῷ ξηρῷ)

Jesus is using the adjective **dry** as a noun. In context, the term means **dry** wood. Your language may use adjectives in the same way. If not, you could supply the noun for clarity. Alternate translation: [with dry wood] or [when the wood is dry]

Support Reference: Nominal Adjectives

Luke 23:32

ULT	UST
And others, two criminals, were also being led away with him to be put to death.	*Two other men, who were criminals, were also walking with Jesus to the place where the Romans would execute them.*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Background Information

ULT **others, two criminals, were also being led away with him**
UST Two other men, who were criminals, were also walking with Jesus
(ἤγοντο & καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ)

If it would be helpful in your language, you could express this with an active form, and you could state who was doing the action. Alternate translation: [with him the soldiers were also leading away two other men, who were criminals,]

Support Reference: Active or Passive

ULT **others, two criminals, were also being led away**
UST Two other men, who were criminals, were also walking
(ἤγοντο & καὶ ἕτεροι κακοῦργοι δύο)

If your language does use passive verb forms, and if it also uses a dual form, this verb should be in the dual form if it is passive, since the two criminals would be the subject.

Support Reference: Verbs

ULT **And others, two criminals, were also being led away**
UST Two other men, who were criminals, were also walking
(ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο)

Luke uses this phrase to introduce these new characters into the story. Alternate translation: [And there were two other men, who were criminals, who were also being led away]

Support Reference: Introduction of New and Old Participants

> ULT **others, two criminals**
> UST Two other men, who were criminals
> (ἕτεροι κακοῦργοι δύο)

This does not mean “two other criminals,” which would imply that Jesus was also a criminal. Jesus was innocent, even though the Romans were treating him as if he were a criminal. Be sure that this distinction is clear in your translation. Alternate translation: [two other men, who actually were criminals]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **to be put to death**
> UST to the place where the Romans would execute them
> (ἀναιρεθῆναι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [so that they could execute them]

Support Reference: Active or Passive

Luke 23:33

ULT	UST
And when they came to the place that is called The Skull, there they crucified him, and the criminals—one at the right and one at the left.	*When they got to the place whose name was The Skull, there the soldiers crucified Jesus, nailing him to a cross. They did the same thing to the two criminals. They put one of them at the right side of Jesus and the other at his left side.*

ULT **when they came to the place**
UST When they got to the place
(ὅτε ἦλθον ἐπὶ τὸν τόπον)

The pronoun **they** includes the soldiers, the criminals, and Jesus. Alternate translation: [when they all arrived at the place]

Support Reference: Pronouns — When to Use Them

ULT **that is called**
UST whose name was
(τὸν καλούμενον)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [that people call]

Support Reference: Active or Passive

ULT **The Skull**
UST The Skull
(Κρανίον)

The Skull is the name of a place. Even though it consists of an article and a common noun, translate it following the conventions of your language for names.

Support Reference: How to Translate Names

ULT **they crucified him**
UST the soldiers crucified Jesus, nailing him to a cross
(ἐσταύρωσαν αὐτὸν)

In this case the pronoun **they** refers to the Roman soldiers. Alternate translation: [the Roman soldiers crucified Jesus]

Support Reference: Pronouns — When to Use Them

> ULT **they crucified him**
> UST the soldiers crucified Jesus, nailing him to a cross
> (ἐσταύρωσαν αὐτὸν)

See how you translated the term “crucify” in 23:21. Alternate translation: [the Roman soldiers nailed Jesus to a cross to execute him]

Support Reference: Translate Unknowns

> ULT **one at the right and one at the left**
> UST They put one of them at the right side of Jesus and the other at his left side
> (ὃν & ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν)

Luke is using the adjectives **right** and **left** as nouns to indicate locations. Your language may use adjectives in the same way. If not, you could supply a noun such as “side” for clarity. Alternate translation: [they crucified one criminal at Jesus’ right side and the other criminal at Jesus’ left side]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
is called	whose name was
they crucified	the soldiers crucified & nailing & to a cross

Luke 23:34

ULT	UST
[But Jesus said, “Father, forgive them, for they do not know what they are doing.”] But, dividing up his robes, they cast a lot.	*[But Jesus said, “Father, please forgive these people. They do not realize what they are doing.”] Then the soldiers divided his clothes and gambled with something like dice to determine which piece of clothing each one would get.*

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include the first sentence of this verse in your translation. The next four notes below discuss translation issues in the sentence, for those who decide to include it.

Support Reference: Textual Variants

> ULT **But**
> UST But Jesus said, “Father, please forgive these people. They do not realize what they are doing.”] Then
> (δὲ)

Luke uses the word **But** to introduce a contrast between what the Roman soldiers were doing to Jesus and the way in which Jesus responded. It would appropriate to indicate a strong contrast here. Alternate translation: [Nevertheless]

Support Reference: Connect — Contrast Relationship

If it would be helpful in your language, you could reverse the order of the first two phrases of this verse, since the first phrase gives the reason for the result that is in the second phrase. Alternate translation: [Father, they do not know what they are doing, so please forgive them]

Support Reference: Connect — Reason-and-Result Relationship

Father is an important title for God.

Support Reference: Translating Son and Father

The phrase **forgive them** contains an imperative, but it should be translated as a request, rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please forgive them]

Support Reference: Imperatives — Other Uses

ULT **But, dividing up his robes, they cast a lot**
UST But Jesus said, “Father, please forgive these people. They do not realize what they are doing.”] Then the soldiers divided his clothes and gambled with something like dice to determine which piece of clothing each one would get
(διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον)

The pronoun **they** refers to the Roman soldiers. Alternate translation: [Then the Roman soldiers cast a lot to decide which of them would get each piece of Jesus’ clothing]

Support Reference: Pronouns — When to Use Them

ULT **they cast a lot**
UST and gambled with something like dice to determine which piece of clothing each one would get
(ἔβαλον κλῆρον)

The term **lot** refers to an object with different markings on various sides that would be used to decide randomly among several possibilities. It would be tossed onto the ground to see which marked side would come up on top. If your readers would not be familiar with a **lot**, you could state that they it was “something like dice,” as UST does. But if your readers would also not be familiar with dice, then you could use a general expression. Alternate translation: [the Roman soldiers gambled]

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
a lot	and gambled with something like dice to determine which piece of clothing each one would get

Luke 23:35

ULT	UST
And the people stood by watching, and the rulers were also ridiculing him, saying, “He saved others; let him save himself, if he is the Christ of God, the Chosen One.”	*Many people stood nearby, watching. They were making fun of Jesus. The Jewish leaders did the same thing. They said, “He saved other people! If God has really chosen him to be the Messiah, he should save himself!”*

ULT **And the people stood by watching, and the rulers were also ridiculing him**
UST Many people stood nearby, watching. They were making fun of Jesus. The Jewish leaders did the same thing
(καὶ ἵστήκει, ὁ λαὸς θεωρῶν ἐξεμυκτήριζον, δὲ καὶ οἱ ἄρχοντες)

The implication is that the **people** who **stood by watching** were also **ridiculing** Jesus. Alternate translation: [People had come to watch the crucifixion and they ridiculed Jesus, and the Jewish leaders ridiculed him as well]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the rulers**
UST The Jewish leaders
(οἱ ἄρχοντες)

Here **rulers** refers specifically to the Jewish leaders, not to the Roman **rulers** of the area. Alternate translation: [the Jewish leaders]

Support Reference: Assumed Knowledge and Implicit Information

ULT **He saved others**
UST He saved other people
(ἄλλους ἔσωσεν)

Here the Jewish leaders are using irony. They do not really believe that Jesus **saved** other people. Alternate translation: [He supposedly saved other people]

Support Reference: Irony

ULT **He saved others**
UST He saved other people
(ἄλλους ἔσωσεν)

In context, the Jewish leaders are implicitly referring to how Jesus **saved** others by doing miracles on their behalf. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [He supposedly saved other people by doing miracles for them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **He saved others; let him save himself, if he is the Christ of God, the Chosen One**
UST He saved other people! If God has really chosen him to be the Messiah, he should save himself
(ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς, τοῦ Θεοῦ, ὁ ἐκλεκτός)

The Jewish leaders are mockingly suggesting a hypothetical situation. Alternate translation: [Suppose he really is the Messiah whom God has sent. Then he ought to be able to save himself; after all, he supposedly saved others]

Support Reference: Hypothetical Situations

ULT **let him save himself**
UST he should save himself
(σωσάτω ἑαυτόν)

The implication is that Jesus ought to be able to save himself from dying on the cross, if he is the Messiah and can do miracles. Alternate translation: [let him do a miracle to save himself from dying on the cross]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Chosen One**
UST has really chosen
(ὁ ἐκλεκτός)

The leaders are using the adjective **Chosen** as a noun. ULT adds the term **One** to show this. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent phrase. Alternate translation: [the One whom God has chosen]

Support Reference: Nominal Adjectives

ULT **the Chosen One**
UST has really chosen
(ὁ ἐκλεκτός)

This is a title, not a description, so translate it following the conventions in your language for titles, for example, by capitalizing the main words.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
rulers	Jewish leaders
He saved	He saved
let him save	he should save
Christ	Messiah
of God	God
Chosen One	has really chosen

Luke 23:36

ULT	UST
Then the soldiers also mocked him, coming up {and} offering him vinegar,	*The soldiers also mocked him. They came up to him and offered him some sour wine.*

ULT Then the soldiers also mocked him, coming up {and} offering him vinegar

UST The soldiers also mocked him. They came up to him and offered him some sour wine

(ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι ὄξος προσφέροντες αὐτῷ)

Luke does not say specifically in what way the soldiers **mocked** Jesus by offering him **vinegar**, that is, the sour wine that was their common drink. This could mean: (1) since Luke records in the next verse that the soldiers spoke of Jesus being the “king of the Jews,” the common drink may have been intended to show that they did not really believe he was a king, since a king would have drunk fine wine. Alternate translation: [Then the soldiers also mocked him by coming and offering him cheap sour wine, which was not what a real king would drink]; (2) the soldiers may have **mocked** Jesus just by **offering** him something to drink, but then not giving it to him, even though he would have been very thirsty. Alternate translation: [Then the soldiers also mocked him by coming and offering him some of their sour wine but then not giving him any to drink]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
soldiers	soldiers
mocked	mocked

Luke 23:37

ULT	UST
and saying, “If you are the King of the Jews, save yourself.”	*They said to him, “If you are the King of the Jews, save yourself!”*

ULT If you are the King of the Jews, save yourself
UST If you are the King of the Jews, save yourself
(εἰ σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν)

The soldiers are mockingly suggesting a hypothetical situation. Alternate translation: [Suppose you really are the King of the Jews. Then save yourself]

Support Reference: Hypothetical Situations

ULT save yourself
UST save yourself
(σῶσον σεαυτόν)

The implication is that Jesus ought to be able to save himself from dying on the cross. Alternate translation: [do a miracle to save yourself from dying on that cross]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
King	King
King of the Jews	King of the Jews
of the Jews	of the Jews
save	save

Luke 23:38

ULT	UST
And there was also an inscription over him, “This {is} the King of the Jews.”	*On the cross above his head, the soldiers also fastened a sign that stated, “This is the King of the Jews.”*

ULT **And there was also an inscription over him**
UST On the cross above his head, the soldiers also fastened a sign that stated
(ἦν δὲ καὶ ἐπιγραφὴ ἐπ’ αὐτῷ)

Luke is referring to a placard that the soldiers placed above Jesus by association with the fact that it bore an **inscription**, that is, something that the soldiers had written on it. Alternate translation: [The soldiers also attached a placard at the top of Jesus’ cross on which they had written]

Support Reference: Metonymy

ULT **And there was also an inscription over him**
UST On the cross above his head, the soldiers also fastened a sign that stated
(ἦν δὲ καὶ ἐπιγραφὴ ἐπ’ αὐτῷ)

The soldiers did not really believe that Jesus was **the King of the Jews**. Rather, putting up this placard was another of the ways in which they mocked him. So the sign said the opposite of what the people who wrote it actually believed. Alternate translation: [the soldiers also attached a placard at the top of Jesus’ cross on which they had written mockingly]

Support Reference: Irony

TRANSLATION WORDS

ULT	UST
King	King
King of the Jews	King of the Jews
of the Jews	of the Jews

Luke 23:39

ULT	UST
Then one of the criminals having been hung blasphemed him, saying, “Are you not the Christ? Save yourself and us.”	*One of the criminals who was hanging {on a cross next to Jesus also} insulted him. He said, “If you really were the Messiah, you would save yourself, and you would save us too!”*

ULT having been hung
UST who was hanging {on a cross next to Jesus
(κρεμασθέντων)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [whom the soldiers had hung on a cross next to Jesus]

Support Reference: Active or Passive

ULT blasphemed him
UST also} insulted him
(ἐβλασφήμει αὐτόν)

As in 22:65, the term **blasphemed** here likely has the general sense of “insulted,” although technically this criminal was guilty of blasphemy in the more specific sense, since he was suggesting that Jesus was not the Messiah. Alternate translation: [insulted him]

ULT Are you not the Christ
UST If you really were the Messiah
(οὐχὶ σὺ εἶ ὁ Χριστός)

The criminal is using the question form to mock Jesus. If it would be helpful in your language, you could translate this as a statement or an exclamation. Alternate translation: [I thought you were supposed to be the Messiah!]

Support Reference: Rhetorical Question

ULT Save yourself and us
UST you would save yourself, and you would save us too
(σῶσον σεαυτὸν καὶ ἡμᾶς)

The criminal did not really think that Jesus could rescue himself and the two criminals from dying by crucifixion. Instead, he is telling Jesus to do this in order to suggest that Jesus actually cannot do it. So he is saying the opposite of what he actually believes. Alternate translation: [But it looks like you cannot save yourself or us]

Support Reference: Irony

> ULT **us**
> UST us
> (ἡμᾶς)

Since this criminal is using the term **us** to mean himself and the other criminal, but not Jesus, the term **us** would be exclusive here, if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

TRANSLATION WORDS

ULT	UST
blasphemed	also} insulted
Christ	Messiah
Save	you would save & you would save

Luke 23:40

ULT	UST
But answering, the other, rebuking him, said, “Do you not even fear God, since you are under the same judgment?	*But the other criminal scolded him {for saying that}. He told him, “You should be afraid of God {punishing you}! You are also dying on a cross{, and soon God will judge you}.*

ULT **But answering, the other, rebuking him, said**
UST But the other criminal scolded him {for saying that}. He told him
(ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη)

Together the two words **answering** and **said** mean that the second criminal rebuked the first one in response to what he said to Jesus. You could combine these words into a single expression. Alternate translation: [But the other criminal responded, rebuking him]

Support Reference: Hendiadys

ULT **the other**
UST the other criminal
(ὁ ἕτερος)

Luke is using the adjective **other** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you could supply the noun “criminal” for clarity. Alternate translation: [the other criminal]

Support Reference: Nominal Adjectives

ULT **Do you not even fear God, since you are under the same judgment**
UST You should be afraid of God {punishing you}! You are also dying on a cross{, and soon God will judge you
(οὐδὲ φοβῇ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ)

The second criminal does not expect the first criminal to tell him whether he fears God. Rather, the second criminal is using the question form to rebuke the first criminal. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: [You ought to fear God, since you are dying on a cross just as he is!]

Support Reference: Rhetorical Question

ULT **Do you not even fear God, since you are under the same judgment**
UST You should be afraid of God {punishing you}! You are also dying on a cross{, and soon God will judge you
(οὐδὲ φοβῇ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ)

If it would be helpful to your readers, you could bring out the implications of this statement more explicitly. Alternate translation: [You ought to fear God and show more respect for this godly man, since you are dying on a cross just as he is, and you will soon have to face God and answer for your actions!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you are under the same judgment**
UST You are also dying on a cross
(ἐν τῷ αὐτῷ κρίματι εἶ)

The second criminal is using the word **judgment** to mean the punishment to which the first criminal was sentenced when the Romans pronounced **judgment** on him. Alternate translation: [you are being executed on a cross just as he is]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
rebuking	scolded
fear	should be afraid of
God	God {punishing you & and soon God will judge you
judgment	dying on a cross

Luke 23:41

ULT	UST
And we justly, for indeed we are receiving worthy of what we did, but this one did nothing wrong.”	*The two of us deserve {to die}. They are punishing us as we deserve for the evil things that we did. But the man you are insulting did nothing wrong!”*

ULT we & we are receiving & we did
UST The two of us & They are punishing us & that we did
(ἡμεῖς & ἐπράξαμεν ἀπολαμβάνομεν)

The second criminal, speaking to the first criminal, is using the term **we** to mean himself and the first criminal. So **we** would be inclusive in all these cases, if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT we & we are receiving & we did
UST The two of us & They are punishing us & that we did
(ἡμεῖς & ἐπράξαμεν ἀπολαμβάνομεν)

Since the term **we** refers to two people here, it would be in the dual form if your language uses that form.

Support Reference: Verbs

ULT we justly
UST The two of us deserve {to die
(ἡμεῖς & δικαίως)

The second criminal is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [we are receiving this punishment justly]

Support Reference: Ellipsis

ULT worthy of what we did
UST as we deserve for the evil things that we did
(ἄξια & ὧν ἐπράξαμεν)

The second criminal is using the adjective **worthy** as a noun. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [a just punishment for what we did]

Support Reference: Nominal Adjectives

> ULT **this one**
> UST the man you are insulting
> (οὗτος)

The second criminal is using the adjective **this** as a noun in order to indicate a particular person, Jesus. ULT supplies the noun **one** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [this man]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
justly	deserve {to die
we are receiving	They are punishing us
wrong	wrong

Luke 23:42

ULT	UST
And he said, “Jesus, remember me when you come into your kingdom.”	*Then he said to Jesus, “Jesus, please think about me and treat me well when you begin to rule as king!”*

ULT **And he said**
UST Then he said to Jesus
(καὶ ἔλεγεν)

The pronoun **he** refers to the second criminal, who continues speaking, now to Jesus. Alternate translation: [The second criminal then said]

Support Reference: Pronouns — When to Use Them

ULT **remember me**
UST please think about me and treat me well
(μνήσθητί μου)

As in 1:72, the word **remember** here describes Jesus thinking about this second criminal and considering what action he can take on his behalf. It does not suggest that Jesus would forget about him. Alternate translation: [do what you could to help me]

Support Reference: Idiom

ULT **remember me**
UST please think about me and treat me well
(μνήσθητί μου)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please do what you can to help me]

Support Reference: Imperatives — Other Uses

ULT **when you come into your kingdom**
UST when you begin to rule as king
(ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου)

To **come into** a **kingdom** means to begin to rule as king, as UST indicates. Alternate translation: [when you begin to rule as king]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
your kingdom	you begin to rule as king

Luke 23:43

ULT	UST
And he said to him, “Truly I say to you, today you will be with me in paradise.”	*Jesus replied, “I want you to know that today you will be with me in paradise!”*

ULT **he said to him**
UST Jesus replied
(εἶπεν αὐτῷ)

The pronoun **he** refers to Jesus, and the pronoun **him** refers to the second criminal. Alternate translation: [Jesus said to this criminal]

Support Reference: Pronouns — When to Use Them

ULT **Truly I say to you**
UST I want you to know that
(ἀμήν, σοι λέγω)

Jesus says this to emphasize what he is about to tell the criminal. Alternate translation: [I can assure you]

ULT **today you will be with me in paradise**
UST today you will be with me in paradise
(σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ Παραδείσῳ)

See the discussion in the introduction to this chapter of how the term **today** belongs with this promise that Jesus is making to the criminal, and not with the introduction to the statement. Alternate translation: [you will be with me in paradise today]

ULT **paradise**
UST paradise
(τῷ Παραδείσῳ)

See the discussion in the introduction to this chapter of the term **paradise**. Alternate translation: [in the place where people whom God has accepted go when they die]

TRANSLATION WORDS

ULT	UST
Truly	I want you to know that

Luke 23:44

ULT	UST
And it was already about the sixth hour, and darkness happened over the whole land until the ninth hour.	*By then it was about noontime. But it became dark throughout that whole area until three o'clock in the afternoon.*

ULT And it was already
UST By then it was
(καὶ ἦν ἤδη)

Luke uses this phrase to introduce background information that will help readers understand what happens next. He explains that it was about noon so that readers will appreciate how extraordinary it was that the entire sky became dark. Alternate translation: [Now by this time it was]

Support Reference: Background Information

ULT about the sixth hour
UST about noontime
(ὡσεὶ ὥρα ἕκτη)

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: [about noon]

ULT about the sixth hour
UST about noontime
(ὡσεὶ ὥρα ἕκτη)

If you decide to translate this in the way that the biblical culture reckoned time, but your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [around hour six]

Support Reference: Ordinal Numbers

ULT darkness happened over the whole land
UST it became dark throughout that whole area
(σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν)

The term translated as **land** could refer to: (1) a particular area. Alternate translation, as in UST: [it became dark throughout that whole area]; (2) the earth. Alternate translation: [darkness covered the entire earth]

ULT **darkness happened over the whole land**
UST it became dark throughout that whole area
(σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν)

This could also be a figurative reference to the sky, since it is **over** the **land**. Alternate translation: [the entire sky became dark]

Support Reference: Metonymy

ULT **until the ninth hour**
UST until three o’clock in the afternoon
(ἕως ὥρας ἐνάτης)

This phrase also expresses the way people in this culture began counting the hours each day beginning around daybreak at six o’clock in the morning. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: [until three o’clock in the afternoon]

ULT **until the ninth hour**
UST until three o’clock in the afternoon
(ἕως ὥρας ἐνάτης)

If you decide to translate this in the way that the biblical culture reckoned time, but your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [until hour nine]

Support Reference: Ordinal Numbers

TRANSLATION WORDS

ULT	UST
the & hour	noontime
the & hour	three o’clock in the afternoon

Luke 23:45

ULT	UST
The sun failed, and the curtain of the temple was split in the middle.	*There was no light from the sun. And the {thick} curtain {that closed off the Most Holy Place} in the temple split into two pieces.*

ULT **The sun failed**
UST There was no light from the sun
(τοῦ ἡλίου ἐκλειπόντος)

This means that **the sun**, as if it were an active agent, **failed** to give its light. Luke is speaking from an observational perspective. The sun was still shining above the darkness, but its light could not be seen through the darkness. Alternate translation: [It was too dark even to see the light of the sun]

Support Reference: Personification

ULT **and the curtain of the temple was split in the middle**
UST And the {thick} curtain {that closed off the Most Holy Place} in the temple split into two pieces
(ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον)

See the introduction to this chapter for an explanation of the symbolic significance of this action.

Support Reference: Symbolic Action

ULT **the curtain of the temple**
UST the {thick} curtain {that closed off the Most Holy Place} in the temple
(τὸ καταπέτασμα τοῦ ναοῦ)

Luke assumes that his readers will know that he is referring to the curtain that separated the Most Holy Place from the rest of the temple. Alternate translation: [the curtain in front of the Most Holy Place]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the curtain of the temple was split**
UST the {thick} curtain {that closed off the Most Holy Place} in the temple split
(ἐσχίσθη & τὸ καταπέτασμα τοῦ ναοῦ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God split the curtain of the temple]

Support Reference: Active or Passive

> ULT **in the middle**
> UST into two pieces
> (μέσον)

The implication, as the introduction to this chapter explains, is that God tearing **the curtain** opened the way into the Most Holy Place. And so **in the middle** means not “across the middle,” from side to side, but “down through the middle,” from top to bottom. Alternate translation: [into two pieces, from top to bottom]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
curtain	thick} curtain {that closed off the Most Holy Place
of the temple	in the temple

Luke 23:46

ULT	UST
And crying out with a loud voice, Jesus said, “Father, into your hands I entrust my spirit.” And having said this, he expired.	*When that happened, Jesus shouted loudly, “Father, I put my spirit into your care!” After he said that, he stopped breathing and died.*

ULT **crying out with a loud voice**
UST shouted loudly
(φωνήσας φωνῇ μεγάλῃ)

This is an idiom that means Jesus raised the volume of his **voice**. Alternate translation: [crying out loudly]

Support Reference: Idiom

ULT **Father**
UST Father
(Πάτερ)

Father is an important title for God. Alternate translation: [God my Father]

Support Reference: Translating Son and Father

ULT **into your hands I entrust my spirit**
UST I put my spirit into your care
(εἰς χεῖράς σου παρατίθεμαι τὸ Πνεῦμά μου)

Jesus is using God’s **hands** to represent God’s care. Alternate translation: [I give my spirit to you, knowing you will care for it]

Support Reference: Metonymy

ULT **my spirit**
UST my spirit
(τὸ Πνεῦμά μου)

The **spirit** of a person lives on after they die. So you could also translate this as a reference to Jesus’ life after death. Alternate translation: [my life]

ULT **he expired**
UST he stopped breathing and died
(ἐξέπνευσεν)

Luke is describing the death of Jesus in a discreet way. Alternate translation: [he died]

Support Reference: Euphemism

TRANSLATION WORDS

ULT	UST
crying out	shouted
Jesus	Jesus
Father	Father
I entrust	I put
spirit	spirit

Luke 23:47

ULT	UST
Now the centurion, having seen the thing having happened, was glorifying God, saying, “Truly this man was righteous.”	*When the centurion {who was commanding the soldiers} saw what happened, he said, “Indeed, this man did nothing wrong!” What he said honored God.*

ULT the centurion
UST the centurion {who was commanding the soldiers
(ὁ ἑκατοντάρχης)

The implication is that this was the Roman officer who was in charge of the other Roman soldiers who crucified Jesus. Alternate translation: [the Roman officer in charge of the crucifixion]

Support Reference: Assumed Knowledge and Implicit Information

ULT the thing having happened
UST what happened
(τὸ γενόμενον)

This expression is singular and so it refers to the immediately preceding event, the death of Jesus. (The expression is plural in the next verse, where it refers to all of the events of the crucifixion.) If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [how Jesus had entrusted his spirit to God when he died]

Support Reference: Assumed Knowledge and Implicit Information

ULT was glorifying God, saying
UST he said & What he said honored God
(ἐδόξαζεν τὸν Θεὸν λέγων)

This means that the centurion **glorified God** by what he said. Alternate translation: [was bringing honor to God by saying]

ULT this man was righteous
UST this man did nothing wrong
(ὁ ἄνθρωπος οὗτος δίκαιος ἦν)

Alternate translation: [this man had not done anything wrong]

TRANSLATION WORDS

ULT	UST
centurion	centurion {who was commanding the soldiers
was glorifying	honored
God	God
righteous	did nothing wrong

Luke 23:48

ULT	UST
And all the crowds that had come together for this spectacle, having seen the things having happened, returned, beating their breasts.	*When the crowd of people who had gathered to see these men die saw what had actually happened, they went back to their homes, hitting their chests to show that they were sorrowful.*

ULT that had come together for this spectacle
UST had gathered to see these men die
(συνπαραγενόμενοι & ἐπὶ τὴν θεωρίαν ταύτην)

The term **spectacle** describes something that people would look at. It refers here to the crucifixion of Jesus and the two criminals. Alternate translation: [who had gathered to watch the crucifixions]

Support Reference: Assumed Knowledge and Implicit Information

ULT returned
UST they went back to their homes
(ὑπέστρεφον)

The implication is that the people in the crowds **returned** to their homes. Alternate translation: [returned to their homes]

Support Reference: Assumed Knowledge and Implicit Information

ULT beating their breasts
UST hitting their chests to show that they were sorrowful
(τύπτοντες τὰ στήθη)

As in 18:13, this was a physical expression of great sorrow. Alternate translation: [hitting their chests to express their great sorrow]

Support Reference: Symbolic Action

Luke 23:49

ULT	UST
But all the ones acquainted with him, and the women following him from Galilee, stood at a distance, watching these things.	*{But when the rest of the crowd left,} all of Jesus' acquaintances, including the women who had come with him from {the region of} Galilee, kept watching what happened from where they were standing, some distance away.*

ULT **all the ones acquainted with him**
UST all of Jesus' acquaintances
(πάντες οἱ γνωστοὶ αὐτῷ)

Luke is using the adjective **acquainted** as a noun in order to indicate a group of people. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [all the people who knew Jesus]

Support Reference: Nominal Adjectives

ULT **all the ones acquainted with him**
UST all of Jesus' acquaintances
(πάντες οἱ γνωστοὶ αὐτῷ)

These means implicitly all the people in the crowd that had come to watch the crucifixion who knew Jesus. It does not mean the disciples, since they had fled and were hiding. Rather, it means other people in Jerusalem who knew Jesus personally, which could include people such as the ones who lent him the colt in 19:30–33 and the one who provided the room for the Passover meal in 22:11–13. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [all the people in the crowd who knew Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the women following him from Galilee**
UST the women who had come with him from {the region of} Galilee
(γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας)

Here, **followed** does not have the figurative meaning of "became a disciple." Rather, the implication is that the women whom Luke describes in 8:2–3, who accompanied Jesus and his disciples and provided for them out of their own means, had traveled with the group here to Jerusalem. Alternate translation: [the women who helped Jesus and his disciples, who had traveled with him from Galilee]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **these things**
> UST what happened
> (ταῦτα)

Alternate translation: [what happened]

TRANSLATION WORDS

ULT	UST
acquainted	acquaintances
Galilee	the region of} Galilee

Luke 23:50

ULT	UST
And behold, a man, Joseph by name, being a council member, a good and righteous man,	*There was a man named Joseph {who lived in Jerusalem}. He was a good and righteous man who was a member of the Jewish Council.*

ULT **behold**
UST There was & who lived in Jerusalem
(ἰδοὺ)

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **a man, Joseph by name, being a council member, a good and righteous man**
UST a man named Joseph & He was a good and righteous man who was a member of the Jewish Council
(ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. It may be helpful to make this more than one sentence. Alternate translation: [there was a man named Joseph who was a member of the Sanhedrin. He was a good and righteous man]

Support Reference: Introduction of New and Old Participants

ULT **Joseph**
UST Joseph
(Ἰωσὴφ)

Joseph is the name of a man.

Support Reference: How to Translate Names

ULT **a council member**
UST who was a member of the Jewish Council
(βουλευτὴς)

The term **council** refers implicitly to the Sanhedrin, the Jewish ruling council whose name Luke provides in 22:66. You could use that name here. If so, see how you translated this phrase there.

Support Reference: Assumed Knowledge and Implicit Information

> **ULT** **a good and righteous man**
> **UST** a good and righteous man
> (ἀνὴρ ἀγαθὸς καὶ δίκαιος)

The terms **good** and **righteous** mean similar things. Luke may be using repetition for emphasis. Alternate translation: [a very upright man]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
a council member	who was a member of the Jewish Council
good	a good
righteous	righteous

Luke 23:51

ULT	UST
(this one had not agreed with the council and their action) from Arimathea, a city of the Jews, who was waiting for the kingdom of God.	*But he had not agreed with the other Council members when they decided to kill Jesus and when they planned how to do it. He was from the town of Arimathea in Judea. He was waiting expectantly for the time when God would send his king to begin to rule.*

ULT **this one had not agreed with the council and their action**
UST But he had not agreed with the other Council members when they decided to kill Jesus and when they planned how to do it
(οὗτος οὐκ ἦν συνκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν)

Luke provides this background information about Joseph to help readers understand what happens in the next verse, when Joseph asks Pilate for permission to bury Jesus' body. It may be helpful to make this a continuation of the last sentence in the previous verse, since it also shows that Joseph was a "good and righteous man," as that sentence says. Alternate translation: [who had not agreed with the action of the council]

Support Reference: Background Information

ULT **the council and their action**
UST with the other Council members when they decided to kill Jesus and when they planned how to do it
(τῇ βουλῇ καὶ τῇ πράξει αὐτῶν)

Luke is using a figure of speech in which two nouns are connected with the word **and**, and one of the nouns describes the other. Alternate translation: [the action of the council]

Support Reference: Hendiadys

ULT **the council and their action**
UST with the other Council members when they decided to kill Jesus and when they planned how to do it
(τῇ βουλῇ καὶ τῇ πράξει αὐτῶν)

If it would be helpful to your readers, you could state explicitly what this means. Alternate translation: [the decision of the Sanhedrin to condemn Jesus for blasphemy]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from Arimathea, a city of the Jews**
UST He was from the town of Arimathea in Judea
(ἀπὸ Ἀριμαθαίας, πόλεως τῶν Ἰουδαίων)

Since Joseph was a member of the Sanhedrin, he had likely come to live in Jerusalem, so Luke would mean that he was originally **from Arimathea**. Joseph had not come from Arimathea to Jerusalem for this occasion. Alternate translation: [who was originally from Arimathea, a city in Judea]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Arimathea**
UST He was from the town of Arimathea in Judea
(Ἀριμαθαίας)

Arimathea is the name of a city.

Support Reference: How to Translate Names

ULT **who was waiting for the kingdom of God**
UST He was waiting expectantly for the time when God would send his king to begin to rule
(ὃς προσεδέχετο τὴν Βασιλείαν τοῦ Θεοῦ)

As in 2:25 and 2:38, the term **waiting** does not mean passively **waiting** for something to happen, but eagerly anticipating something that someone wants to happen. See how you translated the term in those places. Alternate translation: [who was eagerly anticipating the coming of the kingdom of God] or [who was looking forward to the coming of the kingdom of God]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
of the Jews	He was from the town of Arimathea in Judea
kingdom of God	God would send his king to begin to rule

Luke 23:52

ULT	UST
This one, having approached Pilate, asked for the body of Jesus.	*Joseph went to Pilate and asked Pilate to permit him to take Jesus' body and bury it. {Pilate gave him permission,}*

ULT **This one**
UST Joseph
(οὗτος)

This one implicitly means Joseph. If it would be helpful to your readers, you could indicate that it was Joseph who went to Pilate by using his name, as UST does, or by saying "this man."

Support Reference: Assumed Knowledge and Implicit Information

ULT **This one, having approached Pilate, asked for the body of Jesus**
UST Joseph went to Pilate and asked Pilate to permit him to take Jesus' body and bury it. {Pilate gave him permission
(οὗτος, προσελθὼν τῷ Πειλάτῳ, ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ)

The implication is that Joseph requested the body of Jesus so that he could give it a proper burial. Ordinarily, to make crucifixion as gruesome a death as possible, the Romans left the dead bodies of people who had been crucified on the crosses to be eaten by wild animals, and they then burned whatever remained in the Valley of Hinnom where, as a note to 12:5 explains, refuse was thrown and fires burned continually. If it would be helpful to your readers, you could explain why Joseph asked for Jesus' body. You could also specify that Pilate gave Joseph permission to bury Jesus, as UST does. Alternate translation: [This man went to Pilate and asked for the body of Jesus so that he could bury it]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Pilate	to Pilate
of Jesus	Jesus

Luke 23:53

ULT	UST
And having taken {it} down, he wrapped it in a linen cloth and put him in a hewn tomb where no one ever had lain.	*So Joseph took Jesus' body down {from the cross}. He wrapped it in a linen cloth. Then he put Jesus' body in a burial chamber that someone had cut into a rock cliff. No one had ever put a body in that chamber before.*

ULT **And**
UST So
(καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. When Pilate gave Joseph permission to take Jesus' body down from the cross and bury it, Joseph did so. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he wrapped it in a linen cloth**
UST He wrapped it in a linen cloth
(ἐνετύλιξεν αὐτὸ σινδόνι)

This was the burial custom in this culture. If your readers would not be familiar with such a custom, you could describe it more specifically, or you could use a general expression. Alternate translation: [and he wrapped it in a fine linen burial cloth] or [and he prepared it for burial]

Support Reference: Translate Unknowns

ULT **in a linen cloth**
UST in a linen cloth
(σινδόνι)

The term **linen cloth** refers to a high quality clothe made from the fibers of the flax plant. If you do not have **linen** in your region and/or your readers would be unfamiliar with this term, you could use a general expression. Alternate translation: [a fine cloth]

Support Reference: Translate Unknowns

> **ULT a hewn tomb**
> **UST** a burial chamber that someone had cut into a rock cliff
> (μνήματι λαξευτῷ)

This means specifically a burial place that had been cut or chiseled out of rock, most likely into the face of a cliff, as UST suggests. You could express that more specifically, or you could use a general expression if there are no rock cliffs in your area and readers might not understand the meaning. Alternate translation: [a tomb that had been chiseled out of rock] or [a special burial place]

Support Reference: Translate Unknowns

> **ULT where no one ever had lain**
> **UST** No one had ever put a body in that chamber before
> (οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος)

Here Luke uses a triple negative in Greek for emphasis, “where no one not yet had not lain.” This stresses the honor that Joseph was showing Jesus by putting his body in a tomb that was being used for the very first time. If your language uses multiple negatives for emphasis, it would be appropriate to use that construction here. You might express the emphasis in other ways, and it may also be helpful to begin a new sentence here. Alternate translation: [No body had ever before been put in that tomb]

Support Reference: Double Negatives

TRANSLATION WORDS

ULT	UST
a & tomb	a burial chamber

Luke 23:54

ULT	UST
And it was the Day of Preparation, and the Sabbath was dawning.	*This happened on the day when the Jewish people got ready for their day of rest. It was soon going to be sunset, the start of the Sabbath.*

ULT And
UST This happened on
(καὶ)

Luke uses **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT it was the Day of Preparation
UST This happened on the day when the Jewish people got ready for their day of rest
(ἡμέρα ἦν παρασκευῆς)

If it would be helpful to your readers, you could state explicitly what this **Day** was used in **Preparation** for. Alternate translation: [the day when people made preparations for the Sabbath, the Jewish day of rest, since they could not do any work then]

Support Reference: Assumed Knowledge and Implicit Information

ULT the Sabbath was dawning
UST It was soon going to be sunset, the start of the Sabbath
(Σάββατον ἐπέφωσκεν)

For the Jews, the day began at sunset. But Luke speaks of this day **dawning** to mean that it was about to begin, even though this would happen at sunset rather than at sunrise. Alternate translation: [it was nearly sunset, when the Sabbath would begin]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
the Day	the day
the Sabbath	the Sabbath

Luke 23:55

ULT	UST
And the women who had come out of Galilee with him, having followed after, saw the tomb and how his body was put.	*The women who had come with Jesus from {the district of} Galilee followed {Joseph and the men who were with him}. They saw the burial chamber, and they saw how the men laid Jesus' body inside it.*

ULT **who had come out of Galilee with him**
UST who had come with Jesus from {the district of} Galilee
(αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ)

The expression **had come out** is an idiom that means to have traveled from a place. Alternate translation: [who had traveled from the region of Galilee with Jesus]

Support Reference: Idiom

ULT **having followed after**
UST followed {Joseph and the men who were with him
(κατακολουθήσασαι)

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [followed Joseph when he took the body of Jesus away]

Support Reference: Ellipsis

ULT **the tomb and how his body was put**
UST the burial chamber, and & how the men laid Jesus' body inside it
(τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ)

Luke is using a figure of speech in which two phrases are connected with the word **and**, and one of the phrases describes the other. Alternate translation: [the tomb where Joseph put the body of Jesus]

Support Reference: Hendiadys

ULT **how his body was put**
UST how the men laid Jesus' body inside it
(ὡς ἐτέθη τὸ σῶμα αὐτοῦ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [how Joseph put the body of Jesus there]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Galilee	the district of} Galilee
tomb	burial chamber

Luke 23:56

ULT	UST
Then, having returned, they prepared spices and ointments. And on the Sabbath they rested, according to the commandment.	*Then the women went back to where they were staying in order to prepare spices and ointments {to put on Jesus' body}. However, they stopped working when the Sabbath began, just as the Jewish law required.*

ULT **having returned**
UST the women went back to where they were staying
(ὑποστρέψασαι)

If it would be helpful to your readers, you could state where the women returned. Alternate translation: [returning to the place where they were staying in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they prepared spices and ointments**
UST in order to prepare spices and ointments {to put on Jesus' body
(ἡτοίμασαν ἀρώματα καὶ μύρα)

In keeping with the burial customs of the time, the women prepared these **spices and ointments** to put on Jesus' body, to honor him and to counteract the smell of decay. Alternate translation: [they prepared spices and ointments to put on Jesus' body]

Support Reference: Assumed Knowledge and Implicit Information

ULT **spices and ointments**
UST spices and ointments
(ἀρώματα καὶ μύρα)

The **spices** were sweet-smelling substances that were dry, and the **ointments** were sweet-smelling substances that were moist. If your readers would not be familiar with **spices and ointments**, you could use a general expression. Alternate translation: [sweet-smelling substances]

Support Reference: Translate Unknowns

ULT **they rested**
UST they stopped working
(ἡσύχασαν)

Alternate translation: [the women did not do any work]

> ULT **according to the commandment**
> UST just as the Jewish law required
> (κατὰ τὴν ἐντολήν)

Alternate translation: [as Moses had commanded in the law]

TRANSLATION WORDS

ULT	UST
on the Sabbath	However & when the Sabbath began

Luke 24

Luke 24 Introduction

Luke 24 Chapter Introduction

Structure and Formatting

1. The women go to Jesus' tomb and find it empty (24:1–12)
2. Two disciples meet Jesus on a journey to Emmaus (24:13–35)
3. Jesus, risen from the dead, appears to his disciples (24:36–53)

Religious and Cultural Concepts in This Chapter

The loyalty of the women

Many of Luke's original readers would have thought that women were less important than men. But Luke carefully demonstrates that some women who loved Jesus very much showed him greater loyalty than the twelve disciples did. While the disciples ran away and hid, the women lovingly cared for Jesus' body, and as a result, they were the first to learn that he had risen from the dead.

Resurrection

Luke wants his readers to understand that Jesus came alive again in a physical body (Luke 24:38–43).

Translation Issues in This Chapter

"the third day"

This expression occurs three times in this chapter, in 24:7, 24:21, and 24:46. See the explanation of this expression in the note to Luke 18:33. In the idiom of this culture, today was the "first day," tomorrow was the "second day," and the day after tomorrow was the "third day." By that way of reckoning time, since Jesus died on a Friday, when he rose from the dead on a Sunday, that was the "third day."

Two men in bright shining robes

Matthew, Mark, Luke, and John all write about angels in white clothing speaking with the women at Jesus' tomb. Matthew and John call them

angels, while Mark and Luke call them men, but that is only because the angels appeared in human form. Luke and John write about both angels, while Matthew and Mark write about only one of them. It would be best to translate each of these passages as it appears in ULT without trying to make the passages all say exactly the same thing. (See: Matthew 28:1–2 and Mark 16:5 and Luke 24:4 and John 20:12)

Luke 24:1

ULT	UST
Now on the first of the week, deeply at dawn, they came to the tomb, bringing spices that they had prepared.	*Very early in the morning on Sunday, those women went to the burial chamber. They brought with them the spices that they had prepared {to put on the body of Jesus}.*

ULT **on the first of the week**
UST on Sunday
(τῇ & μιᾷ τῶν σαββάτων)

This implicitly means the **first** day of the week. Alternate translation: [on the first day of the week]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the first of the week**
UST on Sunday
(τῇ & μιᾷ τῶν σαββάτων)

Here Luke is actually using a cardinal number, “one,” to mean **first**. If your language does not use ordinal numbers, you can also use a cardinal number here in your translation. Alternate translation: [on day one of the week]

Support Reference: Ordinal Numbers

ULT **deeply at dawn**
UST Very early in the morning
(ὄρθρου βαθέως)

This is an idiom. Alternate translation: [at the first light of dawn] or [as dawn was just beginning to break]

Support Reference: Idiom

ULT **they came to the tomb**
UST those women went to the burial chamber
(ἐπὶ τὸ μνῆμα ἦλθαν)

The pronoun **they** refers to the women whom Luke describes in 23:55–56. Alternate translation: [these women returned to the tomb]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
tomb	burial chamber

Luke 24:2

ULT	UST
And they found the stone having been rolled away from the tomb,	*{When they arrived,} they discovered that somebody had rolled away the stone {that had been closing off the entrance} to the burial chamber.*

ULT **they found the stone having been rolled away**
UST they discovered that somebody had rolled away the stone
(εὗρον & τὸν λίθον ἀποκεκυλισμένον)

Alternate translation: [they saw that the stone had been rolled away]

ULT **the stone having been rolled away**
UST somebody had rolled away the stone
(τὸν λίθον ἀποκεκυλισμένον)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [that someone had rolled away the stone]

Support Reference: Active or Passive

ULT **the stone**
UST the stone
(τὸν λίθον)

Luke assumes that his readers will know that this was a large, cut, round stone that was big enough to completely block the entrance to the tomb. It had been put in place to seal off the entrance, and it would have required several people to move it. Alternate translation: [the large stone that had been put in place at the entrance to the tomb]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
tomb	burial chamber

Luke 24:3

ULT	UST
but having entered, they did not find the body of the Lord Jesus.	*They went into {the burial chamber}, but the body of Jesus was not there!*

ULT having entered
UST They went into {the burial chamber
(εἰσελθοῦσαι)

Alternate translation: [once they entered the tomb]

ULT they did not find the body of the Lord Jesus
UST the body of Jesus was not there
(οὐχ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ)

You can state explicitly that they did not find the body because it was not there. Alternate translation: [they discovered that the body of the Lord Jesus was not there]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
of the Lord	of Jesus
Jesus	of Jesus

Luke 24:4

ULT	UST
And it happened that, while they were perplexed about this, and behold, two men in flashing clothing stood by them.	*They did not know what to think about that. Then suddenly two men stood by them wearing bright, shining clothes!*

ULT **And it happened that**
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

Luke uses this phrase to introduce a significant development in this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT **and**
UST Then
(καὶ)

Luke uses the word **and** to indicate that this event, the appearance of the two men, came after the events he has just described, the women discovering that the tomb was empty and wondering about that. Alternate translation: [then]

Support Reference: Connect — Sequential Time Relationship

ULT **behold**
UST suddenly
(ἰδοὺ)

Luke uses the term **behold** to calls the reader’s attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

Luke 24:5

ULT	UST
And as they became terrified and bowed their faces toward the ground, they said to them, “Why are you seeking the living among the dead?	*This made the women very frightened. They bowed down low to the ground. The two men said to them, “You should not be looking for someone who is alive in a place where they bury the bodies of dead people!*

ULT as they became terrified & they said to them
UST This made the women very frightened & The two men said to them
(ἐμφόβων & γενομένων αὐτῶν & εἶπαν πρὸς αὐτάς)

The first instance of **they** refers to the women, while the second instance refers to the men. Alternate translation: [as the women became terrified … the men said to them]

Support Reference: Pronouns — When to Use Them

ULT bowed their faces toward the ground
UST They bowed down low to the ground
(κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν)

Looking down at **the ground** was a gesture of respect towards these men. Alternate translation: [respectfully lowered their gaze]

Support Reference: Symbolic Action

ULT they said to them
UST The two men said to them
(εἶπαν πρὸς αὐτάς)

If your language uses dual forms for verbs, use that form here, since two men are speaking.

Support Reference: Verbs

ULT Why are you seeking the living among the dead
UST You should not be looking for someone who is alive in a place where they bury the bodies of dead people
(τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν)

The men do not expect the women to tell them why they are looking for a living person in a tomb. Rather, the men are using the question form to make an announcement. If it would be helpful in your language, you could translate their words as a statement or an exclamation. Alternate translation: [You should not be looking for Jesus here, because he is no longer dead, he is alive again!]

Support Reference: Rhetorical Question

> ULT **the living among the dead**
> UST someone who is alive in a place where they bury the bodies of dead people
> (τὸν ζῶντα μετὰ τῶν νεκρῶν)

The men are using the adjectives **living** and **dead** as nouns to refer to groups of people. (The term **living** is actually a participle that functions here as an adjective.) Your language may use adjectives in the same way. If not, you could translate these with equivalent phrases. Alternate translation: [someone who is alive among the bodies of people who have died]

Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
terrified	very frightened
bowed	They bowed down low
ground	ground
are you seeking	You should not be looking for

Luke 24:6

ULT	UST
He is not here, but he was raised up! Remember how he spoke to you, still being in Galilee,	*He is not here. No, he has come back to life! Recall that while he was still with you in Galilee, he said to you,*

ULT **he was raised up**
UST he has come back to life
(ἠγέρθη)

The term **raised** is an idiom that means “brought back to life.” Alternate translation: [was brought back to life]

Support Reference: Idiom

ULT **he was raised up**
UST he has come back to life
(ἠγέρθη)

If it would be helpful in your language, you could express this with an active form, and you could state who has done the action. Alternate translation: [God has made him alive again]

Support Reference: Active or Passive

ULT **Remember how he spoke to you**
UST Recall that & he said to you
(μνήσθητε ὡς ἐλάλησεν ὑμῖν)

Alternate translation: [Remember that he said to you]

ULT **to you**
UST to you
(ὑμῖν)

The word **you** is plural. It refers to the women, and possibly also to Jesus’ disciples. If your language has a form of **you** that includes both the addressees and a larger group besides, it would be appropriate to use it here. Alternate translation: [all of you]

Support Reference: Forms of You

ULT **to you, still being in Galilee**
UST while he was still with you in Galilee & to you
(ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ)

Alternate translation: [to you when he was still in Galilee]

TRANSLATION WORDS

ULT	UST
Galilee	Galilee

Luke 24:7

ULT	UST
saying that it was necessary for the Son of Man to be handed over into the hands of sinful men and to be crucified, and on the third day to rise up."	*'They will have to hand me, the Son of Man, over to sinful men. Those men will kill me by nailing me to a cross. But two days later, I will become alive again.'"*

ULT **saying that**
UST QUOTE_NOT_FOUND: λέγων & ὅτι
(λέγων & ὅτι)

These words introduce an indirect quotation. You could also translate what follows as a direct quotation, as UST does. However, that would be a quotation within a quotation, and you may wish to avoid that by leaving what follows as an indirect quotation.

Support Reference: Direct and Indirect Quotations

ULT **the Son of Man to be handed over**
UST hand me, the Son of Man, over to
(τὸν Υἱὸν τοῦ Ἀνθρώπου & παραδοθῆναι)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [for someone to betray the Son of Man]

Support Reference: Active or Passive

ULT **the Son of Man**
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

When Jesus said this, he was referring to himself in the third person. If you decide to represent this as a direct quotation, and If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, the Son of Man]

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

See how you translated this title in 5:24. Alternate translation: [him, the Messiah] or, if you are translating as a direct quotation in the first person, [me, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **into the hands of sinful men**
UST hand & over to sinful men
(εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν)

As in 9:44, **hands** here represent power and control. Alternate translation: [and give sinful men power over him] or, if you are translating as a direct quotation in the first person, [and give sinful men power over me]

Support Reference: Metaphor

ULT **and to be crucified**
UST Those men will kill me by nailing me to a cross
(καὶ σταυρωθῆναι)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [and for those sinful men to crucify him] or, if you are translating as a direct quotation in the first person, [and for those sinful men to crucify me]

Support Reference: Active or Passive

ULT **and on the third day to rise up**
UST But two days later, I will become alive again
(καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι)

See how you translated this phrase in 9:22. Alternate translation: [and after spending the next full day in the grave, to come back to life on the day after that]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the third day**
UST two days later
(τῇ τρίτῃ ἡμέρᾳ)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [on day three] or, depending on how your culture reckons time, [on day two]

Support Reference: Ordinal Numbers

ULT **to rise up**
UST I will become alive again
(ἀναστῆναι)

Jesus spoke of coming back to life in this way, since it involved coming **up** out of the grave. Alternate translation: [to come back to life]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Son of Man	me & Son of Man
sinful	sinful
to be crucified	Those men will kill me by nailing me to a cross
on & day	two days later

Luke 24:8

ULT	UST
And they remembered his words,	*The women recalled what Jesus had told them.*

ULT they remembered his words
UST The women recalled what Jesus had told them
(ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ)

Luke is using the term **words** to describe the statement that Jesus made using words. Alternate translation: [the women remembered what Jesus had said]

Support Reference: Metonymy

Luke 24:9

ULT	UST
and having returned from the tomb, they reported all these things to the Eleven and to all the rest.	*So they left the burial chamber and went to Jesus' 11 representatives and the other disciples of Jesus and told them what happened.*

ULT **to the Eleven**
UST to Jesus' 11 representatives
(τοῖς ἕνδεκα)

This expression is equivalent to "the Twelve," which occurs in 8:1 and several other places in the book. See how you translated this term there. Luke now says **the Eleven** because Judas Iscariot was no longer part of the group. You may have decided to translate the nominal adjective "Twelve" with an equivalent phrase. If so, you could do the same thing here. Alternate translation: [the 11 men who remained of those whom Jesus had appointed to be apostles]

Support Reference: Nominal Adjectives

ULT **to the Eleven**
UST to Jesus' 11 representatives
(τοῖς ἕνδεκα)

Alternatively, you may have decided in 8:1 to translate "the Twelve" as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing with **the Eleven** here.

Support Reference: How to Translate Names

ULT **and to all the rest**
UST and the other disciples of Jesus
(καὶ πᾶσιν τοῖς λοιποῖς)

Implicitly this means all the other disciples of Jesus who were together with the 11 apostles at that time. Alternate translation: [and to all the rest of the disciples who were with them]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
tomb	burial chamber
they reported	and told them
to the Eleven	to Jesus' 11 representatives

Luke 24:10

ULT	UST
And they were Mary Magdalene, and Joanna, and Mary the {mother} of James, and the other {women} with them, telling these things to the apostles.	*The women who told these things to them were Mary from Magdala village, Joanna, Mary the mother of James, and the other women who were with them.*

ULT **And**
UST QUOTE_NOT_FOUND: δὲ
(δὲ)

Luke uses the word **And** to introduce some background information, specifically, the names of some of the women who came from the tomb and told the apostles what had happened there. Alternate translation: [Now]

Support Reference: Background Information

ULT **Joanna**
UST Joanna
(Ἰωάννα)

Joanna is the name of a woman.

Support Reference: How to Translate Names

ULT **Mary the {mother} of James**
UST Mary & mother of James
(Μαρία ἡ Ἰακώβου)

Mary is the name of a woman, and **James** is the name of her son.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
apostles	them
Mary Magdalene	from Magdala village & Mary

Luke 24:11

ULT	UST
And these words seemed before them like nonsense, and they disbelieved them.	*But they thought this report was foolishness, so they did not believe the women.*

ULT **And**
UST But
(καὶ)

Luke uses the word **And** to introduce a contrast between the exciting good news that the women were sharing and the disbelieving reaction of the people they shared it with. Alternate translation: [But]

Support Reference: Connect — Contrast Relationship

ULT **these words**
UST this report
(τὰ ῥήματα ταῦτα)

Luke is using the term **words** to describe the report that the women gave using words. Alternate translation: [what the women were saying]

Support Reference: Metonymy

ULT **before them**
UST they thought
(ἐνώπιον αὐτῶν)

Luke uses this expression, which means “in front them,” to mean “where they could see.” Seeing, in turn, means attention and judgment. Alternate translation: [in their opinion]

Support Reference: Metaphor

ULT **and**
UST so
(καὶ)

This phrase describes the result of the fact that the report seemed like nonsense to the apostles and other believers. Alternate translation: [so]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **they disbelieved them**
> UST they did not believe the women
> (ἠπίστουν αὐταῖς)

The word **they** refers to the apostles and other believers, and the word **them** refers to the women. Alternate translation: [so the apostles and other believers did not believe the women]

Support Reference: Pronouns — When to Use Them

Luke 24:12

ULT	UST
But Peter, having risen up, ran to the tomb, and having stooped down, he sees only the linen cloths. So he went away to his {home}, wondering {what} had happened.	*However, Peter decided {to see whether the story was true}. He ran to the burial chamber. He stooped down {and looked inside}. He saw the linen cloths {in which Jesus' body had been wrapped, but Jesus was not there}. So he left the tomb, puzzling over what had happened.*

ULT **having risen up**
UST decided {to see whether the story was true
(ἀναστὰς)

This expression is an idiom that means to take initiative. It does not necessarily mean that Peter had been sitting or lying down and then stood up. Alternate translation: [taking initiative]

Support Reference: Idiom

ULT **having stooped down**
UST He stooped down
(παρακύψας)

Peter had to bend over in order to see inside the tomb because tombs cut in solid rock were very low. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [bending at the waist in order to look into the low tomb]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he sees**
UST and looked inside}. He saw
(βλέπει)

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you could use the past tense in your translation. Alternate translation: [he saw]

Support Reference: Irregular Use of Tenses

> ULT **only the linen cloths**
> UST the linen cloths {in which Jesus' body had been wrapped, but Jesus was not there
> (τὰ ὀθόνια μόνα)

The phrase **the linen cloths** refers to the cloths that Joseph of Arimathea used to wrap Jesus' body when he was buried, as described in 23:53. The implication is that the body of Jesus was no longer in the tomb. Alternate translation: [the linen cloths in which Jesus' body had been wrapped, but the body was not there]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the linen cloths**
> UST the linen cloths {in which Jesus' body had been wrapped, but Jesus was not there
> (τὰ ὀθόνια)

The term **linen cloths** refers to a high quality clothe made from the fibers of the flax plant. If you do not have **linen** in your region and/or your readers would be unfamiliar with this term, you could use a general expression. Alternate translation: [the fine cloths]

Support Reference: Translate Unknowns

> ULT **he went away to his {home}, wondering {what} had happened**
> UST he left the tomb, puzzling over what had happened
> (ἀπῆλθεν πρὸς ἑαυτὸν, θαυμάζων τὸ γεγονός)

This phrase can be understood in two different ways, depending on how the words in it are grouped together. Different versions of the Bible interpret this differently. If there is already a version of the Bible in your area, see how it translates this. You may wish to translate it in the same way. Otherwise, we recommend that you follow the reading of ULT. (1) If the grouping is "he went away, to himself wondering," then the meaning is as in ULT and UST. (2) If the grouping is "he went away to himself, wondering," then the meaning is that Peter went back to his own home. Alternate translation: [he went away to his home, wondering what had happened]

TRANSLATION WORDS

ULT	UST
Peter	Peter
tomb	burial chamber

Luke 24:13

ULT	UST
And behold, on that same day, two of them were going to a distant village that {was named} Emmaus, 60 stadia from Jerusalem,	*That same day two of Jesus' disciples were walking to an outlying village named Emmaus. It was about ten kilometers from Jerusalem.*

ULT **behold**
UST QUOTE_NOT_FOUND: ἰδοὺ
(ἰδοὺ)

Luke uses the word **behold** to introduce a new event in the story. If your language has a similar expression that it uses for this same purpose, you could use it here.

Support Reference: Introduction of a New Event

ULT **on that same day, two of them were going to a distant village**
UST That same day two of Jesus' disciples were walking to an outlying village
(δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ, ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν)

Luke provides this background information to help readers understand what happens next. Alternate translation: [there were two disciples who were going to a distant village on that same day]

Support Reference: Background Information

ULT **two of them**
UST two of Jesus' disciples
(δύο ἐξ αὐτῶν)

The word **them** refers to Jesus' disciples, but not specifically to the apostles, since at the end of this episode, these two men return to Jerusalem and report to the apostles. Alternate translation: [two of Jesus' disciples]

Support Reference: Pronouns — When to Use Them

ULT **on that same day**
UST That same day
(ἐν αὐτῇ τῇ ἡμέρᾳ)

Alternate translation: [on the same day when the women found that the tomb was empty]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that {was named} Emmaus, 60 stadia from Jerusalem**
UST named Emmaus. It was about ten kilometers from Jerusalem
(σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς)

It may be helpful to make this a separate sentence. Alternate translation: [The name of the village was Emmaus, and it was 60 stadia from Jerusalem]

ULT **Emmaus**
UST Emmaus
(Ἐμμαοῦς)

Emmaus is the name of a village.

Support Reference: How to Translate Names

ULT **60 stadia**
UST It was about ten kilometers
(σταδίους ἑξήκοντα)

The word **stadia** is the plural of “stadium,” a Roman measurement of distance equivalent to about 185 meters or a little over 600 feet. Alternate translation: [about eleven kilometers] or [about seven miles]

Support Reference: Biblical Distance

TRANSLATION WORDS

ULT	UST
day	day
Jerusalem	Jerusalem

Luke 24:14

ULT	UST
and they were talking to each other about all these things that had happened.	*They were talking with each other about all the things that had happened {to Jesus}.*

ULT all these things that had happened
UST all the things that had happened {to Jesus
(πάντων τῶν συμβεβηκότων τούτων)

If it would be helpful to your readers, you could state explicitly what **these things** means. Alternate translation: [how Jesus had been arrested and crucified, and how the women had said his body was no longer in the tomb]

Support Reference: Assumed Knowledge and Implicit Information

Luke 24:15

ULT	UST
And it happened, while they talked and discussed, that Jesus himself, approaching, was going with them.	*While they were talking and discussing {those things}, Jesus himself approached them and started walking with them.*

ULT And it happened
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

Luke uses this phrase to introduce a significant development in this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT Jesus himself
UST Jesus himself
(αὐτὸς Ἰησοῦς)

The word **himself** emphasizes the fact that it was truly Jesus who joined them as they walked. This was not a vision in which Jesus only appeared to be there. Alternate translation: [Jesus, risen from the dead]

Support Reference: Pronouns — When to Use Them

ULT approaching, was going with them
UST approached them and started walking with them
(ἐγγίσας, συνεπορεύετο αὐτοῖς)

Alternate translation: [caught up with them and walked along with them]

TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Luke 24:16

ULT	UST
But their eyes were being held so as not to recognize him.	*But God prevented them from realizing that it was Jesus.*

ULT **But their eyes were being held so as not to recognize him**
UST But God prevented them from realizing that it was Jesus
(οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν)

Luke uses one part of the men, their **eyes**, to speak of the capacity of the men themselves to recognize Jesus. Alternate translation: [But God prevented them from recognizing him]

Support Reference: Synecdoche

ULT **But their eyes were being held so as not to recognize him**
UST But God prevented them from realizing that it was Jesus
(οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν)

Luke uses the term **held**, as if someone were physically holding back the eyes, to mean “restrained.” Alternate translation: [But God prevented them from recognizing him]

Support Reference: Metaphor

ULT **But their eyes were being held so as not to recognize him**
UST But God prevented them from realizing that it was Jesus
(οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν)

If it would be helpful in your language, you could express this with an active form, and you could state who was doing the action. Alternate translation: [But God prevented them from recognizing him]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
to recognize	from realizing that

Luke 24:17

ULT	UST
Then he said to them, “What {are} these words that you are exchanging with each other as you are walking?” And they stood still, gloomy.	*Jesus said to them, “What have you two been talking about while you were walking?” They stopped, and they had very sad expressions on their faces.*

ULT **them & you are exchanging & as you are walking & they stood still**
UST them & have you two been talking about while you were walking?” They stopped
(αὐτούς & ἀντιβάλλετε & περιπατοῦντες & ἐστάθησαν)

Since Jesus is speaking to two men, all of these expressions would be in the dual form, if your language uses that form. (Your language might even put the adjective **gloomy**, which is plural in Greek, in the dual, since it describes the two men.)

Support Reference: Forms of ‘You’ — Dual/Plural

ULT **these words that you are exchanging with each other**
UST have you two been talking about
(οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους)

Jesus is using the term **words** to describe what the men had been saying using words. Alternate translation: [these things that you have been saying to one another]

Support Reference: Metonymy

ULT **they stood still, gloomy**
UST They stopped, and they had very sad expressions on their faces
(ἐστάθησαν, σκυθρωποί)

Alternate translation: [they stopped walking and looked sad]

Luke 24:18

ULT	UST
Then, answering, one named Cleopas said to him, “Are you alone visiting Jerusalem and have not known the things having happened in her in these days?”	*But then one of them, whose name was Cleopas, replied, “You must be the only person who is visiting Jerusalem who does not know about the events that have happened there in recent days!”*

ULT **Then, answering, one named Cleopas said**
UST But then one of them, whose name was Cleopas, replied
(ἀποκριθεὶς δὲ εἷς ὀνόματι Κλεοπᾶς εἶπεν)

Together the two words **answering** and **said** mean that Cleopas responded to what Jesus asked him. Alternate translation: [Then one named Cleopas responded]

Support Reference: Hendiadys

ULT **Cleopas**
UST was Cleopas
(Κλεοπᾶς)

Cleopas is the name of a man.

Support Reference: How to Translate Names

ULT **Are you alone visiting Jerusalem and have not known the things having happened in her in these days**
UST You must be the only person who is visiting Jerusalem who does not know about the events that have happened there in recent days
(σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις)

Cleopas does not expect Jesus to tell him whether he is the only visitor to Jerusalem who does not know what has recently happened in the city. Rather, Cleopas is using the question form to show his surprise, since he expects that everyone would know about these events. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [You must be the only person visiting Jerusalem who does not know what has just happened in the city!]

Support Reference: Rhetorical Question

> **ULT** **in her**
> **UST** there
> (ἐν αὐτῇ)

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]

Support Reference: Pronouns — When to Use Them

> **ULT** **in these days**
> **UST** in recent days
> (ἐν ταῖς ἡμέραις ταύταις)

Cleopas is using the term **days** to refer to a specific time. Alternate translation: [at this time] or [recently]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
have & known	who does & know about
days	days

Luke 24:19

ULT	UST
And he said to them, “What kind?” And they said to him, “The things concerning Jesus the Nazarene, who was a man, a prophet powerful in work and word in front of God and all the people,	*He said to them, “What events?” They replied, “The things that happened to Jesus, the man from Nazareth, who was a prophet. God enabled him to perform great miracles and to teach wonderful messages. Most people thought he was wonderful.*

ULT **What kind**
UST What events
(ποῖα)

This implicitly means, “**What kind** of things?” But by asking about the quality of the events, rather than just the fact of the events (“What things?”), Jesus is acknowledging that they must have been very special. Alternate translation: [What kind of things?]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they said**
UST They replied
(οἱ & εἶπαν)

Since two men are speaking, this would be in the dual form, if your language uses that form.

Support Reference: Verbs

ULT **Jesus the Nazarene**
UST Jesus, the & from Nazareth
(Ἰησοῦ τοῦ Ναζαρηνοῦ)

The term **Nazarene** is a name that refers to a person who is from the city of Nazareth. See how you translated his name in 18:37. Alternate translation: [Jesus of Nazareth]

Support Reference: How to Translate Names

ULT **a man, a prophet**
UST man & a prophet
(ἀνὴρ, προφήτης)

This is an idiomatic way of speaking about a person in an honorable way. Alternate translation: [a distinguished prophet]

Support Reference: Idiom

ULT **powerful in work and word**
UST to perform great miracles and to teach wonderful messages
(δυνατὸς ἐν ἔργῳ καὶ λόγῳ)

The two men are using the term **work** to describe the things that Jesus did, and the term **word** to describe the things that Jesus said. Alternate translation: [who did great miracles and taught profound things]

Support Reference: Metonymy

ULT **in front of God and all the people**
UST God enabled him & Most people thought he was wonderful
(ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ)

This expression means “while God and all the people were watching.” In the case of **God**, it means that God gave Jesus the power to do miracles and to teach profound things. In the case of **the people**, it means that the miracles and teachings of Jesus amazed the people when they saw and heard them. Alternate translation: [as God empowered him, to the amazement of all the people]

Support Reference: Metaphor

ULT **all the people**
UST Most people
(παντὸς τοῦ λαοῦ)

This is a generalization for emphasis. Alternate translation: [great crowds of people]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Nazarene	from Nazareth
a prophet	a prophet
powerful	great & wonderful
God	God

Luke 24:20

ULT	UST
and how the chief priests and our rulers handed him over to a judgment of death and crucified him.	*But our chief priests and leaders handed him over {to the Roman authorities}. They sentenced him to die, and they killed him by nailing him to a cross.*

ULT **our**
UST our
(ἡμῶν)

This is a reference to the Jewish leaders, and the two men likely recognize Jesus as a fellow Jew, so the word **our** would be inclusive here, if your language marks that form.

Support Reference: Exclusive and Inclusive 'We'

ULT **handed him over to a judgment of death**
UST handed him over {to the Roman authorities}. They sentenced him to die
(παρέδωκαν αὐτὸν & εἰς κρίμα θανάτου)

The men are using the **judgment of death**, that is, the death sentence that the Romans passed on Jesus, to represent the Romans themselves. Alternate translation: [turned him over to the Romans, who sentenced him to death]

Support Reference: Metonymy

ULT **and crucified him**
UST and they killed him by nailing him to a cross
(καὶ ἐσταύρωσαν αὐτόν)

The men speak as if their **chief priests** and **rulers** crucified Jesus themselves. They are speaking, describing all of the people who were responsible for the crucifixion of Jesus, including the crowds, Pilate, and the Roman soldiers by reference to the Jewish leaders, who set the process in motion by stirring up the crowds and persuading Pilate. Alternate translation: [so that he was crucified]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
chief priests	chief priests
rulers	leaders
a judgment	They sentenced him
crucified	they killed & by nailing & to a cross

Luke 24:21

ULT	UST
But we were hoping that he was the one going to redeem Israel. But indeed also with all these things, he is spending this third day since these things happened.	*We were hoping that he was the one who would free us Israelites from our enemies! But this does not seem possible now, since three days have passed since the Romans executed him.*

ULT we were hoping
UST We were hoping
(ἡμεῖς & ἠλπίζομεν)

The men are speaking of themselves and likely their fellow disciples as well, but not of Jesus, so **we** would be exclusive here, if your language marks that form.

Support Reference: Exclusive and Inclusive 'We'

ULT the one going to redeem Israel
UST the one who would free us Israelites from our enemies
(ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ)

See how you translated the similar expression in 2:38. The word **redeem** means literally to "buy back," for example, to buy someone's freedom from slavery, but the men are using it in a figurative sense here. Alternate translation: [the person who was going to bring God's blessings and favor back to the people of Israel]

Support Reference: Metaphor

ULT Israel
UST us Israelites
(τὸν Ἰσραήλ)

The men are speaking of all the Israelites as if they were a single person, their ancestor, **Israel**. Alternate translation: [the people of Israel]

Support Reference: Personification

ULT But indeed also with all these things
UST But this does not seem possible now
(ἀλλά γε καὶ σὺν πᾶσιν τούτοις)

The men are speaking in an idiomatic way for emphasis. Alternate translation: [And besides all this]

Support Reference: Idiom

> ULT **he is spending this third day since these things happened**
> UST since three days have passed since the Romans executed him
> (τρίτην ταύτην ἡμέραν ἄγει, ἀφ’ οὗ ταῦτα ἐγένετο)

By saying **he is spending this third day**, the men are referring to Jesus as if he were alive. However, they are actually saying how long he has been dead. They are going to tell how the women reported that his grave was empty, and they find it unbelievable that anyone who had been dead that long would have gotten up out of the grave. See how you translated the expression **the third day** in 9:22, and express this in the way that your culture reckons time. Alternate translation: [the Romans put him to death on the day before yesterday]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he is spending this third day since these things happened**
> UST since three days have passed since the Romans executed him
> (τρίτην ταύτην ἡμέραν ἄγει, ἀφ’ οὗ ταῦτα ἐγένετο)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [this is day three since these things happened to him] or, depending on how your culture reckons time, [this is day two since these things happened to him]

Support Reference: Ordinal Numbers

TRANSLATION WORDS

ULT	UST
were hoping	were hoping
to redeem	who would free & from our enemies
Israel	us Israelites
day	days

Luke 24:22

ULT	UST
But indeed, some women among us astonished us, having been at the tomb early	*In spite of this, some women from our group amazed us. Early this morning they went to the chamber {where Jesus was buried},*

ULT some women among us
UST some women from our group
(γυναῖκές τινες ἐξ ἡμῶν)

Alternate translation: [some women in our group]

ULT us & us
UST our group & us
(ἡμῶν & ἡμᾶς)

The men are speaking of themselves and their fellow disciples, but not of Jesus, so **us** would be exclusive in both instances here, if your language marks that form.

Support Reference: Exclusive and Inclusive ‘We’

ULT having been at the tomb early
UST Early this morning they went to the chamber {where Jesus was buried
(γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον)

The men are using this expression to refer to the **women**, not to themselves. It may be helpful to begin a new sentence here and continue it into the next verse. Alternate translation: [They went to his tomb early this morning]

TRANSLATION WORDS

ULT	UST
tomb	chamber {where Jesus was buried

Luke 24:23

ULT	UST
and not finding his body, they came saying they had also seen a vision of angels, saying he was alive.	*but the body of Jesus was not there! They came back and told us they had seen some angels in a vision. The angels said that Jesus was alive!*

ULT and not finding his body, they came
UST but the body of Jesus was not there! They came back
(καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθαν)

If you began a new sentence at the end of the previous verse, you could continue it here. Alternate translation: [but they did not find his body, so they came to us]

TRANSLATION WORDS

ULT	UST
saying	and told us
a vision	in a vision
of angels	some angels

Luke 24:24

ULT	UST
And some of the ones with us went to the tomb and they found thus, just as the women had indeed said, but they did not see him.”	*Then some of those who were with us {when the women came and said this} went to the burial chamber. They saw that things were exactly as the women had reported. But they did not see Jesus.”*

ULT some of the ones with us
UST some of those who were with us {when the women came and said this
(τινες τῶν σὺν ἡμῖν)

Alternate translation: [some of the men in our group]

ULT us
UST us
(ἡμῖν)

The men are speaking of themselves and their fellow disciples, but not of Jesus, so **us** would be exclusive here, if your language marks that form.

Support Reference: Exclusive and Inclusive ‘We’

ULT they found thus, just as the women had indeed said
UST They saw that things were exactly as the women had reported
(εὗρον οὕτως, καθὼς καὶ αἱ γυναῖκες εἶπον)

If it would be helpful to your readers, you could indicate the implications of this statement explicitly. Alternate translation: [they found that the body of Jesus was not in the tomb, just as the women had said]

Support Reference: Assumed Knowledge and Implicit Information

ULT but they did not see him
UST But they did not see Jesus
(αὐτὸν δὲ οὐκ εἶδον)

The pronoun **him** refers to Jesus. Alternate translation: [they did not see Jesus himself]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
tomb	burial chamber

Luke 24:25

ULT	UST
And he said to them, “O foolish ones and slow in heart to believe in all that the prophets have spoken!	*Then Jesus said to them, “You two foolish men! You are so slow to believe all that the prophets have written about the Messiah!*

ULT **foolish ones**
UST You two foolish men
(ἀνόητοι)

Jesus is using the adjective **foolish** as a noun. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent phrase. Alternate translation: [you foolish people]

Support Reference: Nominal Adjectives

ULT **foolish ones**
UST You two foolish men
(ἀνόητοι)

Jesus is speaking to two men, so the word “you” would be in the dual form if your language marks that form, if you choose to use that word in your translation.

Support Reference: Forms of ‘You’ — Dual/Plural

ULT **and slow in heart to believe**
UST You are so slow to believe
(καὶ βραδεῖς τῇ καρδίᾳ, τοῦ πιστεύειν)

The term **heart** represents the mind. Alternate translation: [who have such difficulty believing with your minds]

Support Reference: Metaphor

ULT **and slow in heart to believe**
UST You are so slow to believe
(καὶ βραδεῖς τῇ καρδίᾳ, τοῦ πιστεύειν)

The word **slow** represents difficulty, since someone who has difficulty doing something will do it slowly. Alternate translation: [who have such difficulty believing with your minds]

Support Reference: Metonymy

> ULT **all that the prophets have spoken**
> UST all that the prophets have written about the Messiah
> (πᾶσιν οἷς ἐλάλησαν οἱ προφῆται)

The term **all** is a generalization that refers specifically to what the prophets said about the Messiah. Alternate translation: [what the prophets said about the Messiah]

Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
foolish ones	You two foolish men
to believe	to believe
prophets	prophets

Luke 24:26

ULT	UST
Was it not necessary for the Christ to suffer these things, and to enter into his glory?”	*You should certainly have known that it was necessary for the Messiah to suffer all those things {and die}, and then receive great honor from God!”*

ULT Was it not necessary for the Christ to suffer these things, and to enter into his glory
UST You should certainly have known that it was necessary for the Messiah to suffer all those things {and die}, and then receive great honor from God
(οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ)

Jesus is using the question form to remind the disciples about what the prophets said. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [The Messiah had to suffer these things in order to enter into his glory!]

Support Reference: Rhetorical Question

ULT and to enter into his glory
UST and then receive great honor from God
(καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ)

This is not a second thing that it was necessary for the Messiah to do. Rather, this is the result for which it was necessary for the Messiah to do the first thing. Alternate translation: [in order to enter into his glory]

Support Reference: Connect — Reason-and-Result Relationship

ULT to enter into his glory
UST receive great honor from God
(εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ)

If it would be helpful in your language, you could express the idea behind the abstract noun **glory** with an adjective such as “glorious.” Alternate translation: [to receive a glorious position]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Christ	Messiah
to suffer	to suffer & and die
glory	great honor

Luke 24:27

ULT	UST
And beginning from Moses and from all the prophets, he explained to them the things concerning himself in all the Scriptures.	*Then Jesus explained to them all the things that the Scriptures said about himself. He started with what Moses wrote, and then he explained what all the prophets had written.*

ULT Moses & the prophets
UST what Moses wrote & what & the prophets had written
(Μωϋσέως & τῶν προφητῶν)

Luke is using the name **Moses** to refer to the part of Scripture that Moses wrote, and the term **the prophets** to refer to the part of Scripture that they wrote. Alternate translation: [the writings of Moses … the writings of the prophets]

Support Reference: Metonymy

ULT and from all the prophets
UST and then & what all the prophets had written
(καὶ ἀπὸ πάντων τῶν προφητῶν)

The term **beginning** applies just to the writings of Moses. Jesus began with that part of Scripture, and he then continued teaching from the writings of the prophets. Alternate translation: [and then from all the writings of the prophets] or [and continuing with all the writings of the prophets]

TRANSLATION WORDS

ULT	UST
Moses	what Moses wrote
prophets	what & prophets had written
he explained	Jesus explained & he explained
Scriptures	Scriptures

Luke 24:28

ULT	UST
And they drew near to the village where they were going, and he acted as if he would travel further.	*When they had nearly reached the village where the two men were going, it appeared that Jesus was going to keep walking down the road.*

ULT **they drew near to the village where they were going**
UST they had nearly reached the village where the two men were going
(ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο)

The first **they** refers to Jesus and the two disciples, while the second **they** refers only to the two disciples, so **they were going** would be in the dual form, if your language uses that form.

Support Reference: Verbs

ULT **he acted as if he would travel further**
UST it appeared that Jesus was going to keep walking down the road
(αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι)

This means that the two disciples understood from Jesus' actions that he was continuing on to another destination. Perhaps he kept walking on the road when they turned off to enter Emmaus. There is no indication that Jesus deceived them with words. Alternate translation: [Jesus seemed to be heading farther down the road]

Support Reference: Assumed Knowledge and Implicit Information

Luke 24:29

ULT	UST
And they urged him, saying, “Stay with us, for it is toward evening and the day has already declined.” And he went in to stay with them.	*But they pleaded with him {not to do that}. They said, “Stay with us tonight, because it is late in the afternoon and it will soon be dark.” So he went in {to the house} to stay with them.*

ULT **And**
UST But
(καὶ)

Luke uses the word **And** to introduce a contrast between what it appeared Jesus was going to do and what the two disciples wanted him to do. Alternate translation: [But]

Support Reference: Connect — Contrast Relationship

ULT **they urged & us & them**
UST they pleaded with & not to do that & us & them
(παρεβιάσαντο & ἡμῶν & αὐτοῖς)

This verb, as well as these two pronouns, would be in the dual form, if your language marks that form, since they apply to the two disciples.

Support Reference: Verbs

ULT **they urged him**
UST they pleaded with him {not to do that
(παρεβιάσαντο αὐτὸν)

Luke is telling this story in a concise way, and he does not say what the two disciples urged Jesus to do. If it would be helpful to your readers, you could supply that information from the context. Alternate translation: [they urged him to stay overnight in the house with them]

Support Reference: Ellipsis

ULT **us**
UST us
(ἡμῶν)

The men are speaking of themselves but not of Jesus, so **us** would be exclusive here, if your language marks that form.

Support Reference: Exclusive and Inclusive ‘We’

> ULT **it is toward evening and the day has already declined**
> UST it is late in the afternoon and it will soon be dark
> (πρὸς ἑσπέραν ἐστὶν, καὶ κέκλικεν ἤδη ἡ ἡμέρα)

These two phrases mean the same thing. The two disciples are likely using repetition for emphasis. If it would be helpful in your language, you could combine the phrases in your translation. Alternate translation: [it is already getting dark]

Support Reference: Parallelism

> ULT **it is toward evening and the day has already declined**
> UST it is late in the afternoon and it will soon be dark
> (πρὸς ἑσπέραν ἐστὶν, καὶ κέκλικεν ἤδη ἡ ἡμέρα)

The implications are that the disciples are saying this out of concern for Jesus' safety. Alternate translation: [it is already getting dark, and soon it will not be safe to travel]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the day has already declined**
> UST it will soon be dark
> (κέκλικεν ἤδη ἡ ἡμέρα)

The disciples are referring to the sun as **the day**, since day is when the sun shines. Alternate translation: [the sun is going down]

Support Reference: Metonymy

> ULT **And**
> UST So
> (καὶ)

Luke uses the word **And** to introduce the results of what the previous sentence described. Because the two disciples urged Jesus to stay with them, he agreed. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
day	it will & be dark

Luke 24:30

ULT	UST
And it happened that, when he had reclined to eat with them, taking the bread, he blessed {it}, and having broken {it}, he was giving {it} to them.	*When they all sat down to eat, Jesus took some bread and thanked God for it. Then he broke it in pieces and began to give some to the two men.*

ULT And it happened that
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

Luke uses this phrase to introduce a significant development in this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT when he had reclined to eat with them
UST When they all sat down to eat
(ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν)

See how you translated this phrase in 5:29. It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: [when they had all sat down together to eat]

Support Reference: Translate Unknowns

ULT he blessed {it
UST and thanked God for it
(εὐλόγησεν)

Alternate translation: [he gave thanks for it] or [he thanked God for it]

ULT to them
UST to the two men
(αὐτοῖς)

The pronoun **them** would be in the dual form, if your language marks that form, since it refers to the two disciples.

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
bread	some bread
he blessed {it	and thanked God for it

Luke 24:31

ULT	UST
Then their eyes were opened, and they recognized him, and he became invisible from them.	*And then God enabled them to recognize him. But immediately he disappeared!*

ULT **Then their eyes were opened**
UST And then God enabled them
(αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ)

Here, **eyes** represents understanding of what one is seeing. Alternate translation: [God enabled them to understand what they had been seeing]

Support Reference: Metonymy

ULT **Then their eyes were opened**
UST And then God enabled them
(αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God enabled them to understand what they had been seeing]

Support Reference: Active or Passive

ULT **he became invisible from them**
UST he disappeared
(αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν)

Here Luke uses an unusual expression, saying that Jesus **became invisible**. It does not mean that Jesus remained in the room but could not be seen. Rather, it means that he left suddenly and so the two disciples did not see him any more. Alternate translation: [suddenly they did not see him any more]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
they recognized	to recognize

Luke 24:32

ULT	UST
And they said to one another, “Was not our heart burning as he spoke to us on the way, as he opened to us the Scriptures?”	*They said to each other, “While we were walking along the road and he was talking with us and enabling us to understand the Scriptures, we got so excited inside! {It all made sense that the Messiah would have to suffer but then receive great honor.}”*

ULT they said & our & to us & to us
UST They said & with us & us & we
(εἶπαν & ἡμῶν & ἡμῖν & ἡμῖν)

This verb, as well as these three pronouns, would be in the dual form, if your language marks that form, since they all apply to the two disciples.

Support Reference: Verbs

ULT Was not our heart burning as he spoke to us on the way, as he opened to us the Scriptures
UST While we were walking along the road and he was talking with us and enabling us to understand the Scriptures, we got so excited inside! {It all made sense that the Messiah would have to suffer but then receive great honor
(οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς Γραφάς)

The two men are not asking each other for information about what happened. Rather, they are using the question form for emphasis. If it would be helpful in your language, you could translate their words as a statement or exclamation. Alternate translation: [As he was talking to us as we traveled along and explaining the Scriptures, it was so exciting, it was as if we were on fire inside!]

Support Reference: Rhetorical Question

ULT Was not our heart burning
UST we got so excited inside! {It all made sense that the Messiah would have to suffer but then receive great honor
(οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν)

The men are using the metaphor of a **heart burning** to describe their excitement at hearing Jesus explain the Scriptures. You could indicate this meaning in your translation and represent the metaphor as a simile. Alternate translation: [It was so exciting, it was as if we were on fire inside]

Support Reference: Metaphor

ULT **Was not our heart burning**
UST we got so excited inside! {It all made sense that the Messiah would have to suffer but then receive great honor
(οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν)

If it would be helpful to your readers, you could indicate why the men found it so exciting when Jesus explained the Scriptures to them, as UST does.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Was not our heart burning**
UST we got so excited inside! {It all made sense that the Messiah would have to suffer but then receive great honor
(οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν)

If it would be unusual in your language for two people to speak as if they had one **heart**, if you decide to use this metaphor in your translation, you could make it plural, or dual if your language uses that form. Alternate translation: [Were not our hearts burning]

Support Reference: Possession

ULT **our heart**
UST we & inside
(ἡ καρδία ἡμῶν)

The men are using the term **heart** to mean the inner part of a person. Alternate translation: [inside]

Support Reference: Metaphor

ULT **our & to us & to us**
UST with us & us & we
(ἡμῶν & ἡμῖν & ἡμῖν)

The men are speaking to each other about themselves, so these pronouns would be inclusive, if your language marks that form.

Support Reference: Exclusive and Inclusive ‘We’

ULT **as he opened to us the Scriptures**
UST and enabling us to understand the Scriptures
(ὡς διήνοιγεν ἡμῖν τὰς Γραφάς)

Jesus did not open a book or a scroll. The term **opened** means “explained.” Alternate translation: [while he explained the Scriptures to us]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Scriptures	Scriptures

Luke 24:33

ULT	UST
And having risen up that same hour, they returned to Jerusalem. And they found the Eleven having been gathered, and the ones with them,	*So they left immediately and returned to Jerusalem. There they found Jesus' 11 representatives and some others who had gathered together with them.*

ULT having risen up & they returned & they found
UST they left & and returned & There they found
(ἀναστάντες & ὑπέστρεψαν & εὗρον)

These verbs would be in the dual form, if your language uses that form, since they describe actions of the two men.

Support Reference: Verbs

ULT having risen up
UST they left
(ἀναστάντες)

As in 24:12, this expression is an idiom that means to take initiative. It does not necessarily mean that the men had been sitting or lying down and then stood up. Alternate translation: [starting out]

Support Reference: Idiom

ULT that same hour
UST immediately
(αὐτῇ τῇ ὥρᾳ)

Luke is using the term **hour** to refer to a specific time. Alternate translation: [at once]

Support Reference: Idiom

ULT they found the Eleven having been gathered, and the ones with them
UST There they found Jesus' 11 representatives and some others who had gathered together with them
(εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [they found that the 11 apostles had gathered together with some other disciples]

Support Reference: Active or Passive

> ULT **the Eleven**
> UST Jesus’ 11 representatives
> (τοὺς ἕνδεκα)

See how you translated this term in 24:9.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
hour	immediately
Jerusalem	Jerusalem
Eleven	Jesus’ 11 representatives
having been gathered	who had gathered together

Luke 24:34

ULT	UST
saying, “Truly the Lord has been raised, and he has been seen by Simon!”	*They told those two men, “It is true that Jesus has become alive again. He has appeared to Simon!”*

ULT **saying**
UST They told those two men
(λέγοντας)

The word **saying** applies to the apostles and disciples in Jerusalem, not to the two men who had just traveled back from Emmaus. Alternate translation: [and they told the two men]

ULT **the Lord**
UST Jesus
(ὁ Κύριος)

Here the apostles and disciples are referring to Jesus by a respectful title. Alternate translation: [the Lord Jesus]

ULT **the Lord has been raised**
UST Jesus has become alive again
(ἠγέρθη ὁ Κύριος)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God has raised the Lord Jesus from the dead]

Support Reference: Active or Passive

ULT **and**
UST QUOTE_NOT_FOUND: καὶ
(καὶ)

The apostles and disciples use the word **and** to introduce the reason why they know that Jesus has been raised from the dead. It is because Simon Peter has seen him. Alternate translation: [for]

Support Reference: Connect — Reason-and-Result Relationship

> **ULT he has been seen by Simon**
> **UST** He has appeared to Simon
> (ὤφθη Σίμωνι)

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [Simon has seen him]

Support Reference: Active or Passive

> **ULT by Simon**
> **UST** to Simon
> (Σίμωνι)

This means the same man whom Luke often calls Peter in this book. So that your readers will know that this is the same man, you could use both of his names here. Alternate translation: [Simon Peter]

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
Lord	Jesus
by Simon	to Simon

Luke 24:35

ULT	UST
And they related the things on the way, and how he was made known to them in the breaking of the bread.	*Then those two men told the others what had happened as they were walking along the road. They also told them how they both recognized Jesus as he broke some bread for them.*

ULT they & to them
UST those two men & they both
(αὐτοὶ & αὐτοῖς)

These pronouns refer to the two men who returned from Emmaus. They would be in the dual form, if your language marks that form.

Support Reference: Pronouns — When to Use Them

ULT the things on the way
UST what had happened as they were walking along the road
(τὰ ἐν τῇ ὁδῷ)

Luke is telling this story in a concise way. If it would be helpful to your readers, you could express more fully what this means. Alternate translation: [what had happened on their journey] or [how Jesus had joined them as they traveled and what they had talked about with him]

Support Reference: Ellipsis

ULT how he was made known to them
UST how they both recognized Jesus
(ὡς ἐγνώσθη αὐτοῖς)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [how they recognized Jesus]

Support Reference: Active or Passive

ULT in the breaking of the bread
UST as he broke some bread for them
(ἐν τῇ κλάσει τοῦ ἄρτου)

Luke is using **the breaking of the bread** to represent something associated with it. Alternate translation: [at the time when he broke the bread] or [by the way that he broke the bread]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
he was made known	recognized Jesus
of the bread	some bread

Luke 24:36

ULT	UST
And as they were saying these things, he himself stood in the midst of them and said to them, “Peace to you.”	*As they were saying that, Jesus himself suddenly appeared among them. He said to them, “May God give you peace!”*

ULT **they**
UST they
(αὐτῶν)

The pronoun **they** refers to the two men who returned from Emmaus, so it would be in the dual form, if your language marks that form. You could also use a noun phrase instead. Alternate translation: [the two men]

Support Reference: Pronouns — When to Use Them

ULT **he himself stood**
UST Jesus himself suddenly appeared
(αὐτὸς ἔστη)

Luke uses the word **himself** to emphasize the surprise of Jesus actually appearing to this group. Alternate translation: [none other than Jesus himself stood]

Support Reference: Reflexive Pronouns

ULT **in the midst of them**
UST among them
(ἐν μέσῳ αὐτῶν)

Alternate translation: [among them] or [in their group]

ULT **Peace to you**
UST May God give you peace
(εἰρήνη ὑμῖν)

As the note to the similar phrase in 10:5 explains, this was an idiomatic expression, based on the Hebrew word and concept of “shalom,” that was both a greeting and a blessing. Alternate translation: [I greet all of you and I wish for God to bless you]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Peace	peace

Luke 24:37

ULT	UST
But having been frightened and becoming terrified, they thought they were seeing a spirit.	*But {they were not peaceful.} They were startled and afraid because they thought that they were seeing a ghost!*

ULT having been frightened and becoming terrified, they thought they were seeing a spirit
UST They were startled and afraid because they thought that they were seeing a ghost
(πτοηθέντες & καὶ ἔμφοβοι γενόμενοι, ἐδόκουν πνεῦμα θεωρεῖν)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [they thought they were seeing a spirit, and so they were frightened and became terrified]

Support Reference: Connect — Reason-and-Result Relationship

ULT having been frightened and becoming terrified, they thought
UST They were startled and afraid because they thought that
(πτοηθέντες & καὶ ἔμφοβοι γενόμενοι, ἐδόκουν)

If it would be helpful in your language, you could express the meaning of the passive verbal form **being frightened** with an active form. Alternate translation: [they were afraid and became terrified, because they thought]

Support Reference: Active or Passive

ULT having been frightened and becoming terrified
UST They were startled and afraid
(πτοηθέντες & καὶ ἔμφοβοι γενόμενοι)

These expressions mean similar things. Luke may be using repetition for emphasis. Alternate translation: [becoming very frightened]

Support Reference: Doublet

ULT they thought they were seeing a spirit
UST because they thought that they were seeing a ghost
(ἐδόκουν πνεῦμα θεωρεῖν)

If it would be helpful to your readers, you could state explicitly why they thought this. Alternate translation: [they thought that they were seeing a ghost, because they did not yet understand truly that Jesus was alive again]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a spirit**
> UST a ghost
> (πνεῦμα)

In this context, the term **spirit** refers to the spirit of a dead person. Alternate translation: [a ghost]

TRANSLATION WORDS

ULT	UST
having been frightened	They were startled
terrified	afraid

Luke 24:38

ULT	UST
And he said to them, “Why have you been troubled, and why are doubts arising in your heart?	*He said to them, “You should not be alarmed! And you should not doubt {that I am alive}.*

ULT Why have you been troubled, and why are doubts arising in your heart
UST You should not be alarmed! And you should not doubt {that I am alive
(τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν)

Jesus is using the question form to challenge and reassure his disciples. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [You do not need to be upset, and you do not need to have doubts in your minds!]

Support Reference: Rhetorical Question

ULT Why have you been troubled
UST You should not be alarmed
(τί τεταραγμένοι ἐστέ)

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: [Why does my appearing here upset you] or, if you chose to translate the rhetorical question as a statement or exclamation, [My appearing here should not upset you]

Support Reference: Active or Passive

ULT why are doubts arising in your heart
UST you should not doubt {that I am alive
(διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν)

Jesus is using the term **arising** to mean coming into consciousness. Alternate translation: [why are you starting to have doubts] or, if you chose to translate the rhetorical question as a statement or exclamation, [you should not be starting to have doubts]

Support Reference: Metaphor

ULT doubts
UST you & doubt {that I am alive
(διαλογισμοὶ)

If it would be helpful to your readers, you could indicate what the disciples were doubting. Alternate translation: [doubts that I have truly risen from the dead]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in your heart**
> UST you & doubt {that I am alive
> (ἐν τῇ καρδίᾳ ὑμῶν)

If it would be unusual in your language for someone speak as if a group of people had one **heart**, you could make this plural. Alternate translation: [in your hearts]

> ULT **in your heart**
> UST you & doubt {that I am alive
> (ἐν τῇ καρδίᾳ ὑμῶν)

As in 24:35, the **heart** represents the mind here. Alternate translation: [in your minds]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
been troubled	alarmed

Luke 24:39

ULT	UST
See my hands and my feet, that I myself am. Touch me and see, for a spirit does not have flesh and bones as you see me having.”	*Look at {the wounds in my hands} and my feet! That way you can be sure that it is really I myself. Ghosts do not have bodies, as you see that I have, and you can touch me to prove that my body is real.”*

ULT See my hands and my feet
UST Look at {the wounds in my hands} and my feet
(ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου)

Jesus is telling the disciples to look at the nail marks from crucifixion by reference to where those marks are, in his **hands** and **feet**. Alternate translation: [Look at the nail marks in my hands and feet]

Support Reference: Metonymy

ULT that I myself am
UST That way you can be sure that it is really I myself
(ὅτι ἐγώ εἰμι αὐτός)

Jesus uses the word **myself** to emphasize that he genuinely is who he appears to be. Alternate translation: [and you will recognize that it is really me]

Support Reference: Reflexive Pronouns

ULT Touch me and see, for a spirit does not have flesh and bones as you see me having
UST Ghosts do not have bodies, as you see that I have, and you can touch me to prove that my body is real
(ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα)

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since a ghost does not have a physical body, as you see that I have, touch me to determine that my body is real]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **and see**
> UST to prove
> (καὶ ἴδετε)

Here, **see** does not literally mean to look at something. Rather, it means to determine something. Alternate translation: [to determine]

Support Reference: Metaphor

> ULT **flesh and bones**
> UST bodies
> (σάρκα καὶ ὀστέα)

Jesus is describing the human body by referring to two of its major components. Alternate translation: [a physical body]

Support Reference: Merism

Luke 24:40

ULT	UST
And having said this, he showed them his hands and his feet.	*After he said that, he showed them {the wounds in} his hands and his feet.*

ULT his hands and his feet
UST the wounds in} his hands and his feet
(τὰς χεῖρας καὶ τοὺς πόδας)

As in 24:39, this means the nail marks from crucifixion in Jesus' **hands** and **feet**. Alternate translation: [the nail marks in his hands and feet]

Support Reference: Metonymy

Luke 24:41

ULT	UST
And as they were still disbelieving and wondering from the joy, he said to them, “Do you have something eatable here?”	*They were so glad that they could still hardly believe {that he was really alive}. So he said to them, “Do you have something here that I could eat?”*

ULT **And as they were still disbelieving and wondering**
UST they could still hardly believe {that he was really alive
(ἔτι δὲ ἀπιστούντων αὐτῶν & καὶ θαυμαζόντων)

These two terms mean similar things. If it would be helpful to your readers, you could combine them into a single phrase. Alternate translation: [And as they were still finding it very hard to believe]

Support Reference: Doublet

ULT **And as they were still disbelieving and wondering**
UST they could still hardly believe {that he was really alive
(ἔτι δὲ ἀπιστούντων αὐτῶν & καὶ θαυμαζόντων)

If it would be helpful to your readers, you could state explicitly what the disciples were **disbelieving and wondering** about. Alternate translation: [And as they were still finding it very hard to believe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the joy**
UST They were so glad that
(ἀπὸ τῆς χαρᾶς)

If it would be helpful in your language, you could express the idea behind the abstract noun **joy** with an adjective such as “happy.” Alternate translation: [because they were so happy]

Support Reference: Abstract Nouns

ULT **something eatable**
UST something & that I could eat
(τι βρώσιμον)

Alternate translation: [anything to eat]

TRANSLATION WORDS

ULT	UST
joy	They were so glad that

Luke 24:43

ULT	UST
and taking {it}, he ate {it} before them.	*While they were watching, he took it and ate it.*

ULT he ate {it} before them
UST While they were watching & and ate it
(ἐνώπιον αὐτῶν ἔφαγεν)

Jesus did this to prove that he had a physical body, because a spirit or ghost would not be able to eat food. If it would be helpful to your readers, you could state explicitly that this was the reason. Alternate translation: [he had them watch him eat it, to prove that he had a physical body]

Support Reference: Assumed Knowledge and Implicit Information

ULT he ate {it} before them
UST While they were watching & and ate it
(ἐνώπιον αὐτῶν ἔφαγεν)

This expression means “in front of them,” that is, “where they could see him.”

Support Reference: Metaphor

Luke 24:44

ULT	UST
Then he said to them, “These {are} my words that I spoke to you {when} I was still with you, that all the things having been written about me in the law of Moses, and in the prophets, and in the Psalms, must be fulfilled.”	*Then he said to them, “I will repeat what I told you while I was with you before. God was going to make happen everything that he said about me{, the Messiah,} throughout all of the Scriptures.”*

ULT **These {are} my words that I spoke to you**
UST I will repeat what I told you
(οὗτοι οἱ λόγοι μου, οὓς ἐλάλησα πρὸς ὑμᾶς)

Jesus is using the term **words** to refer to what he said using words. Alternate translation: [It is just as I told you]

Support Reference: Metonymy

ULT **when} I was still with you**
UST while I was with you before
(ἔτι ὢν σὺν ὑμῖν)

Alternate translation: [when I was with you before]

ULT **all the things having been written about me in the law of Moses, and in the prophets, and in the Psalms**
UST everything that he said about me{, the Messiah,} throughout all of the Scriptures
(πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως, καὶ τοῖς προφήταις, καὶ ψαλμοῖς, περὶ ἐμοῦ)

Jesus is referring to all of the Hebrew Scriptures by naming their main components. Alternate translation: [everything that the Scriptures say about me]

Support Reference: Merism

ULT **all the things having been written about me**
UST everything that he said about me{, the Messiah
(πάντα τὰ γεγραμμένα & περὶ ἐμοῦ)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [everything that Scripture says about me]

Support Reference: Active or Passive

> ULT **in the law of Moses, and in the prophets**
> UST throughout all of the Scriptures
> (ἐν τῷ νόμῳ Μωϋσέως, καὶ τοῖς προφήταις)

Jesus is describing the first and second parts of the Hebrew Scriptures by reference to the people who wrote them. You could also use the proper names for these parts. Alternate translation: [in the Law and the Prophets]

Support Reference: How to Translate Names

> ULT **and in the Psalms**
> UST throughout all of the Scriptures
> (καὶ ψαλμοῖς)

Jesus is using the name of the largest book in the third part of the Hebrew Scriptures, **Psalms**, to represent that entire part, which was known as "the Writings." Alternate translation: [and the Writings]

Support Reference: Synecdoche

> ULT **must be fulfilled**
> UST God was going to make happen
> (δεῖ πληρωθῆναι)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. If you do that, it would be appropriate to put this phrase before **all the things**. Alternate translation: [God would make happen]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
law of Moses	throughout all of the Scriptures
in the prophets	throughout all of the Scriptures
be fulfilled	God was going to make happen

Luke 24:45

ULT	UST
Then he opened their mind to understand the Scriptures, and he said to them,	*Then he enabled them to understand the {things that} the Scriptures {said about him}. He said to them,*

ULT **he opened their mind**
UST he enabled them
(διήνοιξεν αὐτῶν τὸν νοῦν)

This is an idiom that means to enable people to realize and recognize things they could not before. Alternate translation: [he equipped their minds] or [he empowered their minds]

Support Reference: Idiom

ULT **their mind**
UST he enabled them
(αὐτῶν τὸν νοῦν)

If it would be unusual in your language to speak as if a group of people had one **mind**, you could make this plural. Alternate translation: [their minds]

TRANSLATION WORDS

ULT	UST
mind	he enabled
to understand	to understand
Scriptures	the Scriptures

Luke 24:46

ULT	UST
“Thus it has been written: The Christ would suffer, and rise up from the dead on the third day,	*“This is what you can read in the Scriptures: that the Messiah would suffer {and die}, but on the third day after that, he would become alive again.*

ULT **Thus it has been written**
UST This is what you can read in the Scriptures
(οὕτως γέγραπται)

If it would be helpful in your language, you could express this with an active form. Alternate translation: [This is what the Scriptures say]

Support Reference: Active or Passive

ULT **The Christ would suffer**
UST the Messiah would suffer {and die
(παθεῖν τὸν Χριστὸν)

Jesus uses the word **suffer** to represent all of the things that the Scriptures said the Messiah would experience, including also betrayal and death. Alternate translation: [Someone would betray the Messiah, and he would suffer and die]

Support Reference: Synecdoche

ULT **rise up**
UST he would become alive again
(ἀναστῆναι)

Jesus speaks in this way of coming back to life, since it involves coming **up** out of the grave. Alternate translation: [come back to life]

Support Reference: Metonymy

ULT **from the dead**
UST he would become alive again
(ἐκ νεκρῶν)

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [from among the people who have died]

Support Reference: Nominal Adjectives

> ULT **on the third day**
> UST on the third day after that
> (τῇ τρίτῃ ἡμέρᾳ)

See how you translated this phrase in 9:22. Express this in the way that your language and culture reckon time.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **on the third day**
> UST on the third day after that
> (τῇ τρίτῃ ἡμέρᾳ)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [on day three] or, depending on how your culture reckons time, [on day two]

Support Reference: Ordinal Numbers

TRANSLATION WORDS

ULT	UST
Christ	Messiah
would suffer	would suffer {and die
on the & day	on the & day

Luke 24:47

ULT	UST
and repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem.	*{The Scriptures also say that} those who believe in the Messiah would go and announce on his behalf that God will forgive people who stop sinning. I want you to do this, starting here in Jerusalem and going to every people group in the world.*

ULT **repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem**
UST those who believe in the Messiah would go and announce on his behalf that God will forgive people who stop sinning. I want you to do this, starting here in Jerusalem and going to every people group in the world
(κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἰερουσαλήμ)

If it would be helpful in your language, you could express the idea behind the abstract nouns **repentance** and **forgiveness** with an equivalent phrase. Alternate translation: [it would be proclaimed in his name to all the nations, beginning from Jerusalem, that God will forgive those who stop sinning]

Support Reference: Abstract Nouns

ULT **repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem**
UST those who believe in the Messiah would go and announce on his behalf that God will forgive people who stop sinning. I want you to do this, starting here in Jerusalem and going to every people group in the world
(κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἰερουσαλήμ)

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [people would go and preach in his name to all the nations, beginning from Jerusalem, that God will forgive those who stop sinning]

Support Reference: Active or Passive

ULT **in his name**
UST on his behalf
(ἐπὶ τῷ ὀνόματι αὐτοῦ)

Here the **name** of the Messiah represents his authority. Alternate translation: [on his authority]

Support Reference: Metonymy

> ULT **to all the nations**
> UST and going to every people group in the world
> (εἰς πάντα τὰ ἔθνη)

The term **nations** refers to the people who belong to various ethnic groups. Alternate translation: [to all the people in every people group]

Support Reference: Metonymy

> ULT **beginning from Jerusalem**
> UST I want you to do this, starting here in Jerusalem
> (ἀρξάμενοι ἀπὸ Ἰερουσαλήμ)

The word **beginning** is a participle that is plural. In context, it must refer to the disciples. If it would be helpful to your readers, you could show the implications of this in your translation. This is really a command from Jesus. It may be good to make this a sentence of its own. Alternate translation: [You are to do this starting here in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
repentance	people who stop sinning
forgiveness	that God will forgive
of sins	that God will forgive
would be proclaimed	those who believe in the Messiah would go and announce
nations	people group in the world
Jerusalem	Jerusalem

Luke 24:48

ULT	UST
You are witnesses of these things.	*You {must tell people that you} saw everything happen to me that the Scriptures said would happen to the Messiah.*

ULT You are witnesses of these things
UST You {must tell people that you} saw everything happen to me that the Scriptures said would happen to the Messiah
(ὑμεῖς μάρτυρες τούτων)

The implication is that because the disciples are **witnesses** of the things that happened to Jesus, they are the ones who should go and tell others about these things, from their own firsthand experience. Alternate translation: [You saw everything that happened to me, and now you must go and tell others what you saw]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
witnesses	must tell people that you} saw

Luke 24:49

ULT	UST
And I am sending upon you the promise of my Father. But you stay in the city until you put on power from heaven."	*And I am going to send the Holy Spirit to you, as my Father promised. But you must stay in this city until God gives you the power {of the Holy Spirit}."*

ULT **the promise of my Father**
UST the Holy Spirit & as my Father promised
(τὴν ἐπαγγελίαν τοῦ Πατρός μου)

This implicitly means the Holy Spirit. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: [what my Father promised] or [the Holy Spirit, as my Father promised]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of my Father**
UST my Father
(τοῦ Πατρός μου)

Father is an important title for God. Alternate translation: [God my Father]

Support Reference: Translating Son and Father

ULT **But you stay**
UST But you must stay
(ὑμεῖς δὲ καθίσατε)

This is an emphatic imperative. Alternate translation: [But be sure that you stay]

Support Reference: Imperatives — Other Uses

ULT **in the city**
UST in this city
(ἐν τῇ πόλει)

This implicitly means Jerusalem. Alternate translation: [here in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **until you put on power**
UST until & gives you the power {of the Holy Spirit
(ἕως οὗ ἐνδύσησθε & δύναμιν)

Jesus speaks of this **power** as if it were clothing that the disciples would **put on**. Alternate translation: [until you receive power]

Support Reference: Metaphor

> ULT **from heaven**
> UST God
> (ἐξ ὕψους)

Jesus uses the term **heaven** to refer to God by association, since heaven is the abode of God. Alternate translation: [from God]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
promise	Holy Spirit & as & promised
of & Father	Father

Luke 24:50

ULT	UST
Then he led them out as far as towards Bethany, and lifting up his hands, he blessed them.	*Then Jesus led them outside {the city} until they came near {the village of} Bethany. There he lifted up his hands and blessed them.*

ULT lifting up his hands
UST he lifted up his hands
(ἐπάρας τὰς χεῖρας αὐτοῦ)

This was something that Jewish priests did when they blessed people. Alternate translation: [lifting up his hands in spiritual authority]

Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
Bethany	the village of} Bethany
he blessed	and blessed

Luke 24:51

ULT	UST
And it happened that, while he was blessing them, he separated from them and was carried up into heaven.	*As he was doing that, he left them and went up to heaven.*

ULT And it happened that
UST QUOTE_NOT_FOUND: καὶ ἐγένετο
(καὶ ἐγένετο)

Luke uses this phrase to introduce a significant development in this episode. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT was carried up into heaven
UST went up to heaven
(ἀνεφέρετο εἰς τὸν οὐρανόν)

Since Luke does not specify who carried Jesus up to heaven, we do not know whether God himself did this or one or more angels did it. If your language would have to specify who did the carrying, it may be better to say “went” instead, as UST does.

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
was blessing	As & was doing that
heaven	heaven

Luke 24:52

ULT	UST
And they, having worshiped him, returned to Jerusalem with great joy,	*After they worshiped him, they returned to Jerusalem very joyfully.*

ULT having worshiped him
UST worshiped him
(προσκυνήσαντες αὐτὸν)

Alternate translation: [after worshiping him there]

ULT with great joy
UST very joyfully
(μετὰ χαρᾶς μεγάλης)

If it would be helpful in your language, you could express the idea behind the abstract noun **joy** with an adverb such as “happily.” Alternate translation: [very happily]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
having worshiped	worshiped
Jerusalem	Jerusalem
joy	joyfully

Luke 24:53

ULT	UST
and they were through all in the temple, blessing God.	*Each day they went to the temple and spent time worshiping God there.*

ULT **through all**
UST Each day & and spent time
(διὰ παντὸς)

Luke is leaving out a word that a sentence would ordinarily need in order to be complete. If it would be helpful to your readers, you could supply the word from the context. Alternate translation: [through all hours]

Support Reference: Ellipsis

ULT **through all**
UST Each day & and spent time
(διὰ παντὸς)

Luke means that the disciples were in the temple **through all** the hours that the temple was open. Even so, this is an overstatement to emphasize that they went to the temple every day. Alternate translation: [every day]

Support Reference: Hyperbole

ULT **in the temple**
UST to the temple & there
(ἐν τῷ ἱερῷ)

Only priests were allowed to enter the **temple** building. Luke is using the word for the entire building to refer to one part of it. Alternate translation: [in the temple courtyard]

Support Reference: Synecdoche

ULT **blessing God**
UST worshiping God
(εὐλογοῦντες τὸν Θεόν)

Alternate translation: [worshiping God]

TRANSLATION WORDS

ULT	UST
temple	temple & there
blessing	worshiping
God	God

Appendix: Translation Academy

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

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.

Luke References:

Luke 1:43 Luke 1:45 Luke 2:29 Luke 5:24 Luke 6:5 Luke 6:22 Luke 7:34 Luke 8:8 Luke 9:22 Luke 9:26 Luke 9:27 Luke 9:44 Luke 9:58 Luke 10:22 Luke 11:30 Luke 11:31 Luke 11:32 Luke 12:8 Luke 12:10 Luke 12:40 Luke 13:34 Luke 14:35 Luke 15:4 Luke 15:5 Luke 15:6 Luke 17:22 Luke 17:24 Luke 17:25 Luke 17:26 Luke 17:30 Luke 18:8 Luke 18:31 Luke 18:32 Luke 18:32 Luke 18:33 Luke 19:9 Luke 19:10 Luke 19:10 Luke 21:27 Luke 21:36 Luke 22:22 Luke 22:48 Luke 22:69 Luke 24:7

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may

express a certain idea with an abstract noun, while others would need a different way to express it.

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**.

Luke References:

Luke Introduction Luke 1:33 Luke 1:71 Luke 1:75 Luke 1:77 Luke 2:52 Luke 2:52 Luke 3:3 Luke 3:6 Luke 3:8 Luke 4:43 Luke 5:32 Luke 6:20 Luke 7:28 Luke 7:50 Luke 8:1 Luke 8:10 Luke 8:48 Luke 9:2 Luke 9:11 Luke 9:27 Luke 9:60 Luke 9:62 Luke 10:9 Luke 10:11 Luke 11:2 Luke 11:8 Luke 11:20 Luke 11:31 Luke 11:39 Luke 12:15 Luke 12:27 Luke 12:51 Luke 12:51 Luke 13:18 Luke 13:20 Luke 13:28 Luke 13:29 Luke 14:15 Luke 16:16 Luke 17:19 Luke 17:20 Luke 17:20 Luke 17:21 Luke 18:16 Luke 18:17 Luke 18:21 Luke 18:24 Luke 18:25 Luke 18:29 Luke 18:42 Luke 19:9 Luke 19:11 Luke 19:38 Luke 19:38 Luke 20:35 Luke 21:20 Luke 21:22 Luke 21:23 Luke 21:27 Luke 21:28 Luke 21:31 Luke 22:18 Luke 22:29 Luke 22:30 Luke 22:40 Luke 22:45 Luke 22:46 Luke 24:26 Luke 24:41 Luke 24:47 Luke 24:52

Active or Passive

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.

Luke References:

Luke 1:1 Luke 1:4 Luke 1:13 Luke 1:15 Luke 1:19 Luke 1:20 Luke 1:23 Luke 1:26 Luke 1:30 Luke 1:32 Luke 1:35 Luke 1:41 Luke 1:45 Luke 1:57 Luke 1:60 Luke 1:61 Luke 1:62 Luke 1:64 Luke 1:65 Luke 1:67 Luke 1:74 Luke 1:76 Luke 2:4 Luke 2:5 Luke 2:6 Luke 2:11 Luke 2:17 Luke 2:18 Luke 2:20 Luke 2:21 Luke 2:21 Luke 2:21 Luke 2:22 Luke 2:23 Luke 2:23 Luke 2:24 Luke 2:26 Luke 2:33 Luke 2:34 Luke 2:34 Luke 2:35 Luke 2:40 Luke 2:40 Luke 2:43 Luke 2:48 Luke 2:51 Luke 3:4 Luke 3:5 Luke 3:5 Luke 3:7 Luke 3:9 Luke 3:9 Luke 3:12 Luke 3:13 Luke 3:14 Luke 3:19 Luke 3:21 Luke 3:21 Luke 3:21 Luke 3:23 Luke 4:1 Luke 4:2 Luke 4:4 Luke 4:6 Luke 4:8 Luke 4:10 Luke 4:12 Luke 4:15 Luke 4:16 Luke 4:17 Luke 4:17 Luke 4:18 Luke 4:21 Luke 4:25 Luke 4:26 Luke 4:27 Luke 4:28 Luke 4:29 Luke 4:32 Luke 4:35 Luke 4:43 Luke 5:15 Luke 5:20 Luke 5:26 Luke 5:35 Luke 5:37 Luke 5:37 Luke 6:10 Luke 6:11 Luke 6:18 Luke 6:18 Luke 6:21 Luke 6:25 Luke 6:37 Luke 6:37 Luke 6:37 Luke 6:38 Luke 6:38 Luke 6:38 Luke 6:40 Luke 6:44 Luke 6:48 Luke 7:2 Luke 7:8 Luke 7:10 Luke 7:12 Luke 7:16 Luke 7:22 Luke 7:23 Luke 7:24 Luke 7:25 Luke 7:27 Luke 7:28 Luke 7:29 Luke 7:30 Luke 7:35 Luke 7:47 Luke 7:47 Luke 7:48 Luke 8:2 Luke 8:2 Luke 8:5 Luke 8:10 Luke 8:12 Luke 8:14 Luke 8:17 Luke 8:18 Luke 8:18 Luke 8:20 Luke 8:23 Luke 8:29 Luke 8:29 Luke 8:33 Luke 8:35 Luke 8:36 Luke 8:37 Luke 8:43 Luke 8:47 Luke 8:50 Luke 9:7 Luke 9:8 Luke 9:8 Luke 9:10 Luke 9:17 Luke 9:22 Luke 9:22 Luke 9:22 Luke 9:31 Luke 9:32 Luke 9:35 Luke 9:36 Luke 9:44 Luke 9:45 Luke 9:51 Luke 10:8 Luke 10:15 Luke 10:15 Luke 10:17 Luke 10:20 Luke 10:20 Luke 10:22 Luke 10:26 Luke 10:39 Luke 10:40 Luke 10:41 Luke 10:42 Luke 11:2 Luke 11:7 Luke 11:9 Luke 11:9 Luke 11:10 Luke 11:17 Luke 11:18 Luke 11:21 Luke 11:25 Luke 11:29 Luke

11:50 Luke 11:50 Luke 11:51 Luke 12:1 Luke 12:2 Luke 12:2 Luke 12:3 Luke 12:3 Luke 12:6 Luke 12:6 Luke 12:7 Luke 12:9 Luke 12:10 Luke 12:10 Luke 12:28 Luke 12:31 Luke 12:35 Luke 12:35 Luke 12:39 Luke 12:47 Luke 12:48 Luke 12:48 Luke 12:48 Luke 12:49 Luke 12:50 Luke 12:50 Luke 12:50 Luke 12:52 Luke 12:53 Luke 12:58 Luke 13:6 Luke 13:12 Luke 13:13 Luke 13:14 Luke 13:17 Luke 13:17 Luke 13:21 Luke 13:23 Luke 13:28 Luke 13:32 Luke 13:34 Luke 13:35 Luke 14:7 Luke 14:8 Luke 14:8 Luke 14:10 Luke 14:11 Luke 14:11 Luke 14:14 Luke 14:14 Luke 14:17 Luke 14:18 Luke 14:19 Luke 14:23 Luke 14:24 Luke 14:34 Luke 14:34 Luke 15:16 Luke 15:19 Luke 15:20 Luke 15:21 Luke 15:24 Luke 15:32 Luke 16:1 Luke 16:4 Luke 16:16 Luke 16:18 Luke 16:20 Luke 16:21 Luke 16:22 Luke 16:22 Luke 16:24 Luke 16:25 Luke 16:25 Luke 16:26 Luke 16:31 Luke 17:6 Luke 17:9 Luke 17:10 Luke 17:14 Luke 17:15 Luke 17:17 Luke 17:20 Luke 17:25 Luke 17:27 Luke 17:30 Luke 17:34 Luke 17:35 Luke 17:36 Luke 17:37 Luke 18:14 Luke 18:14 Luke 18:14 Luke 18:26 Luke 18:31 Luke 18:31 Luke 18:32 Luke 18:32 Luke 18:34 Luke 18:34 Luke 18:40 Luke 19:15 Luke 19:20 Luke 19:26 Luke 19:26 Luke 19:29 Luke 19:30 Luke 19:32 Luke 19:42 Luke 19:46 Luke 20:6 Luke 20:17 Luke 20:18 Luke 20:34 Luke 20:35 Luke 20:35 Luke 20:37 Luke 21:5 Luke 21:6 Luke 21:6 Luke 21:8 Luke 21:9 Luke 21:14 Luke 21:16 Luke 21:17 Luke 21:20 Luke 21:22 Luke 21:24 Luke 21:24 Luke 21:26 Luke 21:34 Luke 21:37 Luke 22:1 Luke 22:3 Luke 22:12 Luke 22:16 Luke 22:19 Luke 22:20 Luke 22:22 Luke 22:22 Luke 22:25 Luke 22:37 Luke 22:37 Luke 22:37 Luke 22:47 Luke 23:8 Luke 23:15 Luke 23:19 Luke 23:23 Luke 23:25 Luke 23:32 Luke 23:32 Luke 23:33 Luke 23:39 Luke 23:45 Luke 23:55 Luke 24:2 Luke 24:6 Luke 24:7 Luke 24:7 Luke 24:16 Luke 24:31 Luke 24:33 Luke 24:34 Luke 24:34 Luke 24:35 Luke 24:37 Luke 24:38 Luke 24:44 Luke 24:44 Luke 24:46 Luke 24:47 Luke 24:51

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)
>
> > He said this about the altar: "This is what Yahweh says **about this altar.** 'See, … they will burn people's bones on **it**.'"
>
> **Mountains of Gilboa**, let there not be dew or rain on **you.** (2 Samuel 1:21a ULT)
>
> > **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

Luke References:

Luke 9:41 Luke 10:13 Luke 10:15 Luke 13:34 Luke 19:42 Luke 19:44 Luke 23:30

Statements — Other Uses

Description

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.

Luke References:

Luke 1:13 Luke 1:19 Luke 1:31 Luke 2:23 Luke 2:29 Luke 4:8 Luke 4:12 Luke 5:12 Luke 10:27 Luke 13:9 Luke 13:12 Luke 14:24 Luke 17:4 Luke 17:8 Luke 19:31

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
  - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
  - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.

- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> … for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and

giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose.
(2) Use one of your language's ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

> **Because idols are worthless**, I hate those who serve them.

… for your **righteous** judgments are good. (Psalm 119:39b ULT)

> … for your judgments are good **because they are righteous**.

Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

> Can Sarah bear a son **even when she is 90 years old**?

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

> You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)

> You are my Son. **I love you** and I am pleased with you.

> **Receiving my love**, you are my Son. I am pleased with you.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> You must surely open your hand to your brother **who is needy and poor** in your land.

Luke References:

Luke 20:27 Luke 23:32

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of “not.” Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

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

Luke References:

Luke 1:15 Luke 1:37 Luke 5:34 Luke 6:39 Luke 7:45 Luke 8:17 Luke 8:17 Luke 9:36 Luke 10:15 Luke 10:19 Luke 11:42 Luke 12:2 Luke 12:2 Luke 12:6 Luke 14:26 Luke 14:27 Luke 14:33 Luke 15:29 Luke 17:1 Luke 17:9 Luke 18:29 Luke 18:30 Luke 20:40 Luke 21:15 Luke 21:18 Luke 22:32 Luke 22:35 Luke 23:53

Doublet

Description

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!”

Luke References:

Luke 1:6 Luke 1:14 Luke 1:17 Luke 1:20 Luke 1:71 Luke 1:79 Luke 2:20 Luke 2:25 Luke 4:36 Luke 8:15 Luke 8:17 Luke 8:45 Luke 9:1 Luke 9:25 Luke 9:36 Luke 9:41 Luke 10:21 Luke 10:41 Luke 12:11 Luke 12:14 Luke 12:24 Luke 13:31 Luke 17:23 Luke 20:20 Luke 21:9 Luke 21:15 Luke 21:25 Luke 23:50 Luke 24:37 Luke 24:41

Ellipsis

Description

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

1. 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.
2. 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.

Luke References:

Luke 1:66 Luke 5:19 Luke 5:31 Luke 5:32 Luke 5:39 Luke 6:7 Luke 6:45 Luke 6:49 Luke 7:21 Luke 7:42 Luke 7:43 Luke 8:10 Luke 8:16 Luke 8:27 Luke 8:36 Luke 9:8 Luke 9:8 Luke 9:19 Luke 9:58 Luke 10:6 Luke 10:27 Luke 10:32 Luke 11:12 Luke 11:14 Luke 11:17 Luke 11:33 Luke 12:2 Luke 12:23 Luke 12:28 Luke 12:33 Luke 12:51 Luke 12:52 Luke 13:9 Luke 13:25 Luke 13:34 Luke 14:14 Luke 14:18 Luke 14:28 Luke 16:26 Luke 17:1 Luke 17:28 Luke 18:30 Luke 20:7 Luke 20:25 Luke 20:30 Luke 21:9 Luke 21:10 Luke 21:12 Luke 21:38 Luke 22:20 Luke 22:35 Luke 22:53 Luke 23:15 Luke 23:41 Luke 23:55 Luke 24:29 Luke 24:35 Luke 24:53

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

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."

Luke References:

Luke 1:34 Luke 2:29 Luke 8:43 Luke 9:31 Luke 12:20 Luke 15:18 Luke 15:21 Luke 20:4 Luke 20:5 Luke 20:42 Luke 21:32 Luke 22:22 Luke 23:46

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

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.

Luke References:

Luke 3:21 Luke 5:28 Luke 8:29 Luke 8:38 Luke 10:2 Luke 10:34

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> 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!"

Luke References:

Luke 1:25 Luke 12:24 Luke 12:28 Luke 12:49 Luke 12:50 Luke 13:34 Luke 15:17 Luke 18:24 Luke 19:17 Luke 19:25 Luke 20:16

Exclusive and Inclusive 'We'

Description

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.

Luke References:

Luke 1:1 Luke 2:15 Luke 3:8 Luke 3:14 Luke 7:5 Luke 8:24 Luke 9:33 Luke 9:49 Luke 9:54 Luke 11:3 Luke 12:41 Luke 13:25 Luke 13:26 Luke 15:23 Luke 16:26 Luke 17:10 Luke 18:28 Luke 20:21 Luke 20:28 Luke 22:8 Luke 22:9 Luke 22:71 Luke 23:2 Luke 23:15 Luke 23:18 Luke 23:30 Luke 23:39 Luke 23:41 Luke 24:20 Luke 24:21 Luke 24:22 Luke 24:24 Luke 24:29 Luke 24:32

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a simple metaphor, which uses only a single Image and a single Idea. The difference between an extended metaphor and a complex metaphor is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in

order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

> 1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it, removed the stones**, and **planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress**. **He waited for it to produce grapes, but it produced wild grapes**. 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes**? 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briers and thorns will spring up. I will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel**, and the man of Judah his pleasant planting; **he waited for justice, but instead, there was killing**; **for righteousness, but, instead, a shout for help**. (Isa 5:1b-7 ULT)

Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness,

comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

> 1 Yahweh is my shepherd; I will lack nothing.
> 2 He **makes me** to lie down in green pastures;
> he **leads me** beside tranquil water.
> 3 He **brings back** my life;
> he **guides me** along right paths for his name's sake.
> 4 Even though I walk through a valley of darkest shadow,
> I will not fear harm since you are with me;
> your rod and your staff comfort me. (Psalm 23:1-4 ULT)

Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as "like" or "as." It may be enough to to do this in just the first sentence or two.
(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.
(3) If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as "like" or "as." It may be enough to to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

> Yahweh is **my shepherd**; I will lack nothing.
> He makes **me** to lie down in green pastures;
> **he leads me** beside tranquil water. (ULT)

Can be translated as:

> "Yahweh is **like** a shepherd to me, so I will lack nothing.
> **Like** a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully."

(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

> My well beloved had a **vineyard** on a very fertile hill.
> He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**.
> He built **a tower** in the middle of it, and also built a **winepress**.
> He waited for it to produce grapes, but it only produced **wild grapes.** (Isaiah 5:1b-2 ULT)

May be translated as:

> My well beloved had a **grapevine garden** on a very fertile hill.
> He **dug up the ground** and removed the stones, and planted it with **the best grapevines**.
> He built a **watchtower** in the middle of it, and also built **a tank where he could crush the juice out of the grapes**.
> He waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

> Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)
>
> > "Yahweh **cares for me** like a shepherd that cares for his sheep, so I will lack nothing."

> For the vineyard of Yahweh of hosts **is** the house of Israel,
> and the men of Judah his pleasant planting;
> he waited for justice, but instead, there was killing;
> for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

> For the vineyard of Yahweh of hosts **represents** the house of Israel,
> and the men of Judah **are like** his pleasant planting;
> he waited for justice, but instead, there was killing;
> for righteousness, but, instead, a cry for help.

or as:

> **So as a farmer stops caring for a grapevine garden that produces bad fruit**,
> **Yahweh will stop protecting** Israel and Judah,
> **because they do not do what is right.**
> He waited for justice, but instead, there was killing;
> for righteousness, but, instead, a cry for help.

Luke References:

Luke 3:17 Luke 3:17 Luke 10:2 Luke 10:2 Luke 11:25 Luke 11:34 Luke 11:34 Luke 11:35 Luke 13:25

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.

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.

Luke References:

Luke 1:4 Luke 1:5 Luke 1:5 Luke 1:10 Luke 1:12 Luke 1:17 Luke 1:17 Luke 1:17 Luke 1:18 Luke 1:20 Luke 1:22 Luke 1:23 Luke 1:24 Luke 1:25 Luke 1:25 Luke 1:26 Luke 1:34 Luke 1:39 Luke 1:40 Luke 1:45 Luke 1:58 Luke 1:59 Luke 1:61 Luke 1:62 Luke 1:63 Luke 1:65 Luke 1:68 Luke 1:69 Luke 1:72 Luke 1:74 Luke 1:76 Luke 1:80 Luke 2:1 Luke 2:3 Luke 2:3 Luke 2:4 Luke 2:5 Luke 2:6 Luke 2:7 Luke 2:7 Luke 2:9 Luke 2:11 Luke 2:11 Luke 2:12 Luke 2:12 Luke 2:12 Luke 2:20 Luke 2:21 Luke 2:22 Luke 2:22 Luke 2:25 Luke 2:27 Luke 2:31 Luke 2:32 Luke 2:34 Luke 2:39 Luke 2:42 Luke 2:44 Luke 2:47 Luke 3:2 Luke 3:8 Luke 3:11 Luke 3:13 Luke 3:14 Luke 3:15 Luke 3:16 Luke 3:16 Luke 3:19 Luke 4:3 Luke 4:4 Luke 4:5 Luke 4:6 Luke 4:7 Luke 4:8 Luke 4:9 Luke 4:10 Luke 4:12 Luke 4:13 Luke 4:13 Luke 4:14 Luke 4:17 Luke 4:20 Luke 4:20 Luke 4:23 Luke 4:25 Luke 4:26 Luke 4:27 Luke 4:28 Luke 4:29 Luke 4:31 Luke 4:38 Luke 4:40 Luke 4:41 Luke 4:44 Luke 5 Introduction Luke 5:2 Luke 5:3 Luke 5:4 Luke 5:7 Luke 5:9 Luke 5:12 Luke 5:14 Luke 5:14 Luke 5:14 Luke 5:19 Luke 5:19 Luke 5:20 Luke 5:21 Luke 5:22 Luke 5:24 Luke 5:25 Luke 5:33 Luke 5:33 Luke 5:37 Luke 6:1 Luke 6:2 Luke 6:5 Luke 6:8 Luke 6:11 Luke 6:12 Luke 6:15 Luke 6:16 Luke 6:22 Luke 6:24 Luke 6:29 Luke 6:40 Luke 7:9 Luke 7:12 Luke 7:12 Luke 7:13 Luke 7:18 Luke 7:18 Luke 7:19 Luke 7:20 Luke 7:22 Luke 7:24 Luke 7:25 Luke 7:25 Luke 7:25 Luke 7:28 Luke 7:29 Luke 7:34 Luke 7:37 Luke 7:37 Luke 7:39 Luke 7:44 Luke 7:44 Luke 7:44 Luke 7:45 Luke 7:46 Luke 7:47 Luke 7:47 Luke 7:50 Luke 8:2 Luke 8:12 Luke 8:18 Luke 8:18 Luke 8:23 Luke 8:34 Luke 8:35 Luke 8:35 Luke 8:37 Luke 8:39 Luke 8:42 Luke 8:42 Luke 8:45 Luke 8:46 Luke 8:46 Luke 8:47 Luke 8:47 Luke 8:49 Luke 8:49 Luke 8:55 Luke 9:4 Luke 9:7 Luke 9:7 Luke 9:9 Luke 9:10 Luke

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Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

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.

Luke References:

Luke 1:31 Luke 2:21 Luke 4:5 Luke 4:22 Luke 7:38 Luke 8:5 Luke 8:24 Luke 9:58 Luke 13:19 Luke 13:27 Luke 14:20 Luke 22:15

When to Keep Information Implicit

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

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.

Luke References:

Luke 10:21

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice
> but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

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.”

Luke References:

Luke 2:14 Luke 4:4 Luke 5:8 Luke 6:26 Luke 6:31 Luke 6:35 Luke 6:39 Luke 6:41 Luke 6:45 Luke 6:48 Luke 6:49 Luke 7:31 Luke 9:25 Luke 9:48 Luke 11:24 Luke 11:26 Luke 11:31 Luke 11:32 Luke 11:44 Luke 11:46 Luke 11:47 Luke 11:48 Luke 12:8 Luke 12:9 Luke 12:36 Luke 13:4 Luke 13:19 Luke 14:12 Luke 14:24 Luke 14:30 Luke 15:4 Luke 16:15 Luke 16:15 Luke 17:3 Luke 18:2 Luke 18:4 Luke 18:11 Luke 19:30 Luke 20:4 Luke 20:6 Luke 20:34 Luke 20:36 Luke 21:16 Luke 21:26 Luke 22:32

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet?
> So is **the man who goes in to his neighbor's wife**;
> **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word "the" in the noun phrase.
(2) Use the word "a" in the noun phrase.
(3) Use the word "any," as in "any person" or "anyone."
(4) Use the plural form, as in "people."
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word "the" in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
> > "Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**." (Proverbs 12:2)

(2) Use the word “a” in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **a man** who refuses to sell grain.”

(3) Use the word “any,” as in “any person” or “anyone.”

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **any man** who refuses to sell grain.”

(4) Use the plural form, as in “people” (or in this sentence, “men”).

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **men** who refuse to sell grain”

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **whoever** refuses to sell grain.”

Luke References:

Luke 21:10 Luke 21:10 Luke 21:24 Luke 21:29 Luke 22:34 Luke 22:36

Go and Come

Description

Different languages have different ways of determining whether to use the words “go” or “come” and whether to use the words “take” or “bring” when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say “I am coming,” while Spanish speakers say “I am 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?

Luke References:

Luke 2:27 Luke 13:6

Hendiadys

Description

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**.

Luke References:

Luke 1:17 Luke 1:19 Luke 1:35 Luke 1:42 Luke 1:60 Luke 2:4 Luke 2:13 Luke 2:16 Luke 2:47 Luke 3:11 Luke 3:16 Luke 4:8 Luke 4:12 Luke 4:41 Luke 5:5 Luke 5:22 Luke 5:30 Luke 5:31 Luke 6:3 Luke 6:25 Luke 6:48 Luke 7:21 Luke 7:22 Luke 7:40 Luke 7:43 Luke 8:21 Luke 9:19 Luke 9:20 Luke 9:41 Luke 9:49 Luke 10:27 Luke 10:30 Luke 10:41 Luke 11:7 Luke 11:27 Luke 11:45 Luke 11:49 Luke 12:14 Luke 13:2 Luke 13:8 Luke 13:14 Luke 13:15 Luke 13:25 Luke 15:23 Luke 15:29 Luke 15:32 Luke 16:24 Luke 17:17 Luke 17:20 Luke 17:37 Luke 19:37 Luke 19:40 Luke 20:3 Luke 20:39 Luke 21:15 Luke 21:26 Luke 21:27 Luke 21:34 Luke 22:51 Luke 22:69 Luke 23:3 Luke 23:40 Luke 23:51 Luke 23:55 Luke 24:18

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. 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

1. Readers need to be able to understand whether or not a statement is literally true.
2. 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.

Luke References:

Luke 1:10 Luke 1:65 Luke 2:10 Luke 2:37 Luke 2:38 Luke 3:21 Luke 5:17 Luke 5:28 Luke 6:17 Luke 6:19 Luke 6:26 Luke 6:41 Luke 6:42 Luke 8:37 Luke 9:6 Luke 9:25 Luke 9:48 Luke 9:58 Luke 10:4 Luke 10:20 Luke 10:42 Luke 11:6 Luke 11:7 Luke 11:42 Luke 11:46 Luke 12:1 Luke 12:17 Luke 12:41 Luke 14:12 Luke 14:24 Luke 14:26 Luke 14:29 Luke 15:1 Luke 15:17 Luke 15:29 Luke 16:16 Luke 16:16 Luke 16:24 Luke 16:24 Luke 17:10 Luke 17:27 Luke 17:29 Luke 18:25 Luke 19:7 Luke 19:14 Luke 19:44 Luke 19:48 Luke 20:6 Luke 20:45 Luke 21:6 Luke 21:17 Luke 21:22 Luke 21:24 Luke 21:36 Luke 21:38 Luke 23:1 Luke 24:19 Luke 24:25 Luke 24:53

Hypothetical Situations

Consider these phrases: "If the sun stopped shining …" "What if the sun stopped shining …" "Suppose the sun stopped shining …" and "If only the sun had not stopped shining." We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with “if.”)

- If he had lived to be 100 years old, he would have seen his grandson’s grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson’s grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

> “Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, “Lord, **if you had been here, my brother would not have died**.” (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, “What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out**?” (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

> **Unless those days are shortened, no flesh would be saved**. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be —so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> The Israelites said to them, “**If only we had died by Yahweh’s hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger.” (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

> I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

Luke References:

Luke 5:36 Luke 5:37 Luke 6:29 Luke 6:29 Luke 6:30 Luke 6:30 Luke 10:13 Luke 10:35 Luke 11:5 Luke 11:11 Luke 11:12 Luke 11:24 Luke 11:24 Luke 12:39 Luke 12:39 Luke 12:45 Luke 12:46 Luke 12:47 Luke 12:48 Luke 12:58 Luke 12:59 Luke 14:8 Luke 14:28 Luke 14:31 Luke 15:4 Luke 15:8 Luke 16:30 Luke 17:7 Luke 17:31 Luke 17:31 Luke 17:34 Luke 17:34 Luke 17:35 Luke 17:35 Luke 17:36 Luke 17:36 Luke 19:31 Luke 20:5 Luke 20:6 Luke 20:28 Luke 20:29 Luke 20:30 Luke 20:31 Luke 20:33 Luke 22:67 Luke 22:68 Luke 23:35 Luke 23:37

Idiom

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**

Luke References:

Luke 1:5 Luke 1:7 Luke 1:7 Luke 1:11 Luke 1:13 Luke 1:13 Luke 1:17 Luke 1:18 Luke 1:20 Luke 1:23 Luke 1:24 Luke 1:25 Luke 1:28 Luke 1:28 Luke 1:31 Luke 1:32 Luke 1:32 Luke 1:33 Luke 1:35 Luke 1:35 Luke 1:36 Luke 1:36 Luke 1:39 Luke 1:39 Luke 1:42 Luke 1:42 Luke 1:43 Luke 1:47 Luke 1:48 Luke 1:50 Luke 1:50 Luke 1:54 Luke 1:55 Luke 1:59 Luke 1:65 Luke 1:68 Luke 1:70 Luke 1:72 Luke 1:75 Luke 1:75 Luke 1:76 Luke 1:76 Luke 1:76 Luke 1:78 Luke 1:79 Luke 1:79 Luke 1:80 Luke 2:1 Luke 2:4 Luke 2:6 Luke 2:9 Luke 2:21 Luke 2:22 Luke 2:23 Luke 2:23 Luke 2:25 Luke 2:26 Luke 2:27 Luke 2:36 Luke 2:36 Luke 2:36 Luke 2:37 Luke 2:38 Luke 2:38 Luke 2:42 Luke 2:51 Luke 3:7 Luke 3:17 Luke 3:23 Luke 4:19 Luke 4:21 Luke 4:25 Luke 4:31 Luke 4:33 Luke 4:34 Luke 4:38 Luke 4:39 Luke 5:12 Luke 5:27 Luke 5:34 Luke 5:35 Luke 5:35 Luke 6:12 Luke 6:20 Luke 6:20 Luke 6:21 Luke 6:21 Luke 6:22 Luke 6:23 Luke 6:23 Luke 6:24 Luke 6:25 Luke 6:26 Luke 6:35 Luke 7:1 Luke 7:6 Luke 7:9 Luke 7:11 Luke 7:16 Luke 7:16 Luke 7:21 Luke 7:26 Luke 7:28 Luke 7:35 Luke 7:42 Luke 8:1 Luke 8:3 Luke 8:4 Luke 8:22 Luke 8:22 Luke 8:23 Luke 8:28 Luke 8:28 Luke 8:35 Luke 8:48 Luke 8:48 Luke 9:22 Luke 9:24 Luke 9:27 Luke 9:27 Luke 9:36 Luke 9:36 Luke 9:38 Luke 9:44 Luke 9:51 Luke 9:51 Luke 9:52 Luke 10:1 Luke 10:4 Luke 10:5 Luke 10:6 Luke 10:7 Luke 10:11 Luke 10:12 Luke 10:13 Luke 10:21 Luke 10:26 Luke 10:30 Luke 10:30 Luke 10:30 Luke 10:30 Luke 10:30 Luke 10:36 Luke 11:21 Luke 11:24 Luke 11:24 Luke 11:27 Luke 11:31 Luke 11:43 Luke 12:3 Luke 12:12 Luke 12:20 Luke 12:39 Luke 12:40 Luke 12:46 Luke 12:46 Luke 13:12 Luke 13:23 Luke 13:31 Luke 13:32 Luke 13:32 Luke 13:33 Luke 13:35 Luke 14:9 Luke 14:10 Luke 14:17 Luke 14:18 Luke 14:19 Luke 14:26 Luke 14:27 Luke 15:12 Luke 15:15 Luke

15:17 Luke 15:18 Luke 15:19 Luke 15:20 Luke 15:20 Luke 15:21 Luke 16:8 Luke 16:23 Luke 16:26 Luke 16:29 Luke 16:31 Luke 17:4 Luke 17:6 Luke 17:13 Luke 17:15 Luke 17:18 Luke 17:22 Luke 17:22 Luke 17:22 Luke 17:26 Luke 17:26 Luke 17:27 Luke 17:28 Luke 17:29 Luke 17:30 Luke 17:31 Luke 18:5 Luke 18:6 Luke 18:7 Luke 18:10 Luke 18:12 Luke 18:13 Luke 18:14 Luke 18:31 Luke 19:2 Luke 19:9 Luke 19:28 Luke 19:37 Luke 19:42 Luke 19:42 Luke 19:43 Luke 19:43 Luke 19:44 Luke 19:44 Luke 20:6 Luke 20:17 Luke 20:19 Luke 20:34 Luke 20:34 Luke 20:35 Luke 20:36 Luke 21:6 Luke 21:10 Luke 21:22 Luke 21:23 Luke 21:23 Luke 21:26 Luke 22:14 Luke 22:41 Luke 22:43 Luke 22:49 Luke 22:51 Luke 22:53 Luke 22:60 Luke 22:70 Luke 23:3 Luke 23:7 Luke 23:29 Luke 23:31 Luke 23:31 Luke 23:42 Luke 23:42 Luke 23:46 Luke 23:51 Luke 23:55 Luke 24:1 Luke 24:6 Luke 24:12 Luke 24:18 Luke 24:19 Luke 24:21 Luke 24:31 Luke 24:33 Luke 24:33 Luke 24:36 Luke 24:45

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

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."

Luke References:

Luke 1:13 Luke 1:30 Luke 2:10 Luke 5:13 Luke 5:24 Luke 5:27 Luke 6:10 Luke 7:14 Luke 7:40 Luke 8:54 Luke 11:3 Luke 11:4 Luke 15:12 Luke 15:19 Luke 16:24 Luke 17:5 Luke 17:13 Luke 18:3 Luke 18:13 Luke 18:38 Luke 18:42 Luke 19:17 Luke 19:19 Luke 20:2 Luke 22:42 Luke 22:42 Luke 23:18 Luke 23:18 Luke 23:21 Luke 23:30 Luke 23:34 Luke 23:42 Luke 24:49

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then

the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

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!

Luke References:

Luke 2:11

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of

the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> 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**!

Luke References:

Luke 7 Introduction Luke 9:13 Luke 10:21 Luke 13:33 Luke 19 Introduction Luke 22:25 Luke 22:64 Luke 23:35 Luke 23:38 Luke 23:39

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as “not bad.” The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of “not bad,” taken as a plain double negative, would be “acceptable” or even “good.” But if the speaker intended it as a litotes, then the meaning is “very good” or “extremely good.”

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.”

Luke References:

Luke 1:33 Luke 2:26 Luke 2:37 Luke 6:29 Luke 6:43 Luke 7:6 Luke 7:28 Luke 9:3 Luke 9:13 Luke 9:27 Luke 9:39 Luke 9:50 Luke 15:13

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

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**.

Luke References:

Luke 2:37 Luke 5:30 Luke 5:33 Luke 8:34 Luke 9:58 Luke 10:21 Luke 10:27 Luke 12:45 Luke 13:26 Luke 13:29 Luke 16:16 Luke 16:17 Luke 16:29 Luke 16:31 Luke 18:7 Luke 21:33 Luke 24:39 Luke 24:44

Metaphor

Description

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.

Luke References:

Luke 1:2 Luke 1:5 Luke 1:6 Luke 1:6 Luke 1:8 Luke 1:10 Luke 1:12 Luke 1:15 Luke 1:15 Luke 1:16 Luke 1:16 Luke 1:19 Luke 1:20 Luke 1:27 Luke 1:31 Luke 1:32 Luke 1:33 Luke 1:35 Luke 1:36 Luke 1:38 Luke 1:38 Luke 1:41 Luke 1:41 Luke 1:42 Luke 1:44 Luke 1:44 Luke 1:44 Luke 1:48 Luke 1:51 Luke 1:51 Luke 1:52 Luke 1:54 Luke 1:55 Luke 1:55 Luke 1:58 Luke 1:66 Luke 1:66 Luke 1:67 Luke 1:69 Luke 1:69 Luke 1:72 Luke 1:73 Luke 1:73 Luke 1:76 Luke 1:78 Luke 1:79 Luke 1:79 Luke 1:79 Luke 2:4 Luke 2:10 Luke 2:13 Luke 2:19 Luke 2:25 Luke 2:25 Luke 2:31 Luke 2:32 Luke 2:34 Luke 2:35 Luke 2:35 Luke 2:40 Luke 2:48 Luke 2:51 Luke 3 Introduction Luke 3:4 Luke 3:5 Luke 3:5 Luke 3:6 Luke 3:8 Luke 3:8 Luke 3:8 Luke 3:8 Luke 3:8 Luke 3:9 Luke 3:9 Luke 3:15 Luke 3:16 Luke 3:16 Luke 3:17 Luke 4:18 Luke 4:18 Luke 4:25 Luke 5 Introduction Luke 5:10 Luke 5:12 Luke 5:17 Luke 5:18 Luke 5:22 Luke 5:35 Luke 5:39 Luke 6:4 Luke 6:5 Luke 6:23 Luke 6:23 Luke 6:26 Luke 6:35 Luke 6:36 Luke 6:37 Luke 6:38 Luke 6:39 Luke 6:40 Luke 6:41 Luke 6:41 Luke 6:41 Luke 6:42 Luke 6:42 Luke 6:42 Luke 6:42 Luke 6:42 Luke 6:43 Luke 6:44 Luke 6:45 Luke 6:45 Luke 6:45 Luke 6:45 Luke 6:45 Luke 7:8 Luke 7:12 Luke 7:23 Luke 7:25 Luke 7:27 Luke 7:27 Luke 7:27 Luke 7:34 Luke 7:37 Luke 8:12 Luke 8:12 Luke 8:12 Luke 8:13 Luke 8:14 Luke 8:14 Luke 8:15 Luke 8:15 Luke 8:15 Luke 8:21 Luke 8:41 Luke 9:23 Luke 9:23 Luke 9:23 Luke 9:30 Luke 9:38 Luke 9:39 Luke 9:39 Luke 9:44 Luke 9:47 Luke 9:48 Luke 9:49 Luke 9:52 Luke 9:54 Luke 9:59 Luke 9:60 Luke 9:61 Luke 9:62 Luke 10:1 Luke 10:2 Luke 10:3 Luke 10:6 Luke 10:15 Luke 10:15 Luke 10:16 Luke 10:16 Luke 10:16 Luke 10:18 Luke 10:19 Luke 10:19 Luke 10:21 Luke 10:21 Luke 10:25 Luke 10:25 Luke 10:25 Luke 10:27 Luke 11:4 Luke 11:9 Luke 11:9 Luke 11:10 Luke

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Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … 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.

Luke References:

Luke 1:2 Luke 1:2 Luke 1:20 Luke 1:29 Luke 1:32 Luke 1:37 Luke 1:38 Luke 1:48 Luke 1:48 Luke 1:49 Luke 1:49 Luke 1:51 Luke 1:52 Luke 1:64 Luke 1:69 Luke 1:69 Luke 1:70 Luke 1:71 Luke 1:74 Luke 1:77 Luke 1:78 Luke 2:1 Luke 2:25 Luke 2:29 Luke 2:30 Luke 2:34 Luke 2:34 Luke 2:38 Luke 2:38 Luke 2:50 Luke 3:2 Luke 3:4 Luke 3:4 Luke 3:6 Luke 3:7 Luke 4:21 Luke 4:22 Luke 4:32 Luke 4:36 Luke 4:43 Luke 5:1 Luke 5:5 Luke 5:15 Luke 6:21 Luke 6:22 Luke 6:25 Luke 6:47 Luke 6:48 Luke 7:1 Luke 7:7 Luke 7:9 Luke 7:32 Luke 8:8 Luke 8:11 Luke 8:12 Luke 8:13 Luke 8:13 Luke 8:15 Luke 8:21 Luke 8:23 Luke 8:25 Luke 8:39 Luke 8:43 Luke 8:49 Luke 9:3 Luke 9:3 Luke 9:26 Luke 9:28 Luke 9:45 Luke 9:48 Luke 9:49 Luke 9:58 Luke 9:59 Luke 9:61 Luke 10:4 Luke 10:5 Luke 10:12 Luke 10:13 Luke 10:13 Luke 10:14 Luke 10:15 Luke 10:17 Luke 10:39 Luke 11:2 Luke 11:6 Luke 11:15 Luke 11:16 Luke 11:17 Luke 11:17 Luke 11:20 Luke 11:24 Luke 11:28 Luke 11:29 Luke 11:30 Luke 11:41 Luke 11:50 Luke 11:50 Luke 11:51 Luke 11:51 Luke 11:54 Luke 12:4 Luke 12:10 Luke 12:11 Luke 12:33 Luke 12:33 Luke 12:42 Luke 12:49 Luke 12:51 Luke 12:52 Luke 13:1 Luke 13:1 Luke 13:16 Luke 13:31 Luke 13:34 Luke 13:35 Luke 14:23 Luke 14:24 Luke 14:35 Luke 15:7 Luke 15:25 Luke 15:27 Luke 15:27 Luke 15:30 Luke 16:4 Luke 16:8 Luke 16:9 Luke 16:11 Luke 16:17 Luke 16:19 Luke 16:27 Luke 16:29 Luke 16:31 Luke 17:20 Luke 17:22 Luke 17:25 Luke 18:30 Luke 18:32 Luke 18:33 Luke 19:9 Luke 19:15 Luke 19:22 Luke 19:23 Luke 19:30 Luke 19:38 Luke 19:38 Luke 19:41 Luke 19:42 Luke 20:14 Luke 20:19 Luke 20:20 Luke 20:21 Luke 20:22 Luke 20:24 Luke 20:25 Luke 20:28 Luke 20:34 Luke 20:35 Luke 20:37 Luke 20:46 Luke 20:47 Luke 20:47 Luke 21:1 Luke 21:5 Luke 21:8 Luke 21:10 Luke 21:10 Luke 21:11 Luke 21:12 Luke 21:12 Luke 21:12 Luke 21:12 Luke 21:15 Luke 21:17 Luke 21:23 Luke 21:23 Luke 21:24 Luke 21:24 Luke 21:25 Luke 21:28 Luke 21:32 Luke 21:33 Luke 22:5 Luke 22:7 Luke 22:8 Luke 22:11 Luke 22:13 Luke 22:15 Luke 22:15 Luke 22:17 Luke 22:17 Luke 22:18 Luke 22:20 Luke 22:21 Luke 22:26 Luke 22:30 Luke 22:30 Luke 22:34 Luke 22:35 Luke 22:52 Luke 22:53 Luke 22:61 Luke 22:66 Luke 22:71 Luke 23 Introduction Luke 23:1 Luke 23:2 Luke 23:9 Luke 23:23 Luke 23:31 Luke 23:38 Luke 23:40 Luke 23:44 Luke 23:46 Luke 24:7 Luke 24:8 Luke 24:11 Luke 24:17 Luke 24:19 Luke 24:20 Luke 24:25 Luke 24:27 Luke 24:29 Luke 24:31 Luke 24:35 Luke 24:39 Luke 24:40 Luke 24:44 Luke 24:46 Luke 24:47 Luke 24:47 Luke 24:49

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

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**.

Luke References:

Luke 1:17 Luke 1:52 Luke 4:18 Luke 5:32 Luke 6:20 Luke 6:24 Luke 6:34 Luke 6:35 Luke 7:22 Luke 7:28 Luke 8:1 Luke 9:1 Luke 9:12 Luke 9:60 Luke 10:9 Luke 10:21 Luke 11:22 Luke 11:26 Luke 11:40 Luke 12:20 Luke 12:26 Luke 12:46 Luke 13:4 Luke 13:11 Luke 13:30 Luke 13:30 Luke 14:8 Luke 14:13 Luke 14:18 Luke 14:21 Luke 15:7 Luke 16:5 Luke 16:11 Luke 16:25 Luke 16:25 Luke 16:30 Luke 16:31 Luke 18:7 Luke 18:11 Luke 18:22 Luke 18:27 Luke 18:31 Luke 19:16 Luke 19:18 Luke 19:47 Luke 20:12 Luke 20:29 Luke 20:30 Luke 20:31 Luke 20:35 Luke 20:37 Luke 20:38 Luke 20:38 Luke 21:1 Luke 22:3 Luke 22:26 Luke 22:37 Luke 22:47 Luke 23:17 Luke 23:31 Luke 23:33 Luke 23:35 Luke 23:40 Luke 23:41 Luke 23:41 Luke 23:49 Luke 24:5 Luke 24:9 Luke 24:25 Luke 24:46

Parables

A parable is a short story that teaches something(s) that is true,

and delivers the lesson in a way that is easy to understand and hard to forget.

Description

A parable is a short story that is told to teach something that is true. The events in a parable are usually things that could or often do happen, but they are not specific events that actually did happen. They are told only to teach the lesson that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you to identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as simile and metaphor. Sometimes the person telling the parable explains the lesson afterward, but often the person does not.

> Then he also told them a parable. “A blind man is not able to guide a blind man, is he? Would not both fall into a pit?” (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples From the Bible

> Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.

> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.
(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

Examples of Translation Strategies Applied

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

> Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?” (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute

something else that people put a light on so it can give light to the house.

> > Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on **a high shelf?**”
>
> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

> > Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **planted** in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.”

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

> **Jesus also said to them**, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)
>
> > **Jesus told them a parable about why they should witness openly.** Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)
>
> **Then Jesus presented another parable to them.** He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)
>
> > **Then Jesus presented another parable to them about how the kingdom of God grows**. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.”

Luke References:

Luke 5:36 Luke 6:39 Luke 7:41 Luke 8:4 Luke 8:16 Luke 10 Introduction Luke 10:30 Luke 11:21 Luke 11:33 Luke 12:16 Luke 12:35 Luke 12:39 Luke 12:42 Luke 12:58 Luke 13:6 Luke 13:19 Luke 13:21 Luke 14:7 Luke 14:16 Luke 14:34 Luke 15 Introduction Luke 15:3 Luke 15:11 Luke 16:1 Luke 16:19 Luke 18:1 Luke 18:9 Luke 19:11 Luke 20:9 Luke 21:29

Parallelism

Description

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.

Luke References:

Luke 1:12 Luke 1:33 Luke 1:35 Luke 1:35 Luke 1:47 Luke 1:64 Luke 1:72 Luke 3:4 Luke 6:27 Luke 6:28 Luke 6:44 Luke 7:31 Luke 8:24 Luke 9:15 Luke 10:26 Luke 12:2 Luke 12:33 Luke 12:46 Luke 12:48 Luke 12:52 Luke 12:53 Luke 12:53 Luke 12:53 Luke 13:18 Luke 13:25 Luke 13:34 Luke 16:13 Luke 20:38 Luke 21:10 Luke 21:23 Luke 23:29 Luke 24:29

Personification

Description

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.

Luke References:

Luke 1:12 Luke 1:17 Luke 1:54 Luke 1:65 Luke 1:68 Luke 1:80 Luke 2:1 Luke 2:25 Luke 2:34 Luke 3:2 Luke 3:22 Luke 4:14 Luke 4:28 Luke 4:36 Luke 4:37 Luke 5:9 Luke 5:13 Luke 5:15 Luke 5:26 Luke 5:26 Luke 6:11 Luke 6:19 Luke 7:16 Luke 7:17 Luke 7:50 Luke 8:37 Luke 8:48 Luke 9:32 Luke 10:6 Luke 11:49 Luke 13:34 Luke 17:19 Luke 18:42 Luke 19:9 Luke 19:16 Luke 19:18 Luke 21:24 Luke 21:34 Luke 22:18 Luke 23:23 Luke 23:25 Luke 23:45 Luke 24:21

Possession

Description

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**.

Luke References:

Luke 24:32

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker’s exact words. In the example below, John would have said “I” when referring to himself, so the narrator, who is

reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look. here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

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.

Luke References:

Luke 5:14 Luke 8:38 Luke 9:21 Luke 17:20 Luke 20:7 Luke 23:6 Luke 24:7

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark " immediately before a quote and " immediately after it.

- John said, "I do not know when I will arrive."

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, "John said, 'I do not know when I will arrive.' "
- Bob said, "Mary told me, 'John said, "I do not know when I will arrive." ' "

Some languages use other kinds of quotation marks: Here are some examples: , ' ' „ " " ‹ › « » ⁊ — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, “That is Elijah the Tishbite.” (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, “Who is the man who said to you, **‘Pick it up and walk’**?” (John 5:12 ULT)
>
> He sent two of the disciples, saying, “Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **‘Why are you untying it?’** you will say thus, **‘The Lord has need of it.’**” (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, “Because I thought, ‘Surely there is no fear of God in this place, and they will kill me because of my wife.’ Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father’s house and travel from place to place, I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, “**He is my brother**.”’” (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’** ” ’ ” (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
(2) Translate one or some of the

quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See Direct and Indirect Quotations.)
(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word “that” can introduce an indirect quote. In the example below, everything after the word “that” is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> > They told him **that** a man came to meet them who said to them, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”’”

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> They said to him,
>
> > A man came to meet us who said to us, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”’”

Luke References:

Luke 3:4 Luke 3:6 Luke 3:10 Luke 5:21 Luke 7:39

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are “layers” of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons This Is a Translation Issue

1. 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.
2. 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.
3. 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.’”

Luke References:

Luke 3:4 Luke 3:6 Luke 3:8 Luke 4:4 Luke 4:8 Luke 4:10 Luke 4:11 Luke 4:12 Luke 4:23 Luke 5:23 Luke 7:20 Luke 7:33 Luke 7:34 Luke 8:10 Luke 10:5 Luke 10:9 Luke 10:11 Luke 11:5 Luke 11:6 Luke 11:7 Luke 11:24 Luke 12:17 Luke 12:18 Luke 12:19 Luke 12:20 Luke 12:45 Luke 12:54 Luke 12:55 Luke 13:7 Luke 13:25 Luke 13:25 Luke 13:26 Luke 13:27 Luke 13:32 Luke 13:35 Luke 14:17 Luke 14:18 Luke 14:19 Luke 14:20 Luke 14:22 Luke 14:23 Luke 14:24 Luke 15:6 Luke 15:9 Luke 15:12 Luke 15:17 Luke 15:18 Luke 15:19 Luke 15:21 Luke 15:22 Luke 15:23 Luke 15:24 Luke 15:27 Luke 15:29 Luke 15:30 Luke 15:31 Luke 15:32 Luke 16:2 Luke 16:3 Luke 16:4 Luke 16:5 Luke 16:6 Luke 16:6 Luke 16:7 Luke 16:7 Luke 16:24 Luke 16:25 Luke 16:26 Luke 16:27 Luke 16:28 Luke 16:29 Luke 16:30 Luke 16:31 Luke 17:4 Luke 17:6 Luke 17:7 Luke 17:8 Luke 17:10 Luke 17:21 Luke 17:23 Luke 18:3 Luke 18:4 Luke 18:5 Luke 18:11 Luke 18:12 Luke 18:13 Luke 18:20 Luke 19:13 Luke 19:14 Luke 19:16 Luke 19:17 Luke 19:18 Luke 19:19 Luke 19:20 Luke 19:21 Luke 19:22 Luke 19:23 Luke 19:24 Luke 19:25 Luke 19:26 Luke 19:27 Luke 19:31 Luke 19:46 Luke 20:5 Luke 20:6 Luke 20:13 Luke 20:14 Luke 20:17 Luke 20:42 Luke 20:43 Luke 20:44 Luke 21:8 Luke 22:11 Luke 22:37 Luke 23:29 Luke 23:30

Reduplication

Description

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)
>
> > To the woman he said, “I will greatly multiply your pain and your childbearing…”

> To be circumcised he must be circumcised (Genesis 17:13 ULT)
>
> > He certainly must be circumcised
> > Or By all means, he must be circumcised

> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)
>
> > Begin to completely possess his land
> > Or Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)
>
> > You are my God! Why, then, have you forsaken me?
> > Or My God, oh, why have you forsaken me?

> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)
>
> > “Alas, Babylon the Great has fallen!

Luke References:

Luke 10:41

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” 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**."

Luke References:

Luke 20:42 Luke 24:36 Luke 24:39

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

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?

Luke References:

Luke 1:43 Luke 1:66 Luke 2:48 Luke 2:49 Luke 2:49 Luke 3:7 Luke 4:22 Luke 4:34 Luke 4:36 Luke 5:21 Luke 5:21 Luke 5:22 Luke 5:23 Luke 5:30 Luke 5:34 Luke 6:2 Luke 6:3 Luke 6:9 Luke 6:32 Luke 6:33 Luke 6:34 Luke 6:39 Luke 6:39 Luke 6:41 Luke 6:42 Luke 7:24 Luke 7:25 Luke 7:26 Luke 7:31 Luke 7:44 Luke 7:49 Luke 8:25 Luke 8:28 Luke 9:25 Luke 9:41 Luke 10:15 Luke 10:26 Luke 10:40 Luke 11:11 Luke 11:12 Luke 11:13 Luke 11:18 Luke 11:19 Luke 11:40 Luke 12:6 Luke 12:14 Luke 12:20 Luke 12:25 Luke 12:26 Luke 12:42 Luke 12:51 Luke 12:56 Luke 12:57 Luke 13:2 Luke 13:4 Luke 13:7 Luke 13:15 Luke 13:16 Luke 13:18 Luke 13:20 Luke 14:3 Luke 14:5 Luke 14:28 Luke 14:31 Luke 14:34 Luke 15:4 Luke 15:8 Luke 16:2 Luke 16:11 Luke 16:12 Luke 17 Introduction Luke 17:7 Luke 17:8 Luke 17:9 Luke 17:17 Luke 17:17 Luke 17:18 Luke 18:7 Luke 18:8 Luke 18:19 Luke 18:26 Luke 19:22 Luke 19:23 Luke 20:15 Luke 20:17 Luke 20:24 Luke 20:41 Luke 20:44 Luke 22:27 Luke 22:27 Luke 22:35 Luke 22:46 Luke 22:48 Luke 22:52 Luke 22:64 Luke 22:71 Luke 23:22 Luke 23:31 Luke 23:39 Luke 23:40 Luke 24:5 Luke 24:18 Luke 24:26 Luke 24:32 Luke 24:38

Simile

Description

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!

Luke References:

Luke 6:47 Luke 6:49 Luke 7:32 Luke 10:3 Luke 10:18 Luke 11:36 Luke 11:44 Luke 12:36 Luke 13:19 Luke 13:21 Luke 13:34 Luke 17:6 Luke 17:24 Luke 17:29 Luke 18:16 Luke 18:17 Luke 21:35 Luke 22:31 Luke 22:44 Luke 22:52

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was 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

Luke References:

Luke 1:17 Luke 1:46 Luke 1:47 Luke 1:79 Luke 2:27 Luke 2:30 Luke 2:46 Luke 3:20 Luke 4:4 Luke 4:11 Luke 4:20 Luke 6:45 Luke 7:33 Luke 8:37 Luke 8:40 Luke 8:51 Luke 9:3 Luke 9:9 Luke 9:53 Luke 9:62 Luke 10:23 Luke 10:38 Luke 11:3 Luke 11:18 Luke 11:21 Luke 11:27 Luke 12:7 Luke 12:19 Luke 13:32 Luke 14:1 Luke 14:15 Luke 15:8 Luke 15:17 Luke 15:22 Luke 15:30 Luke 16:3 Luke 16:19 Luke 17:22 Luke 17:27 Luke 17:28 Luke 18:10 Luke 19:45 Luke 19:47 Luke 20:1 Luke 20:21 Luke 20:28 Luke 21:18 Luke 21:24 Luke 21:37 Luke 21:38 Luke 22:21 Luke 22:40 Luke 22:49 Luke 22:53 Luke 23:16 Luke 23:17 Luke 23:22 Luke 23:29 Luke 24:16 Luke 24:20 Luke 24:44 Luke 24:46 Luke 24:53

Verbs

Description

Verbs are words that refer to an action or event or that is used in describing or identifying things. An "action" is something you do. "Event" is more general than "action." "Events" are things that happen, such as death. A linking

verb (“is”) describes a condition of being.

Examples The verbs in the examples below are bolded.

- John **ran**. (“Run” is an action.)
- John **ate** a banana. (“Eat” is an action.)
- John **saw** Mark. (“See” is an event.)
- John **died.** (“Die” is an event.)
- John **is** tall. (The phrase “is tall” describes John. The word “is” is a verb that links “John” with “tall.”)
- John **looks** handsome. (The phrase “is handsome” describes John. The word “looks” here is a verb that links “John” with “handsome.”)
- John **is** my brother. (The phrase “is my brother” identifies John.)

People or Things Associated With a Verb

A verb usually says something about someone or something. All of the example sentences above say something about John. “John” is the **subject** of those sentences. In English the subject usually comes before the verb.

Sometimes there is another person or thing associated with the verb. In the examples below, the bolded word is the verb, and the quoted phrase is the **object**. In English the object usually comes after the verb.

- He **ate** “lunch.”
- He **sang** “a song.”
- He **read** “a book.”
- **He saw** “the book.”

Some verbs never have an object.

- The sun **rose** at six o’clock.
- John **slept** well.
- John **fell** yesterday.

For many verbs in English, where the object is not important in the sentence, the object may not be stated.

- He never **eats** at night.
- He **sings** all the time.
- He **reads** well.
- He cannot **see**.

In some languages, a verb that needs an object must always take one, even if the object is not very important. People who speak those languages might restate the sentences above like this.

- He never **eats food** at night.
- He **sings songs** all the time.
- He **reads words** well.
- He cannot **see anything**.

Subject and Object Marking on Verbs

In some languages, the form of the verb may vary depending on the persons or things associated with it. For example, English speakers sometimes put “s” at the end of the verb when the subject is just one person. In other languages, marking on the verb may show whether the subject is “I,” “you,” or “he”; singular, dual, or plural; male or female, or human or non-human.

- They **eat** bananas every day. (The subject “they” is more than one person.)
- John **eats** bananas every day. (The subject “John” is one person.)

Time and Tense

When we tell about an event, we usually tell whether it is in the past, the present, or the future. Sometimes we do this with words like “yesterday,” “now,” or “tomorrow.”

In some languages the verb may be a little bit different depending on the time associated with it. This kind of marking on a verb is called "tense." English speakers sometimes put "ed" at the end of the verb when the event happened in the past.

- Sometimes Mary **cooks** meat.
- Yesterday Mary **cooked** meat. (She did this in the past.)

In some languages speakers might add a word to tell something about the time. English speakers use the word "will" when the verb refers to something in the future.

- Tomorrow Mary **will cook** meat.

Aspect

When we tell about an event, sometimes we want to show how the event progressed over a period of time or how the event relates to another event. This is called "aspect." English speakers sometimes use the verbs "is" or "has" then add "s," "ing," or "ed" to the end of the verb in order to show how the event relates to another event or to the present time.

- Mary **cooks** meat every day. (This tells about something Mary often does.)
- Mary **is cooking** the meat. (This tells about something Mary is in the process of doing right now.)
- Mary **cooked** the meat, and John **came** home. (This simply tells about things that Mary and John did.)
- While Mary **was cooking** the meat, John came home. (This tells about something Mary was in the process of doing when John came home)
- Mary **has cooked** the meat, and she wants us to come eat it. (This tells about something Mary did that is still relevant now.)
- Mary **had cooked** the meat by the time John came home. (This tells about something that Mary completed in the past before something else happened.)

Luke References:

Luke 4:2 Luke 10:25 Luke 18:16 Luke 20:37 Luke 22:9 Luke 23:32 Luke 23:41 Luke 24:5 Luke 24:19 Luke 24:28 Luke 24:29 Luke 24:32 Luke 24:33

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd. 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.

Luke References:

Luke 5:30 Luke 6:2 Luke 6:31 Luke 7:19 Luke 7:20 Luke 7:27 Luke 8:8 Luke 8:20 Luke 8:30 Luke 9:41 Luke 9:41 Luke 10:3 Luke 10:13 Luke 10:15 Luke 11:8 Luke 11:9 Luke 12:7 Luke 12:34 Luke 12:35 Luke 13:24 Luke 13:25 Luke 13:26 Luke 13:27 Luke 13:34 Luke 13:35 Luke 14:12 Luke 14:24 Luke 14:35 Luke 15:22 Luke 15:23 Luke 16:13 Luke 16:26 Luke 17:3 Luke 17:6 Luke 17:21 Luke 19:26 Luke 19:42 Luke 19:43 Luke 19:44 Luke 22:31 Luke 22:32 Luke 24:6

Singular Pronouns that refer to Groups

Description

The Bible was written in Hebrew, Aramaic and Greek. These languages have a singular form of “you” for when the word “you” refers to just one person, and a plural form for when the word “you” refers to more than one person. However, sometimes speakers in the Bible used the singular form of “you” even though they were speaking to a group of people. This is not obvious when you read the Bible in English because English does not have different forms that indicate where “you” is singular and where “you” is plural. But you may see this if you read a Bible in a language that does have distinct forms.

Also, speakers and writers of the Old Testament often referred to groups of people with the singular pronoun “he,” rather than with the plural pronoun “they.”

Finally, Old Testament speakers and writers sometimes referred to actions that they performed as part of a group by saying ‘I’ did it when, really, the whole group was involved.

Reason This Is a Translation Issue

- For many languages, a translator who reads a Bible with a general form of “you” will need to know whether the speaker was speaking to one person or to more than one.

- In some languages, it might be confusing if a speaker uses a singular pronoun when speaking to or about more than one person.

Examples From the Bible

> 1 Now take heed that **you** do not do **your** acts of righteousness before people to be seen by them, otherwise **you** will not have a reward with **your** Father who is in heaven. 2 So when **you** give alms, do not sound a trumpet before **yourself** as the hypocrites do in the synagogues and in the streets, so that they may have the praise of people. Truly I say to **you**, they have received their reward. (Matthew 6:1-2 ULT)

Jesus said this to a crowd. He used "you" plural in verse 1, and "you" singular in the first sentence of verse 2. Then, in the last sentence, he used the plural again.

> God spoke all these words: "I am Yahweh, **your** God, who brought **you** out of the land of Egypt, out of the house of slavery. **You** must have no other gods before me." (Exodus 20:1-3 ULT)

God said this to all the people of Israel. He had taken them all out of Egypt and he wanted them all to obey him, but he used the singular form of you here when speaking to them.

> This is what Yahweh says,
> "For three sins of Edom,
> even for four,
> I will not turn away punishment,
> because **he** pursued **his** brother with the sword
> and cast off all pity.
> **His** anger raged continually,
> and **his** wrath lasted forever."
> (Amos 1:11 ULT)

Yahweh said these things about the nation of Edom, not about only one person.

> And I arose in the night, myself and a few men with me. And I was going up by the wadi at night, and I was looking intently at the wall. And I turned back, and I entered by the gate of the valley, and I returned. (Nehemiah 2:12a,15 ULT)

Nehemiah makes clear that he brought other people with him on his inspection tour of the wall of Jerusalem. But as he describes the tour, he just says "I" did this and that.

Translation Strategies

If the singular form of the pronoun would be natural when referring to a group of people, consider using it.

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

- Whether you can use use the singular form of the pronoun may depend on who the speaker is and who the people are that he is talking about or talking to.
- It may also depend on what the speaker is saying.

Translation Strategies Applied

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

> This is what Yahweh says,
> “For three sins of Edom,
> even for four,
> I will not turn away punishment,
> because **he** pursued **his** brother with the sword
> and cast off all pity.
> **His** anger raged continually,
> and **his** wrath lasted forever.”
> (Amos 1:11 ULT)

> > This is what Yahweh says,
> > “For three sins of Edom,
> > even for four,
> > I will not turn away punishment,
> > because **they** pursued **their brothers** with the sword
> > and cast off all pity.
> > **Their** anger raged continually,
> > and **their** wrath lasted forever.”

> And I arose in the night, myself and a few men with me. And **I** was going up by the wadi at night, and **I** was looking intently at the wall. And **I** turned back, and **I** entered by the gate of the valley, and **I** returned.
> (Nehemiah 2:12a,15 ULT)

> > And I arose in the night, myself and a few men with me. … And **we** were going up by the wadi at night and **we** were looking intently at the wall. And **we** turned back and **we** entered by the gate of the valley, and **we** returned.

Luke References:

Luke 4:8 Luke 6:29 Luke 6:30 Luke 6:41 Luke 6:42 Luke 10:27 Luke 11:34 Luke 12:58 Luke 12:59 Luke 14:8 Luke 17:3 Luke 17:4 Luke 18:20

Forms of ‘You’ — Dual/ Plural

Description

Some languages have a singular form of “you” for when the word “you” refers to just one person, and a plural form for when the word “you” refers to more than one person. Some languages also have a dual form of “you” for when the word “you” refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

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.

Luke References:

Luke 7:22 Luke 10:11 Luke 10:13 Luke 10:14 Luke 12:14 Luke 19:30 Luke 19:31 Luke 19:33 Luke 22:8 Luke 22:10 Luke 24:17 Luke 24:25

Forms of 'You' — Formal or Informal

(You may also want to watch the video at https://ufw.io/figs_youform.)

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”

1. 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?
2. 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.

Luke References:

Luke 1:3 Luke 2:29 Luke 10:21 Luke 11:2 Luke 18:11 Luke 22:42

Collective Nouns

Description

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:

1. 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.
2. 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.
3. 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.
4. 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.

Luke References:

Luke 17:13

Connect — Contrary to Fact Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if … then.” Often, however, the word “then” is not stated.

Contrary-to-Fact Conditions

Description

A Contrary-to-Fact Condition is a condition that sounds hypothetical, but the speaker is already certain that it is NOT true.

Reason This Is a Translation Issue

Usually there are no special words that indicate a Contrary-to-Fact Condition. The writer assumes that the reader knows that it is NOT a true condition. For this reason it often requires knowledge of implied information to know that it

is not true. If this kind of condition is difficult for translators to communicate, they may want to consider using the same strategies that they used for Rhetorical Questions or Implied Information.

Examples From OBS and the Bible

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, “How long will you keep changing your mind? If Yahweh is God, follow him. But **if Baal is God**, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

Baal is not God. Elijah is not suggesting that Baal might be God, and he does not want the people to follow Baal. But Elijah used a conditional statement to show them that what they were doing was wrong. In the example above, we see two conditions that have the same construction. The first one, “If Yahweh is God,” is a Factual Condition because Elijah is certain that it is true. The second one, “if Baal is God,” is a Contrary-to-Fact Condition because Elijah is certain that it is not true. You will need to consider if people would say both of these in the same way in your language or if they would say them in different ways.

> But his wife replied to him, “**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this.” (Judges 13:23 ULT)

Manoah’s wife thinks that the second part of her conditional statement is not true, therefore the first part is also not true. God received their burnt offering; therefore, He does not want to kill them.

> “**If only we had died** by Yahweh’s hand in the land of Egypt, sitting by a pot of meat and eating bread to the full.” (Exodus 16b:3 ULT)

Of course the people speaking here did not die in Egypt, and so this is a Contrary-to-Fact condition that is used to express a wish.

> “Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)

The English reader knows that these last two examples are Contrary-to-Fact conditions because of the past-tense verbs used in the first part (they are not things that might happen). The last example also has a second part that uses “would have.” These words also signal something that did not happen.

Translation Strategies

If Contrary-to-Fact conditions are clear in your language, then use them as they are.

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.
(2) If the condition leads the reader to think that the speaker is suggesting that the first part is

true, then restate it as a statement that it is not true.
(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.
(4) If the condition is expressing something that did not happen, restate it as a negative statement.
(5) Often Factual and Contrary-to-Fact conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

Examples of Translation Strategies Applied

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)
>
> > If you believe that Baal is God, then worship him!

(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

> > If Baal is not God, then you should not worship him!

But his wife replied to him, "**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this." (Judges 13:23 ULT)

> > "**Yahweh does not want to kill us**, or he would not have received the burnt offering and the offering we gave him."

(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

> "**If only we had died** by Yahweh's hand in the land of Egypt, sitting by a pot of meat and eating bread to the full." (Exodus 16b:3 ULT)
>
> > "**I wish we had died** by Yahweh's hand in the land of Egypt..."

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)
>
> > "Woe to you, Chorazin! Woe to you, Bethsaida! The mighty deeds which were done in you **were not done** in Tyre and Sidon. But **if they had been done there, those people would have repented** long ago in sackcloth and ashes."

(5) Often Factual and Contrary-to-Fact Conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to

translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)
>
> > Is Baal the one who is truly God? Should you worship him?

> “Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)
>
> > “Woe to you, Chorazin! Woe to you, Bethsaida! You think that you are better than Tyre and Sidon, but you are not! **They would have repented** long ago in sackcloth and ashes at seeing the mighty deeds that you have seen! **You should be like them**!”

Luke References:

Luke 7:39 Luke 11:18 Luke 11:19

Connect — Factual Conditions

Conditional Relationships

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?"

Luke References:

Luke 11:13 Luke 11:20 Luke 12:28 Luke 16:31 Luke 18:4 Luke 19:8

Connect — Hypothetical Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if … then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

> > … **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

Luke References:

Luke 4:3 Luke 4:9 Luke 10:28 Luke 17:3 Luke 17:3 Luke 17:4 Luke 17:6 Luke 20:29

Connect — Exception Clauses

Exceptional Relationship

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.

Luke References:

Luke 4:26 Luke 4:27 Luke 8:51 Luke 10:22 Luke 10:22 Luke 11:29 Luke 17:18

Connect — Contrast Relationship

Logical Relationships

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.

Luke References:

Luke 1:7 Luke 1:52 Luke 1:53 Luke 2:49 Luke 3:14 Luke 4:4 Luke 6:49 Luke 7:32 Luke 7:32 Luke 7:44 Luke 7:46 Luke 9:22 Luke 10:31 Luke 10:32 Luke 10:33 Luke 12:50 Luke 14:18 Luke 14:26 Luke 14:30 Luke 18:33 Luke 19:25 Luke 19:39 Luke 19:40 Luke 19:48 Luke 20:19 Luke 21:14 Luke 21:18 Luke 21:36 Luke 23:34 Luke 24:11 Luke 24:29

Connect — Reason-and-Result Relationship

Logical Relationships

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.

Luke References:

Luke 1:8 Luke 1:9 Luke 1:14 Luke 1:15 Luke 1:18 Luke 1:22 Luke 1:30 Luke 1:37 Luke 1:48 Luke 1:65 Luke 2:4 Luke 2:5 Luke 2:7 Luke 2:42 Luke 3:3 Luke 4:37 Luke 4:39 Luke 5:19 Luke 6:35 Luke 6:43 Luke 7:6 Luke 7:29 Luke 7:30 Luke 8:22 Luke 8:29 Luke 8:33 Luke 8:37 Luke 8:40 Luke 9:15 Luke 11:6 Luke 14:4 Luke 14:5 Luke 14:7 Luke 15:2 Luke 15:3 Luke 15:12 Luke 15:15 Luke 15:20 Luke 15:24 Luke 15:26 Luke 15:28 Luke 16:2 Luke 18:38 Luke 19:3 Luke 19:4 Luke 19:6 Luke 19:11 Luke 19:17 Luke 19:23 Luke 19:43 Luke 20:7 Luke 20:8 Luke 20:15 Luke 20:19 Luke 20:20 Luke 20:42 Luke 20:44 Luke 21:9 Luke 21:23 Luke 21:26 Luke 22:13 Luke 22:24 Luke 22:27 Luke 22:29 Luke 22:59 Luke 22:71 Luke 23:12 Luke 23:15 Luke 23:20 Luke 23:24 Luke 23:34 Luke 23:53 Luke 24:11 Luke 24:26 Luke 24:29 Luke 24:34 Luke 24:37 Luke 24:39

Connect — Background Information

Time Relationship

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.

Luke References:

Luke 2:26 Luke 2:41 Luke 3:15 Luke 4:16 Luke 4:33 Luke 7:2 Luke 11:14 Luke 12:1 Luke 13:1 Luke 13:10 Luke 13:22 Luke 14:1 Luke 14:15 Luke 14:25 Luke 15:1 Luke 15:14 Luke 15:25 Luke 16:1 Luke 16:14 Luke 17:20 Luke 18:15 Luke 19:1 Luke 19:11 Luke 20:38 Luke 22:1 Luke 23:17 Luke 23:54

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word “**after**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word "**before**." However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector "**and**" connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector "and" is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

Luke References:

Luke 1:24 Luke 1:56 Luke 1:57 Luke 2:28 Luke 2:44 Luke 4:17 Luke 4:28 Luke 4:31 Luke 5:29 Luke 8:19 Luke 19:37 Luke 19:45 Luke 20:45 Luke 22:45 Luke 23:1 Luke 24:4

Connect — Simultaneous Time Relationship

Time Relationships

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.

Luke References:

Luke 1:11 Luke 1:21 Luke 23:30

Connecting Words and Phrases

Description

As humans, we write our thoughts in phrases and sentences. We

usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

> It was raining, but I did not have an umbrella, so I got very wet.
>
> **Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- Sequential Clause — a time relationship between two events in which one happens and then the other happens.
- Simultaneous Clause — a time relationship between two or more events that occur at the same time.
- Background Clause — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- Exceptional Relationship — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- Hypothetical Condition — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- Factual Condition — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- Contrary-to-Fact Condition — a connection that sounds hypothetical but is already certain that it is not true. See also: Hypothetical Statements.
- Goal Relationship — a logical relationship in which the second event is the purpose or goal of the first.
- Reason and Result Relationship — a logical relationship in which one event is the reason for the other event, the result.
- Contrast Relationship — one item is being described as different or in opposition to another.

Examples from the Bible

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word “instead” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word “then” introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

> **Therefore,** whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word “therefore” links this section with the section before it,

signaling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “but” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

> We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God’s servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

(1) Use a connecting word (even if the ULT does not use one).
(2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
(3) Use a different connecting word.

Examples of Translation Strategies Applied

(1) Use a connecting word (even if the ULT does not use one).

> Jesus said to them, “Come follow me, and I will make you to become fishers of men.” Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word “so.”

> > Jesus said to them, “Come follow me, and I will make you to become fishers of men.” **So**, immediately they left the nets and followed him.

(2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

> > Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words “instead” or “then” here. They might translate like this:

> > I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

(3) Use a different connecting word.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

> > **Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. **And** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

Luke References:

Luke 12:2

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

“Father” and “Son” are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and … a voice came out of the heavens saying, “**This is my beloved Son**. I am very pleased with him.” (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

> Jesus … said, “I praise you **Father**, Lord of heaven and earth … no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**.” (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that “Father” and “Son” are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

> Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

> I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)
>
> **No one knows who the Son is except the Father, and who the Father is except the Son**. (Luke 10:22b ULT)

The terms “Father” and “Son” also communicate that the Father and the Son are of the same essence; they are both eternal God.

> Jesus said, “Father, … glorify your Son so that the Son will glorify you … I glorified you on the earth … Now Father, glorify me … with the glory that **I had with you before the world was made**.” (John 17:1, 4a, 5 ULT)
>
> But in these last days, {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.”)

Luke References:

Luke 1:32 Luke 1:35 Luke 2:49 Luke 3:22 Luke 4:3 Luke 4:9 Luke 4:41 Luke 8:28 Luke 9:26 Luke 9:35 Luke 10:21 Luke 10:22 Luke 11:2 Luke 12:30 Luke 12:32 Luke 22:29 Luke 22:42 Luke 22:70 Luke 23:34 Luke 23:46 Luke 24:49

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man’s hand.
- The **span** or handspan was the width of a man’s hand with the fingers spread out.
- The **cubit** was the length of a man’s forearm, from the elbow to the tip of the longest finger.
- The **“long” cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as “furlong,” which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
“long” cubit	54 centimeters
stadia	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.

3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

> They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. (Exodus 25:10 ULT)

(1) Use the measurements given in the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> "They are to make an ark of acacia wood. Its length must be **two and a half kubits**; its width will be **one kubit and a half**; and its height will be **one kubit and a half**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(3) Use measurements that are already used in your language. In order to do this you would need to

know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

> “They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**.”

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> “They are to make an ark of acacia wood. Its length must be **two and a half cubits (one meter)**; its width will be **one cubit and a half (two thirds of a meter)**; and its height will be **one cubit and a half (two thirds of a meter)**.”

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in notes.

> “They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**.”

The footnotes would look like:

> “They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**.”

The footnotes would look like:

> [1] two and a half cubits
> [2] one cubit and a half

Luke References:

Luke 24:13

Biblical Money

Description

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day’s wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day’s Wage
denarius/ denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament.

(1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)
(2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.
(4) Use the biblical term and give the equivalent amount in the text or a footnote.
(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

1. 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**."

1. 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.

Luke References:

Luke 7:41 Luke 7:41 Luke 10:35 Luke 12:6 Luke 12:59 Luke 15:8 Luke 20:24 Luke 21:2

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

> For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > “For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**.”

(2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

> > “For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**.”

> > “For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**.”

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> > “For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**.”

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> > “For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**.”

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

> > “For a ten-yoke vineyard will yield only 22 liters[1], and 220 liters[2] of seed will yield only 22 liters[3].”

The footnotes would look like:

> > [1] one bath
> > [2] one homer
> > [3] one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULT and UST, add the word “measure.”

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

Translation Strategies

(1) Translate literally by using the number without a unit.
(2) Use a generic word like “measure” or “quantity” or “amount.”
(3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
(4) Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

(1) Translate literally by using the number without a unit.

> When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

(2) Use a generic word like “measure” or “quantity” or “amount.”

> When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

(3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.

> When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

(4) Use a unit of measure that you are already using in your translation.

> When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

Luke References:

Luke 16:6 Luke 16:6 Luke 16:7 Luke 16:7

Biblical Weight

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as ".57 grams," readers might think that the measurement is exact. It would be better to say "half a gram."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath's spear weighed 300 shekels. Instead of translating this as "3300 grams" or "3.3 kilograms," it can be translated as "about three and one half kilograms."
6. When God tells people how much something should weigh, and when people use those weights, do not say "about" in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this, you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

> The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> "The bronze from the wave offering weighed **70 talents and 2,400 sekeles**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> "The bronze from the wave offering weighed **2,400 kilograms**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> "The bronze from the wave offering weighed **5,300 pounds**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

> "The bronze from the wave offering weighed **70 talents (2,380 kilograms)** and **2,400 shekels (26.4 kilograms)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a footnote. The following shows the ULT measurements in notes.

> "The bronze from the offering weighed **70 talents and 2,400 shekels**. 1"

The footnote would look like:

> [1] This was a total of about 2,400 kilograms.

Luke References:

Luke 19:13 Luke 19:16 Luke 19:18
Luke 19:20 Luke 19:24 Luke 19:25

Kinship

Description

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these

terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as “my son” or “my daughter.”

Examples from the Bible

> Then Yahweh said to Cain, “Where is Abel **your brother**?” He said, “I do not know. Am I **my brother’s** keeper?” (Genesis 4:9 ULT)

Abel was Cain’s younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, “I see **your father’s** attitude toward me has changed, but the God of my father has been with me.” (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man’s father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man’s father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses’s older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi’s daughters-in-law.

> Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth’s husband’s brother. This may be a different term in your language than if she had been Ruth’s husband’s sister.

> Then Boaz said to Ruth, “Will you not listen to me, **my daughter**?” (Ruth 2:8a ULT)

Boaz is not Ruth’s father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker's (or referent's) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her "eonni," which is the term a woman uses for her older sister.
>
> Genesis 34:31 Simeon and Levi refer to Dinah as "nui," a general term for sister.
>
> Genesis 37:16 Joseph refers to his brothers as "hyeong," which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as "dongsaeng," which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, "nevéstka" is the term for a brother's (or brother-in-law's) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law "snoxá." Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is "svekor." This is used for a woman's husband's father.
>
> Exodus 3:1 Moses is watching his father-in-law's herd. The term used is "test'." This is used for a man's wife's father.

Luke References:

Luke 8:19

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

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.

Luke References:

Luke Introduction Luke 1:3 Luke 1:5 Luke 2:1 Luke 2:2 Luke 2:25 Luke 2:36 Luke 2:36 Luke 3:1 Luke 3:1 Luke 3:1 Luke 3:24 Luke 3:25 Luke 3:26 Luke 3:27 Luke 3:28 Luke 3:29 Luke 3:30 Luke 3:31 Luke 3:32 Luke 3:33 Luke 3:34 Luke 3:35 Luke 3:36 Luke 3:36 Luke 3:37 Luke 3:38 Luke 4:26 Luke 5:1 Luke 6:14 Luke 6:15 Luke 6:15 Luke 6:16 Luke 7:11 Luke 7:40 Luke 8:1 Luke 8:3 Luke 8:3 Luke 8:22 Luke 8:26 Luke 8:30 Luke 8:41 Luke 9:1 Luke 9:10 Luke 9:12 Luke 9:52 Luke 10:13 Luke 11:30 Luke 11:31 Luke 11:51 Luke 12:5 Luke 13:4 Luke 13:28 Luke 18:31 Luke 18:37 Luke 19:2 Luke 19:29 Luke 19:29 Luke 19:37 Luke 21:37 Luke 22:3 Luke 22:25 Luke 22:39 Luke 22:47 Luke 22:66 Luke 23:26 Luke 23:33 Luke 23:35 Luke 23:50 Luke 23:51 Luke 24:9 Luke 24:10 Luke 24:10 Luke 24:13 Luke 24:18 Luke 24:19 Luke 24:33 Luke 24:34 Luke 24:44

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

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.

Luke References:

Luke 1:26 Luke 1:59 Luke 3:1 Luke 9:22 Luke 18:33 Luke 19:16 Luke 19:18 Luke 20:12 Luke 20:29 Luke 20:30 Luke 20:31 Luke 23:22 Luke 23:44 Luke 23:44 Luke 24:1 Luke 24:7 Luke 24:21 Luke 24:46

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

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.

Luke References:

Luke 5:8 Luke 7:44 Luke 7:45 Luke 7:46 Luke 8:28 Luke 8:41 Luke 8:47 Luke 8:52 Luke 9:5 Luke 10:11 Luke 10:13 Luke 10:25 Luke 11:31 Luke 11:32 Luke 13:28 Luke 15:20 Luke 15:22 Luke 17:16 Luke 18:13 Luke 18:13 Luke 18:15 Luke 19 Introduction Luke 19:8 Luke 19:35 Luke 19:36 Luke 19:36 Luke 20:17 Luke 20:42 Luke 20:46 Luke 21:28 Luke 22:30 Luke 22:41 Luke 22:47 Luke 22:69 Luke 23:27 Luke 23:45 Luke 23:48 Luke 24:5 Luke 24:50

Irregular Use of Tenses

Description

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,

Luke References:

Luke 7:40 Luke 8:49 Luke 9:33 Luke 11:37 Luke 11:45 Luke 13:8 Luke 13:35 Luke 16:23 Luke 16:29 Luke 19:22 Luke 24:12

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT New Testament on

wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. 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 copies. 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

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

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 a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(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.

Luke References:

Luke Introduction Luke 2 Introduction Luke 2:33 Luke 8 Introduction Luke 8:43 Luke 10 Introduction Luke 10:1 Luke 10:17 Luke 10:39 Luke 11 Introduction Luke 11:11 Luke 17 Introduction Luke 17:24 Luke 17:36 Luke 18 Introduction Luke 18:24 Luke 18:28 Luke 22 Introduction Luke 22:43 Luke 22:44 Luke 23 Introduction Luke 23:17 Luke 23:34

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

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**

Luke References:

Luke 1:9 Luke 1:9 Luke 1:59 Luke 1:63 Luke 2:7 Luke 2:7 Luke 2:12 Luke 2:16 Luke 3:1 Luke 3:7 Luke 3:17 Luke 3:17 Luke 3:19 Luke 4:17 Luke 4:20 Luke 4:25 Luke 5 Introduction Luke 5:18 Luke 5:21 Luke 5:29 Luke 5:37 Luke 6:1 Luke 6:1 Luke 6:4 Luke 6:6 Luke 6:38 Luke 6:41 Luke 6:41 Luke 6:44 Luke 6:44 Luke 6:48 Luke 6:48 Luke 6:49 Luke 7:14 Luke 7:30 Luke 7:32 Luke 7:36 Luke 7:37 Luke 7:37 Luke 8:27 Luke 8:31 Luke 8:44 Luke 9:3 Luke 9:3 Luke 9:7 Luke 9:13 Luke 9:17 Luke 9:33 Luke 9:39 Luke 9:58 Luke 9:62 Luke 10:3 Luke 10:19 Luke 10:19 Luke 10:25 Luke 10:34 Luke 11:9 Luke 11:10 Luke 11:12 Luke 11:33 Luke 11:33 Luke 11:37 Luke 11:42 Luke 11:44 Luke 11:45 Luke 11:46 Luke 11:52 Luke 11:52 Luke 12:1 Luke 12:1 Luke 12:3 Luke 12:6 Luke 12:18 Luke 12:24 Luke 12:24 Luke 12:25 Luke 12:27 Luke 12:27 Luke 12:28 Luke 12:33 Luke 12:33 Luke 12:33 Luke 12:35 Luke 12:36 Luke 12:38 Luke 12:38 Luke 12:58 Luke 12:58 Luke 12:58 Luke 12:58 Luke 13:6 Luke 13:8 Luke 13:15 Luke 13:19 Luke 13:21 Luke 13:21 Luke 13:25 Luke 13:29 Luke 13:32 Luke 13:34 Luke 14:2 Luke 14:3 Luke 14:8 Luke 14:9 Luke 14:10 Luke 14:10 Luke 14:15 Luke 14:19 Luke 14:28 Luke 14:29 Luke 14:35 Luke 15:16 Luke 15:22 Luke 15:23 Luke 15:27 Luke 15:30 Luke 16:6 Luke 16:7 Luke 16:15 Luke 16:19 Luke 17:1 Luke 17:2 Luke 17:6 Luke 17:6 Luke 17:7 Luke 17:8 Luke 17:27 Luke 17:31 Luke 17:34 Luke 17:35 Luke 17:37 Luke 18:3 Luke 18:11 Luke 18:25 Luke 18:25 Luke 19:4 Luke 19:23 Luke 19:30 Luke 19:33 Luke 19:35 Luke 19:36 Luke 19:43 Luke 20:9 Luke 20:16 Luke 21:29 Luke 22:10 Luke 22:12 Luke 22:14 Luke 22:19 Luke 22:27 Luke 22:31 Luke 22:34 Luke 22:36 Luke 22:60 Luke 22:61 Luke 22:64 Luke 23:21 Luke 23:31 Luke 23:33 Luke 23:34 Luke 23:53 Luke 23:53 Luke 23:53 Luke 23:56 Luke 24:12 Luke 24:30

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> 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)

Luke References:

Luke 1:54 Luke 8:29 Luke 21:15 Luke 22:16 Luke 22:18 Luke 22:22 Luke 22:37 Luke 23:29

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

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."

Luke References:

Luke 1:3 Luke 1:8 Luke 1:9 Luke 1:27 Luke 2:3 Luke 2:8 Luke 3:19 Luke 3:23 Luke 7:12 Luke 7:12 Luke 8:27 Luke 8:29 Luke 8:32 Luke 8:42 Luke 9:7 Luke 9:12 Luke 9:32 Luke 13:6 Luke 14:2 Luke 17:11 Luke 17:16 Luke 18:2 Luke 18:10 Luke 19:2 Luke 19:47 Luke 21:1 Luke 22:2 Luke 22:39 Luke 22:54 Luke 23:19 Luke 23:26 Luke 23:27 Luke 23:32 Luke 23:44 Luke 23:51 Luke 24:10 Luke 24:13

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

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)

Luke References:

Luke 4:37 Luke 11:53 Luke 16:9 Luke 21:37

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the

event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

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**.

Luke References:

Luke 1:5 Luke 1:8 Luke 1:23 Luke 1:39 Luke 1:41 Luke 1:59 Luke 1:80 Luke 2:1 Luke 2:1 Luke 2:6 Luke 2:15 Luke 2:21 Luke 2:46 Luke 3:1 Luke 3:21 Luke 4:1 Luke 4:14 Luke 4:38 Luke 5:1 Luke 5:12 Luke 5:17 Luke 5:27 Luke 6:1 Luke 6:6 Luke 6:12 Luke 7:1 Luke 7:11 Luke 7:18 Luke 7:18 Luke 7:36 Luke 8:1 Luke 8:22 Luke 9:18 Luke 9:28 Luke 9:29 Luke 9:33 Luke 9:37 Luke 9:51 Luke 10:1 Luke 10:38 Luke 11:1 Luke 11:14 Luke 11:27 Luke 11:37 Luke 12:1 Luke 13:31 Luke 14:1 Luke 14:25 Luke 16:22 Luke 17:11 Luke 17:14 Luke 18:35 Luke 19:15 Luke 19:29 Luke 20:1 Luke 21:1 Luke 24:4 Luke 24:13 Luke 24:15 Luke 24:30 Luke 24:51

Introduction of New and Old Participants

Description

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.

Luke References:

Luke 1:5 Luke 1:27 Luke 1:27 Luke 2:1 Luke 2:8 Luke 2:25 Luke 2:27 Luke 2:36 Luke 3:1 Luke 4:33 Luke 4:38 Luke 5:10 Luke 5:12 Luke 5:18 Luke 6:6 Luke 6:27 Luke 7:12 Luke 7:36 Luke 7:37 Luke 8:27 Luke 8:41 Luke 8:43 Luke 9:38 Luke 9:39 Luke 10:25 Luke 10:30 Luke 10:31 Luke 10:32 Luke 10:33 Luke 10:38 Luke 10:39 Luke 11:37 Luke 11:45 Luke 12:13 Luke 12:41 Luke 13:1 Luke 13:6 Luke 13:11 Luke 13:23 Luke 13:31 Luke 14:2 Luke 14:15 Luke 14:16 Luke 15:1 Luke 15:2 Luke 15:11 Luke 16:1 Luke 16:1 Luke 16:14 Luke 16:19 Luke 16:20 Luke 17:12 Luke 18:2 Luke 18:3 Luke 18:9 Luke 18:10 Luke 18:18 Luke 18:35 Luke 19:2 Luke 19:12 Luke 20:1 Luke 20:9 Luke 20:20 Luke 20:27 Luke 20:39 Luke 21:2 Luke 22:47 Luke 22:50 Luke 22:55 Luke 22:56 Luke 22:58 Luke 22:59 Luke 23:4 Luke 23:13 Luke 23:26 Luke 23:32 Luke 23:50

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to

repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> 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.

Luke References:

Luke 1:8 Luke 1:41 Luke 1:56 Luke 2:28 Luke 2:31 Luke 2:41 Luke 2:48 Luke 4:2 Luke 4:10 Luke 5:14 Luke 5:27 Luke 5:29 Luke 5:30 Luke 5:33 Luke 6:7 Luke 6:9 Luke 6:10 Luke 6:13 Luke 6:14 Luke 6:17 Luke 7:4 Luke 7:9 Luke 7:15 Luke 7:24 Luke 7:48 Luke 8:4 Luke 8:23 Luke 8:28 Luke 8:32 Luke 8:38 Luke 8:50 Luke 8:53 Luke 8:54 Luke 9:33 Luke 9:34 Luke 9:42 Luke 9:43 Luke 9:46 Luke 9:55 Luke 10:8 Luke 10:9 Luke 10:10 Luke 11:16 Luke 12:16 Luke 14:1 Luke 14:4 Luke 14:35 Luke 16:2 Luke 16:4 Luke 17:18 Luke 17:28 Luke 18:15 Luke 18:16 Luke 18:23 Luke 18:37 Luke 20:40 Luke 20:41 Luke 20:41 Luke 21:7 Luke 21:10 Luke 21:12 Luke 21:16 Luke 21:21 Luke 21:27 Luke 22:4 Luke 22:8 Luke 22:33 Luke 22:34 Luke 22:55 Luke 22:60 Luke 22:63 Luke 22:66 Luke 23:5 Luke 23:8 Luke 23:14 Luke 23:17 Luke 23:18 Luke 23:20 Luke 23:29 Luke 23:30 Luke 23:31 Luke 23:33 Luke 23:33 Luke 23:34 Luke 23:42 Luke 23:43 Luke 24:1 Luke 24:5 Luke 24:11 Luke 24:13 Luke 24:15 Luke 24:18 Luke 24:24 Luke 24:30 Luke 24:35 Luke 24:36

Proverbs

Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

> Hatred stirs up conflicts, but love covers over all offenses. (Proverbs 10:12 ULT)

Here is another example from the book of Proverbs.

> Look at the ant, you lazy person, consider her ways, and be wise. It has no commander, officer, or ruler, yet it prepares its food in the summer, and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULT)

Reason This Is a Translation Issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language so that people recognize them as proverbs and understand what they teach.

Examples From the Bible

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

> Like vinegar on the teeth and smoke in the eyes,
>
> so is the sluggard to those who send him. (Proverbs 10:26 ULT)

This means that a lazy person is very annoying to those who send him to do something.

> The way of Yahweh protects those who have integrity,
>
> but it is destruction for the wicked. (Proverbs 10:29 ULT)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

(1) Find out how people say proverbs in your language, and use one of those ways.
(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
(4) Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

(1) Find out how people say proverbs in your language, and use one of those ways.

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

Here are some ideas for ways that people might say a proverb in their language.

> > It is better to have a good name than to have great riches,
> >
> > and to be favored by people than to have silver and gold.
>
> > Wise people choose a good name over great riches,
> >
> > and favor over silver and gold.
>
> > Try to have a good reputation rather than great riches.
>
> > Will riches really help you?
> >
> > I would rather have a good reputation.

(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

> Like **snow in summer** or rain in harvest,
>
> so a fool does not deserve honor. (Proverbs 26:1 ULT)

> It is not natural for **a cold wind to blow in the hot season** or for it to rain in the harvest season;
>
> And it is not natural to honor a foolish person.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

> Do not boast about tomorrow,
>
> for you do not know what a day may bring. (Proverbs 27:1a ULT)

> Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

> There is a generation that curses their father
>
> and does not bless their mother.
>
> There is a generation that is pure in their own eyes,
>
> and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)

> People who do not respect their parents think that they are righteous,
>
> and they do not turn away from their sin.

Luke References:

Luke 4:23 Luke 4:24 Luke 5:31 Luke 7:35 Luke 10:7 Luke 17:37

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” **she said**.
- “The food is ready,” **she said.** “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

> But his mother **answered** and **said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“ ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.

- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, “How will I know this? For I am an old man and my wife is advanced in her days.” (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, “Teacher, what should we do?” (Luke 3:12 ULT)

> So **he said to them**, “Collect nothing more than what you have been ordered.” (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. “It will not happen,” **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> “I will hide my face from them,” **he said,** “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.
(2) Decide whether to use one or two words meaning “said.”

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, “Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him.” (Acts 25:5 ULT)

> > “Therefore, those who can should go there with us,” **he said**. “If there is something wrong with the man, you should accuse him.”

> > “Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him,” **he said**.

> > “Therefore, those who can,” **he said**, “should go there with us. If there is something wrong with the man, you should accuse him.”

(2) Decide whether to use one or two words meaning “said.”

> But his mother **answered and said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

> > But his mother **replied**, “No. Rather, he will be called John.”

> > But his mother **said**, “No. Rather, he will be called John.”

> But his mother **answered** like this. “No. Rather, he will be called John,” she **said**.

Luke References:

Luke 1:67

Appendix: Translation Words

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and did not want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: adultery, desecrate, desolate, false god, sacrifice)

Bible References:

- Ezra 9:1-2
- Genesis 46:34
- Isaiah 1:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong’s: H0887, H6292, H8251, H8262, H8263, H8441, G09460

Luke References:

Luke 16:15

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adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.

- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: euphemism)

(See also: commit, covenant, sexual immorality, faithful)

Bible References:

- Exodus 20:14
- Hosea 4:1-2
- Luke 16:18
- Matthew 5:28
- Matthew 12:39
- Revelation 2:22

Examples from the Bible stories:

- **13:6** “Do not commit **adultery**.”
- **28:2** Do not commit **adultery**.
- **34:7** “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men-such as robbers, unjust men, **adulterers**, or even like that tax collector.’”

Word Data:

- Strong’s: H5003, H5004, G34280, G34290, G34300, G34310, G34320

Luke References:

Luke 16:18 Luke 16:18 Luke 18:11 Luke 18:20

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altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **5:8** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:9** A priest would kill the animal and burn it on the **altar**.

- **16:6** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

Luke References:

Luke 1:11 Luke 11:51

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amen, truly

Definition:

The term "amen" is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as "truly."

- When used at the end of a prayer, "amen" communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used "amen" to emphasize the truth of what he said. He often followed that by "and I say to you" to introduce another teaching that related to the previous teaching.
- When Jesus uses "amen" this way, some English versions (and the ULT) translate this as "verily" or "truly."
- Another word meaning "truly" is sometimes translated as "surely" or "certainly" and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, "amen" could be translated as "let it be so" or "may this happen" or "that is true."
- When Jesus says, "truly I tell you," this could also be translated as "Yes, I tell you sincerely" or "That is true, and I also tell you."
- The phrase "truly, truly I tell you" could be translated as "I tell you this very sincerely" or "I tell you this very earnestly" or "what I am telling you is true."

(See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- John 5:19
- Jude 1:24-25
- Matthew 26:33-35
- Philemon 1:23-25
- Revelation 22:20-21

Word Data:

- Strong's: H0543, G02810

Luke References:

Luke 4:24 Luke 12:37 Luke 18:17 Luke 18:29 Luke 21:32 Luke 23:43

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angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term "archangel" refers to the angel who rules or leads all the other angels.

- The word "angel" literally means "messenger."

- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: How to Translate Unknowns)

(See also: chief, head, messenger, Michael, ruler, servant)

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- **2:12** God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- **22:3** The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- **23:6** Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- **23:7** Suddenly, the skies were filled with **angels** praising God.
- **25:8** Then **angels** came and took care of Jesus.

- **38:12** Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- **38:15** "I could ask the Father for an army of **angels** to defend me."

Word Data:

- Strong's: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

Luke References:

Luke 1:11 Luke 1:13 Luke 1:18 Luke 1:19 Luke 1:26 Luke 1:28 Luke 1:30 Luke 1:34 Luke 1:35 Luke 1:38 Luke 2:9 Luke 2:10 Luke 2:13 Luke 2:15 Luke 2:21 Luke 4:10 Luke 9:26 Luke 12:8 Luke 12:9 Luke 15:10 Luke 16:22 Luke 20:36 Luke 24:23

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anoint, anointed, anointing

Definition:

The term "anoint" means to rub or pour oil on a person or object. In biblical times, there were several reasons for anointing someone with oil. Often this was a Symbolic Action, representing God empowering that person with the Holy Spirit for special service to him.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship.
- People prepared dead bodies for burial by anointing them with perfumed oils and spices.
- In the New Testament, receiving the Holy Spirit is described as anointing.
- The titles "Messiah" (Hebrew) and "Christ" (Greek) mean "the Anointed (One)."
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term "anoint" could be translated as "pour/put oil on" or "consecrate by pouring oil on" or "consecrate" or "appoint."
- Depending on the context, to "be anointed" could be translated as "be consecrated with oil" or "be appointed" or "be consecrated" or "be given the Holy Spirit."
- A phrase like "the anointed priest," could be translated as "the priest who was consecrated with oil" or "the priest who was set apart by the pouring on of oil."

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet)

Bible References:

- 1 John 2:20
- 1 John 2:27
- 2 Corinthians 1:21
- 1 Samuel 16:2-3
- Acts 4:27-28
- Amos 6:5-6
- Exodus 29:5-7
- James 5:13-15

Word Data:

- Strong's: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

Luke References:

Luke 4:18 Luke 7:38 Luke 7:46 Luke 7:46

apostle, apostleship

Definition:

The "apostles" were men sent by Jesus to preach about God and his kingdom. The term "apostleship" refers to the position and authority of those who were chosen as apostles.

- The word "apostle" means "someone who is sent out for a special purpose." The apostle has the same authority as the one who sent him.
- Jesus' twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God's power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word "apostle" can also be translated with a word or phrase that means "someone who is sent out" or "sent-out one" or "person who is called to go out and preach God's message to people."
- It is important to translate the terms "apostle" and "disciple" in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See How to Translate Unknowns)

(See also: authority, disciple, James (son of Zebedee), Paul, the twelve)

Bible References:

- Jude 1:17-19
- Luke 9:12-14

Examples from the Bible stories:

- **26:10** Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- **30:1** Jesus sent his **apostles** to preach and to teach people in many different villages.
- **38:2** Judas was one of Jesus' **apostles**. He was in charge of the **apostles'** money bag, but he loved money and often stole from the bag.
- **43:13** The disciples devoted themselves to the **apostles'** teaching, fellowship, eating together, and prayer.
- **46:8** Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

Word Data:

- Strong's: G06510, G06520, G24910, G53760, G55700

Luke References:

Luke 6:13 Luke 9:10 Luke 11:49 Luke 17:5 Luke 22:14 Luke 24:10

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

Luke References:

Luke 2:34 Luke 10:1 Luke 12:14 Luke 12:42 Luke 12:44 Luke 12:46

ark

Definition:

The term “ark” literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word “ark” is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
- Ways to translate this term could include “very large boat” or “barge” or “cargo ship” or “large, box-shaped boat.”
- The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as “basket.”

- In the phrase “ark of the covenant,” a different Hebrew word is used for “ark.” This could be translated as “box” or “chest” or “container.”
- When choosing a term to translate “ark,” it is important in each context to consider what size it is and what it is being used for.

(See also: ark of the covenant, basket)

Bible References:

- 1 Peter 3:20
- Exodus 16:33-36
- Exodus 30:6
- Genesis 8:4-5
- Luke 17:27
- Matthew 24:37-39

Word Data:

- Strong’s: H0727, H8392, G27870

Luke References:

Luke 17:27

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authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as “responsible to obey” or “having to obey others’ commands.”

(See also: dominion, king, ruler, power)

Bible References:

- Colossians 2:10
- Esther 9:29
- Genesis 41:35
- Jonah 3:6-7
- Luke 12:5
- Luke 20:1-2
- Mark 1:22
- Matthew 8:9
- Matthew 28:19
- Titus 3:1

Word Data:

- Strong’s: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

Luke References:

Luke 4:6 Luke 4:32 Luke 4:36 Luke 5:24 Luke 7:8 Luke 9:1 Luke 10:19 Luke 12:5 Luke 12:11 Luke 19:17 Luke 20:2 Luke 20:2 Luke 20:8 Luke 20:20 Luke 22:25 Luke 22:53 Luke 23:7

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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

Luke References:

Luke 3:3 Luke 3:7 Luke 3:12 Luke 3:16 Luke 3:16 Luke 3:21 Luke 3:21 Luke 7:29 Luke 7:29 Luke 7:30 Luke 12:50 Luke 12:50 Luke 20:4

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believe, believer, belief, unbeliever, unbelief

Definition:

The terms "believe" and "believe in" are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase "have faith in" usually has the same meaning as "believe in."
- To "believe in Jesus" means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term "believer" refers to someone who believes in and relies on Jesus Christ as Savior.

- The term "believer" literally means "person who believes."
- The term "Christian" eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term "unbelief" refers to not believing something or someone.

- In the Bible, "unbelief" refers to not believing in or not trusting in Jesus as one's Savior.
- A person who does not believe in Jesus is called an "unbeliever."

Translation Suggestions:

- To "believe" could be translated as to "know to be true" or "know to be right."
- To "believe in" could be translated as "trust completely" or "trust and obey" or "completely rely on and follow."
- Some translations may prefer to say "believer in Jesus" or "believer in Christ."
- This term could also be translated by a word or phrase that means "person who trusts in Jesus" or "someone who knows Jesus and lives for him."
- Other ways to translate "believer" could be "follower of Jesus" or "person who knows and obeys Jesus."

- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.

- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”

- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: believe, apostle, Christian, disciple, faith, trust)

Bible References:

- Genesis 15:6
- Genesis 45:26
- Job 9:16-18
- Habakkuk 1:5-7
- Mark 6:4-6
- Mark 1:14-15
- Luke 9:41
- John 1:12
- Acts 6:5
- Acts 9:42
- Acts 28:23-24
- Romans 3:3
- 1 Corinthians 6:1
- 1 Corinthians 9:5
- 2 Corinthians 6:15
- Hebrews 3:12
- 1 John 3:23

Examples from the Bible stories:

- **3:4** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **4:8** Abram **believed** God’s promise. God declared that Abram was righteous because he **believed** God’s promise.
- **11:2** God provided a way to save the firstborn of anyone who **believed in** him.
- **11:6** But the Egyptians did not **believe** God or obey his commands.
- **37:5** Jesus replied, “I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?”
- **43:1** After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- **43:3** While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- **43:13** Every day, more people became **believers**.
- **46:6** That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- **46:1** Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- **46:9** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- **46:9** It was at Antioch that **believers** in Jesus were first called “Christians.”
- **47:14** They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

Luke References:

Luke 1:20 Luke 1:45 Luke 8:12 Luke 8:13 Luke 8:50 Luke 9 Introduction Luke 9:41 Luke 20:5 Luke 22:67 Luke 24:25

beloved

Definition:

The term "beloved" is an expression of affection that describes someone who is loved and dear to someone else.

- The term "beloved" literally means "loved (one)" or "(who is) loved."
- God refers to Jesus as his "beloved Son."
- In their letters to Christian churches, the apostles frequently address their fellow believers as "beloved."

Translation Suggestions:

- This term could also be translated as "loved" or "loved one" or "well-loved," or "very dear."
- In the context of talking about a close friend, this could be translated as "my dear friend" or "my close friend." In English it is natural to say "my dear friend, Paul" or "Paul, who is my dear friend." Other languages may find it more natural to order this in a different way.
- Note that the word "beloved" comes from the word for God's love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 4:14
- 1 John 3:2
- 1 John 4:7
- Mark 1:11
- Mark 12:6
- Revelation 20:9
- Romans 16:8
- Song of Songs 1:14

Word Data:

- Strong's: H0157, H1730, H2532, H3033, H3039, H4261, G00250, G00270, G52070

Luke References:

Luke 3:22 Luke 20:13

blameless

Definition:

The term "blameless" literally means "without blame." It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being "blameless" behaves in a way that honors God.
- According to one verse, a person who is blameless is "one who fears God and turns away from evil."

Translation Suggestions:

- This could also be translated as "with no fault to his character" or "completely obedient to God" or "avoiding sin" or "keeping away from evil."

Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

Word Data:

- Strong's: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

Luke References:

Luke 1:6

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blasphemy, blaspheme, blasphemous

Definition:

In the Bible, the term "blasphemy" refers to speaking in a way that shows a deep disrespect for God or people. To "blaspheme" someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as "slander" when it refers to blaspheming people.

Translation Suggestions:

- To "blaspheme" can be translated as to "say evil things against" or to "dishonor God" or to "slander."
- Ways to translate "blasphemy" could include "speaking wrongly about others" or "slander" or "spreading false rumors."

(See also: dishonor, slander)

Bible References:

- 1 Timothy 1:12-14
- Acts 6:11
- Acts 26:9-11
- James 2:5-7
- John 10:32-33
- Luke 12:10
- Mark 14:64
- Matthew 12:31
- Matthew 26:65
- Psalms 74:10

Word Data:

- Strong's: H1288, H1442, H2778, H5006, H5007, H5344, G09870, G09880, G09890

Luke References:

Luke 5:21 Luke 12 Introduction Luke 12:10 Luke 22:65 Luke 23:39

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bless, blessed, blessing

Definition:

To "bless" someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.

- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3
- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- **1:7** God saw that it was good and he **blessed** them.
- **1:15** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **1:16** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **4:4** “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- **4:7** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- **7:3** Isaac wanted to give his **blessing** to Esau.
- **8:5** Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

Luke References:

Luke 1:42 Luke 1:42 Luke 1:45 Luke 1:48 Luke 1:64 Luke 1:68 Luke 2:28 Luke 2:34 Luke 6:20 Luke 6:21 Luke 6:21 Luke 6:22 Luke 6:28 Luke 7:23 Luke 9:16 Luke 10:23 Luke 11:27 Luke 11:28 Luke 12:37 Luke 12:38 Luke 12:43 Luke 13:35 Luke 14:14 Luke 14:15 Luke 19:38 Luke 23:29 Luke 24:30 Luke 24:50 Luke 24:51 Luke 24:53

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, prison, servant, vow)

Bible References:

- Leviticus 8:7

Word Data:

- Strong's: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

Luke References:

Luke 8:29 Luke 8:29 Luke 10:34 Luke 13:16 Luke 13:16

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call, called, call out, called out

Definition:

The terms "call" and "call out," in this sense, mean to speak loudly.

- To "call out" to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms "call" and "call out" mean to loudly ask for help.

Translation Suggestions:

- The expression "call out to you" could be translated as "ask you for help" or "pray to you urgently."
- To "call out" could be translated as "say loudly" or "shout" or "say with a loud voice." Make sure the translation of this does not sound like the person is angry.

(See also: pray, cry, call to summon, call name)

Bible References:

Word Data:

- Strong's: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

Luke References:

Luke 1:13 Luke 1:31 Luke 1:32 Luke 1:35 Luke 1:36 Luke 1:59 Luke 1:60 Luke 1:61 Luke 1:76 Luke 2:4 Luke 2:21 Luke 2:21 Luke 2:23 Luke 5:32 Luke 6:13 Luke 6:15 Luke 6:46 Luke 7:11 Luke 7:18 Luke 7:32 Luke 8:2 Luke 8:8 Luke 9:1 Luke 9:10 Luke 13:12 Luke 15:6 Luke 15:9 Luke 15:19 Luke 15:21 Luke 15:26 Luke 16:2 Luke 16:5 Luke 18:16 Luke 18:19 Luke 19:13 Luke 19:15 Luke 19:29 Luke 20:37 Luke 20:44 Luke 21:37 Luke 22:1 Luke 22:3 Luke 22:25 Luke 23:13 Luke 23:33

centurion

Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means “leader of a hundred men” or “army leader” or “officer in charge of a hundred.”
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus’ crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: Rome)

Bible References:

- Acts 10:1
- Acts 27:1
- Acts 27:42-44
- Luke 7:4
- Luke 23:47
- Mark 15:39
- Matthew 8:7
- Matthew 27:54

Word Data:

- Strong’s: G15430, G27600

Luke References:

Luke 7 Introduction Luke 7:2 Luke 7:6 Luke 23:47

Christ, Messiah

Definition:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: How to Translate Unknowns)
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”

- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of "Messiah" and "Christ" work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: How to Translate Names)

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 5:1-3
- Acts 2:35
- Acts 5:40-42
- John 1:40-42
- John 3:27-28
- John 4:25
- Luke 2:10-12
- Matthew 1:16

Examples from the Bible stories:

- **17:7** The **Messiah** was God's Chosen One who would save the people of the world from sin.
- **17:8** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- **21:1** From the very beginning, God planned to send the **Messiah**.
- **21:4** God promised King David that the **Messiah** would be one of David's own descendants.
- **21:5** The **Messiah** would start the New Covenant.
- **21:6** God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- **21:9** The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- **43:7** "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- **43:9** "But know for certain that God has caused Jesus to become both Lord and **Messiah**!"
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins."
- **46:6** Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G33230, G55470

Luke References:

Luke 2:11 Luke 2:26 Luke 3:15 Luke 4:41 Luke 9 Introduction Luke 9:20 Luke 20:41 Luke 22:67 Luke 23:2 Luke 23:35 Luke 23:39 Luke 24:26 Luke 24:46

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circumcise, circumcised, circumcision, uncircumcised, uncircumcision

Definition:

The term "circumcise" means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God's covenant with them.
- God also commanded Abraham's descendants to continue to do this for every baby boy born into their households.

- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.

- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.

- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”

- The expression “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.

- Other ways to translate figurative senses of this term could include “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”

- The expression “uncircumcised in heart” could be translated as “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See also: How to Translate Unknowns)

(See also: Abraham, covenant)

Bible References:

- Genesis 17:11
- Genesis 17:14
- Exodus 12:48
- Leviticus 26:41
- Joshua 5:3
- Judges 15:18
- 2 Samuel 1:20
- Jeremiah 9:26

- Ezekiel 32:25
- Acts 10:44-45
- Acts 11:3
- Acts 15:1
- Acts 11:3
- Romans 2:27
- Galatians 5:3
- Ephesians 2:11
- Philippians 3:3
- Colossians 2:11
- Colossians 2:13

Examples from the Bible stories:

- **5:3** "You must **circumcise** every male in your family."
- **5:5** That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong's: H4135, H4139, H5243, H6188, H6189, H6190, G02030, G05640, G19860, G40590, G40610

Luke References:

Luke 1:59 Luke 2:21

compassion, compassionate

Definition:

The term "compassion" refers to a feeling of concern for people, especially for those who are suffering. A "compassionate" person cares about other people and helps them.

- The word "compassion" refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating "compassion" could include, "deep caring" or "pity" or "helpful mercy."
- The term "compassionate" could also be translated as "caring and helpful" or "deeply loving and merciful."

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong's: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

Luke References:

Luke 7:13 Luke 10:33 Luke 15:20

condemn, condemned, condemnation

Definition:

The terms "condemn" and "condemnation" refer to judging someone for doing something wrong.

- Often the word "condemn" includes punishing that person for what they did wrong.
- Sometimes "condemn" means to falsely accuse someone or to judge someone harshly.
- The term "condemnation" refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: judge, punish)

Bible References:

- 1 John 3:20
- Job 9:29
- John 5:24
- Luke 6:37
- Matthew 12:7
- Proverbs 17:15-16
- Psalms 34:22
- Romans 5:16

Word Data:

- Strong’s: H6064, H7034, H7561, H8199, G01760, G08430, G26070, G26130, G26310, G26320, G26330, G29170, G29190, G29200, G52720, G60480

Luke References:

Luke 6:37 Luke 6:37 Luke 11:31 Luke 11:32 Luke 20:47

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confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong’s: H3034, H8426, G18430, G36700, G36710

Luke References:

Luke 12:8 Luke 12:8

cornerstone

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

- Acts 4:11
- Ephesians 2:20
- Matthew 21:42
- Psalms 118:22

Word Data:

- Strong’s: H0068, H6438, H7218, G02040, G11370, G27760, G30370

Luke References:

Luke 20:17

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.

- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- **4:9** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **5:4** “I will make Ishmael a great nation, too, but my **covenant** will be with Isaac.”
- **6:4** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- **7:10** “The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob.”
- **13:2** God said to Moses and the people of Israel, “If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation.”
- **13:4** Then God gave them the **covenant** and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- **15:13** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- **21:5** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- **21:14** Through the Messiah’s death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- **38:5** Then Jesus took a cup and said, “Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it.”
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God’s people by believing in Jesus.

Word Data:

- Strong’s: H1285, H2319, H3772, G08020, G12420, G49340

Luke References:

Luke 1:72 Luke 22 Introduction Luke 22:20

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cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb “cross” that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as “execution post” or “tree of death.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: crucify, Rome)

Bible References:

- 1 Corinthians 1:17
- Colossians 2:15
- Galatians 6:12
- John 19:18
- Luke 9:23
- Luke 23:26
- Matthew 10:38
- Philippians 2:8

Examples from the Bible stories:

- **40:1** After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- **40:2** The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.
- **40:5** The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, “If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you.”
- **49:10** When Jesus died on the **cross**, he received your punishment.
- **49:12** You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

Word Data:

- Strong’s: G47160

Luke References:

Luke 9:23 Luke 14:27 Luke 23:26

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crucify, crucified

Definition:

The term “crucify” means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term “crucify” could be translated as “kill on a cross” or “execute by nailing to a cross.”

(See also: cross, Rome)

Bible References:

- Acts 2:23
- Galatians 2:20-21

- Luke 23:20-22
- Luke 23:34
- Matthew 20:17-19
- Matthew 27:23-24

Examples from the Bible stories:

- **39:11** But the Jewish leaders and the crowd shouted, "**Crucify** him (Jesus)!"
- **39:12** Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus.played a major role in the crucifixion of Jesus Christ.
- **40:1** After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- **40:4** Jesus was **crucified** between two robbers.
- **43:6** "Men of Israel, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know. But you **crucified** him!"
- **43:9** "You **crucified** this man, Jesus."
- **44:8** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You **crucified** Jesus, but God raised him to life again!"

Word Data:

- Strong's: G03880, G43620, G47170, G49570

Luke References:

Luke 23:21 Luke 23:21 Luke 23:23 Luke 23:33 Luke 24:7 Luke 24:20

curse, cursed, cursing

Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to."
- In the context of God sending curses on his disobedient people, it could be translated as "punish by allowing bad things to happen."
- The term "cursed" when used to describe people could be translated as "(this person) will experience much trouble."
- The phrase "cursed be" could be translated as "May (this person) experience great difficulties."
- The phrase, "Cursed is the ground" could be translated as "The soil will not be very fertile."
- However, if the target language has the phrase "cursed be" and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26

- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10
- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- **2:9** God said to the snake, "You are **cursed**!"
- **2:11** "Now the ground is **cursed**, and you will need to work hard to grow food."
- **4:4** "I will bless those who bless you and **curse** those who **curse** you."
- **39:7** Then Peter vowed, saying, "May God **curse** me if I know this man!"
- **50:16** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong's: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

Luke References:

Luke 6:28

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language. (See: How to Translate Unknowns)

(See also: demon-possessed, Satan, false god, angel, evil, clean)

Bible References:

- James 2:19
- James 3:15

- Luke 4:36
- Mark 3:22
- Matthew 4:24

Examples from the Bible stories:

- **26:9** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, “You are the Son of God!”
- **32:8** The **demons** came out of the man and entered the pigs.
- **47:5** Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, “In the name of Jesus, come out of her.” Right away the **demon** left her.
- **49:2** He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H2932, H7307, H7451, H7700, G01690, G11390, G11400, G11410, G11420, G41900, G41510, G41520, G41890

Luke References:

Luke 4:33 Luke 4:35 Luke 4:36 Luke 4:41 Luke 6:18 Luke 7:21 Luke 7:33 Luke 8:2 Luke 8:2 Luke 8:27 Luke 8:29 Luke 8:29 Luke 8:30 Luke 8:33 Luke 8:35 Luke 8:38 Luke 9:1 Luke 9:39 Luke 9:42 Luke 9:42 Luke 9:49 Luke 10:17 Luke 10:20 Luke 11:14 Luke 11:14 Luke 11:15 Luke 11:15 Luke 11:18 Luke 11:19 Luke 11:20 Luke 11:24 Luke 11:26 Luke 13:11 Luke 13:32

demon-possessed

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called “casting out” demons.

Translation Suggestions:

- Other ways to translate this term could include “demon-controlled” or “controlled by an evil spirit” or “having an evil spirit living inside.”

(See also: demon)

Bible References:

- Mark 1:32
- Matthew 4:24
- Matthew 8:16
- Matthew 8:33

Examples from the Bible stories:

- **26:9** Many people who had **demons in them** were brought to Jesus.
- **32:2** When they reached the other side of the lake, a **demon-possessed** man came running up to Jesus.
- **32:6** The man **with the demon** cried out in a loud voice, “What do you want with me, Jesus, Son of the Most High God? Please do not torture me!”

- **32:9** The people from the town came and saw the man who used to **have the demons**.
- **47:3** Every day as they (Paul and Silas) walked there, a slave girl **possessed by a demon** followed them.

Word Data:

- Strong's: G11390

Luke References:

Luke 8:36

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disciple

Definition:

The term "disciple" refers to a person who spends much time with a teacher, learning from that teacher's character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his "disciples."
- John the Baptist also had disciples.
- During Jesus' ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his "apostles."
- Jesus' twelve apostles continued to be known as his "disciples" or "the 12."
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus' disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term "disciple" could be translated by a word or phrase that means "follower" or "student" or "pupil" or "learner."
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of "apostle."

(See also: apostle, believe, Jesus, John (the Baptist), the twelve)

Bible References:

- Acts 6:1
- Acts 9:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 6:40
- Matthew 11:3
- Matthew 26:33-35
- Matthew 27:64

Examples from the Bible stories:

- **30:8** He (Jesus) gave the pieces to his **disciples** to give to the people. The **disciples** kept passing out the food, and it never ran out!
- **38:1** About three years after Jesus first began preaching and teaching publicly, Jesus told his **disciples** that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **38:11** Then Jesus went with his **disciples** to a place called Gethsemane. Jesus told his **disciples** to pray that they would not enter into temptation.

- **42:10** Jesus said to his **disciples**, “All authority in heaven and on earth has been given to me. So go, make **disciples** of all people groups by baptizing them in the name of the Father, the Son, and the Holy Spirit, and by teaching them to obey everything I have commanded you.”

Word Data:

- Strong’s: H3928, G31000, G31010, G31020

Luke References:

Luke 5 Introduction Luke 5:30 Luke 5:33 Luke 6:1 Luke 6:13 Luke 6:17 Luke 6:20 Luke 6:40 Luke 7:11 Luke 7:18 Luke 7:18 Luke 8:9 Luke 8:22 Luke 9:14 Luke 9:16 Luke 9:18 Luke 9:43 Luke 9:54 Luke 10:23 Luke 11:1 Luke 11:1 Luke 12:1 Luke 12:22 Luke 14:26 Luke 14:27 Luke 14:33 Luke 16:1 Luke 17:1 Luke 17:22 Luke 18:15 Luke 19:29 Luke 19:37 Luke 19:39 Luke 20:45 Luke 22:11 Luke 22:39 Luke 22:45

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chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”

- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: appoint, Christ)

Bible References:

- 2 John 1:1
- Colossians 3:12
- Ephesians 1:3-4
- Isaiah 65:22-23
- Luke 18:7
- Matthew 24:19-22
- Romans 8:33

Word Data:

- Strong’s: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

Luke References:

Luke 6:13 Luke 9:35 Luke 10:42
Luke 14:7 Luke 18:7 Luke 23:35

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eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”

- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”

- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”

- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

- “Forever” could also be translated by “always” or “never ending.”

- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: David, reign, life)

Bible References:

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18
- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- **28:1** One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- **28:10** Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

Luke References:

Luke 10:25 Luke 16:9 Luke 18:18 Luke 18:30

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evil, wicked, wickedness, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.

- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:2** They said, “We heard him (Stephen) speak **evil** things about Moses and God!”
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong’s: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

Luke References:

Luke 3:19 Luke 6:22 Luke 6:35 Luke 6:45 Luke 6:45 Luke 6:45 Luke 7:21 Luke 8:2 Luke 11:13 Luke 11:29 Luke 11:34 Luke 11:39 Luke 16:25 Luke 19:22 Luke 23:22

exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: praise, worship, glory, boast, proud)

Bible References:

- 1 Peter 5:5-7
- 2 Samuel 22:47
- Acts 5:31
- Philippians 2:9-11
- Psalms 18:46

Word Data:

- Strong’s: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

Luke References:

Luke 1:52 Luke 10:15 Luke 14:11 Luke 14:11 Luke 16:15 Luke 18:14 Luke 18:14

exhort, exhortation

Definition:

The term “exhort” means to strongly encourage and urge someone to do what is right. Such encouragement is called “exhortation.”

- The purpose of exhortation is to persuade other people to avoid sin and follow God’s will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, “exhort” could also be translated as “strongly urge” or “persuade” or “advise.”
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term “exhort” should be translated differently than “encourage,” which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from “admonish,” which means to warn or correct someone for his wrong behavior.

Bible References:

- 1 Thessalonians 2:3-4
- 1 Thessalonians 2:12
- 1 Timothy 5:2
- Luke 3:18

Word Data:

- Strong's: G38670, G38700, G38740, G43890

Luke References:

Luke 3:18 Luke 15:28

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faith

Definition:

In general, the term "faith" refers to a belief, trust or confidence in someone or something.

- To "have faith" in someone is to believe that what he says and does is true and trustworthy.
- To "have faith in Jesus" means to believe all of God's teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes "faith" refers generally to all the teachings about Jesus, as in the expression "the truths of the faith."
- In contexts such as "keep the faith" or "abandon the faith," the term "faith" refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, "faith" can be translated as "belief" or "conviction" or "confidence" or "trust."
- For some languages these terms will be translated using forms of the verb "believe." (See: abstractnouns)
- The expression "keep the faith" could be translated by "keep believing in Jesus" or "continue to believe in Jesus."
- The sentence "they must keep hold of the deep truths of the faith" could be translated by "they must keep believing all the true things about Jesus that they have been taught."
- The expression "my true son in the faith" could be translated by something like "who is like a son to me because I taught him to believe in Jesus" or "my true spiritual son, who believes in Jesus."

(See also: believe, faithful)

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- **5:6** When Isaac was a young man, God tested Abraham's **faith** by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- **31:7** Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- **32:16** Jesus said to her, "Your **faith** has healed you. Go in peace."

- **38:9** Then Jesus said to Peter, “Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail.”

Word Data:

- Strong’s: H0529, H0530, G16800, G36400, G41020, G60660

Luke References:

Luke 5:20 Luke 7 Introduction Luke 7:9 Luke 7:50 Luke 8:25 Luke 8:48 Luke 10 Introduction Luke 12:28 Luke 17:5 Luke 17:6 Luke 17:19 Luke 18:8 Luke 18:42 Luke 22:32

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faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46
- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- **8:5** Even in prison, Joseph remained **faithful** to God, and God blessed him.
- **14:12** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- **15:13** The people promised to remain **faithful** to God and follow his laws.
- **17:9** David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **35:12** “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- **49:17** But God is **faithful** and says that if you confess your sins, he will forgive you.

- **50:4** “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

Luke References:

Luke Introduction Luke 12:42 Luke 16:10 Luke 16:10 Luke 16:11 Luke 16:12 Luke 19:17

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

Luke References:

Luke 1:28 Luke 1:30 Luke 2:52 Luke 4:19

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or

obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong’s: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

Luke References:

Luke 1:12 Luke 1:13 Luke 1:30 Luke 1:50 Luke 1:65 Luke 2:9 Luke 2:10 Luke 5:10 Luke 5:26 Luke 7:16 Luke 8:25 Luke 8:35 Luke 8:37 Luke 8:50 Luke 9 Introduction Luke 9:34 Luke 9:45 Luke 12:4 Luke 12:5 Luke 12:5 Luke 12:5 Luke 12:7 Luke 12:32 Luke 18:2 Luke 18:4 Luke 19:21 Luke 20:19 Luke 21:26 Luke 22:2 Luke 23:40 Luke 24:37

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fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.

- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong’s: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

Luke References:

Luke 11:40 Luke 12:20 Luke 24:25

forgive, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).

- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”
- If the language has a word for a formal decision to forgive, that word could be used to translate “pardon.”

(See also: guilt)

Bible References:

- Genesis 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 5:17-19
- Psalms 25:11
- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- **7:10** But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- **13:15** Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- **17:13** David repented of his sin and God **forgave** him.
- **21:5** In the New Covenant, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.
- **29:1** One day Peter asked Jesus, “Master, how many times should I **forgive** my brother when he sins against me?”
- **29:8** I **forgave** your debt because you begged me.
- **38:5** Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins.”

Word Data:

- Strong’s: H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

Luke References:

Luke 1:77 Luke 3:3 Luke 5:20 Luke 5:21 Luke 5:23 Luke 5:24 Luke 7:42 Luke 7:43 Luke 7:47 Luke 7:47 Luke 7:48 Luke 7:49 Luke 11:4 Luke 11:4 Luke 12:10 Luke 12:10 Luke 15 Introduction Luke 17:3 Luke 17:4 Luke 24:47

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fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”

- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: prophet, Christ, minister, call)

Bible References:

- 1 Kings 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- **42:7** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **43:5** “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **43:7** “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- **44:5** “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

Luke References:

Luke 1:20 Luke 1:23 Luke 1:45 Luke 1:57 Luke 2:6 Luke 4:21 Luke 9:31 Luke 21:22 Luke 21:24 Luke 22:16 Luke 24:44

Gentile

Definition:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to anyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”.
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: Israel, Jacob, Jew)

Bible References:

- Acts 9:13-16
- Acts 14:5-7

- Galatians 2:16
- Luke 2:32
- Matthew 5:47
- Matthew 6:5-7
- Romans 11:25

Word Data:

- Strong's: H1471, G14820, G14840, G16720

Luke References:

Luke 2:32 Luke 18:32 Luke 21:24 Luke 21:24 Luke 22:25

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glory, glorious, glorify

Definition:

The term "glory" is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term "glorify" means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term "glory" is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God's character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to "glory in" means to boast about or take pride in something.

Old Testament

- The specific phrase "the glory of Yahweh" in the Old Testament usually refers to some perceptible manifestation of Yahweh's presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term "glorify" carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate "glory" could include "splendor" or "majesty" or "awesome greatness" or "extreme value."
- The term "glorious" could be translated as "full of glory" or "extremely valuable" or "brightly shining" or "awesomely majestic."
- The expression "give glory to God" could be translated as "honor God's greatness" or "praise God because of his splendor" or "tell others how great God is."
- The expression "glory in" could also be translated as "praise" or "take pride in" or "boast about" or "take pleasure in."
- "Glorify" could also be translated as "give glory to" or "bring glory to" or "cause to appear great."

- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: honor, majesty, exalt, obey, praise)

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2
- Luke 18:43
- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

Examples from the Bible stories:

- **23:7** Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- **37:1** When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- **37:8** Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong’s: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

Luke References:

Luke 2:9 Luke 2:14 Luke 2:20 Luke 2:32 Luke 4:6 Luke 4:15 Luke 5:25 Luke 5:26 Luke 7:16 Luke 9 Introduction Luke 9:26 Luke 9:31 Luke 9:32 Luke 12:27 Luke 13:13 Luke 13:17 Luke 14:10 Luke 17:15 Luke 17:18 Luke 18:43 Luke 19:38 Luke 21:27 Luke 23:47 Luke 24:26

God

Definition:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.

- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: create, false god, God the Father, Holy Spirit, false god, Son of God, Yahweh)

Bible References:

- 1 John 1:7
- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- **1:1** **God** created the universe and everything in it in six days.
- **1:15** **God** made man and woman in his own image.
- **5:3** "I am **God** Almighty. I will make a covenant with you."
- **9:14** **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **10:2** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- **22:7** "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- **24:9** There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.

- **25:7** “Worship only the Lord your **God** and only serve him.”
- **28:1** “There is only one who is good, and that is **God**.”
- **49:9** But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- **50:16** But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong’s: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

Luke References:

Luke 1:6 Luke 1:8 Luke 1:16 Luke 1:19 Luke 1:26 Luke 1:30 Luke 1:37 Luke 1:47 Luke 1:64 Luke 1:68 Luke 1:78 Luke 2:13 Luke 2:14 Luke 2:20 Luke 2:28 Luke 2:38 Luke 2:40 Luke 2:52 Luke 3:6 Luke 3:8 Luke 3:38 Luke 4:8 Luke 4:12 Luke 4:34 Luke 5:21 Luke 5:25 Luke 5:26 Luke 6:4 Luke 6:12 Luke 7:16 Luke 7:16 Luke 7:29 Luke 7:30 Luke 8:39 Luke 9:20 Luke 9:43 Luke 10:27 Luke 11:20 Luke 11:42 Luke 11:49 Luke 12:6 Luke 12:8 Luke 12:9 Luke 12:20 Luke 12:21 Luke 12:24 Luke 12:28 Luke 13:13 Luke 15:10 Luke 16:13 Luke 16:15 Luke 16:15 Luke 17:15 Luke 17:18 Luke 18:2 Luke 18:4 Luke 18:7 Luke 18:11 Luke 18:13 Luke 18:19 Luke 18:27 Luke 18:43 Luke 18:43 Luke 19:37 Luke 20:21 Luke 20:25 Luke 20:25 Luke 20:37 Luke 20:37 Luke 20:37 Luke 20:38 Luke 22:69 Luke 23:35 Luke 23:40 Luke 23:47 Luke 24:19 Luke 24:53

God the Father, heavenly Father, Father

Definition:

The terms “God the Father” and “heavenly Father” refer to Yahweh, the one true God. Another term with the same meaning is “Father,” used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.

- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase "God the Father," it is best to translate "Father" with the same word that the language naturally uses to refer to a human father.
- The term "heavenly Father" could be translated by "Father who lives in heaven" or "Father God who lives in heaven" or "God our Father from heaven."
- Usually "Father" is capitalized when it, refers to God.

(Translation suggestions: How to Translate Names)

(See also: ancestor, God, heaven, Holy Spirit, Jesus, Son of God)

Bible References:

- 1 Corinthians 8:4-6
- 1 John 2:1
- 1 John 2:23
- 1 John 3:1
- Colossians 1:1-3
- Ephesians 5:18-21
- Luke 10:22
- Matthew 5:16
- Matthew 23:9

Examples from the Bible stories:

- **24:9** There is only one God. But John heard **God the Father** speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **29:9** Then Jesus said, "This is what my **heavenly Father** will do to every one of you if you do not forgive your brother from your heart."
- **37:9** Then Jesus looked up to heaven and said, "**Father**, thank you for hearing me."
- **40:7** Then Jesus cried out, "It is finished! **Father**, I give my spirit into your hands."
- **42:10** "So go, make disciples of all people groups by baptizing them in the name of **the Father**, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **43:8** "Jesus is now exalted to the right hand of **God the Father**."
- **50:10** "Then the righteous ones will shine like the sun in the kingdom of **God their Father**."

Word Data:

- Strong's: H0001, H0002, G39620

Luke References:

Luke 1:32 Luke 2:49 Luke 6:36 Luke 9:26 Luke 10:21 Luke 10:21 Luke 10:22 Luke 10:22 Luke 10:22 Luke 11:2 Luke 11:13 Luke 12:30 Luke 12:32 Luke 22:29 Luke 23:46 Luke 24:49

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good, right, pleasant, better, best, goodness

Definition:

The term "good" generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is "good" could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of "good" is often contrasted with "evil."

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- **1:4** God saw that what he had created was **good**.
- **1:11** God planted the tree of the knowledge of **good** and evil.
- **1:12** Then God said, “It is not **good** for man to be alone.”
- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- **8:12** “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- **14:15** Joshua was a **good** leader because he trusted and obeyed God.
- **18:13** Some of these kings were **good** men who ruled justly and worshiped God.
- **28:1** “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

Luke References:

Luke 1:53 Luke 3:9 Luke 6:9 Luke 6:26 Luke 6:27 Luke 6:33 Luke 6:33 Luke 6:35 Luke 6:38 Luke 6:43 Luke 6:43 Luke 6:45 Luke 6:45 Luke 6:45 Luke 6:48 Luke 8:8 Luke 8:15 Luke 8:15 Luke 9:33 Luke 10:42 Luke 11:13 Luke 12:18 Luke 12:19 Luke 14:34 Luke 16:25 Luke 18:18 Luke 18:19 Luke 18:19 Luke 19:17 Luke 19:17 Luke 23:50

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 1:5
- Acts 8:25
- Colossians 1:23
- Galatians 1:6
- Luke 8:1-3
- Mark 1:14
- Philippians 2:22
- Romans 1:3

Examples from the Bible stories:

- **23:6** The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- **26:3** Jesus read, “God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”
- **45:10** Philip also used other Scriptures to tell him the **good news of Jesus**.
- **46:10** Then they sent them off to preach the **good news about Jesus** in many other places.
- **47:1** One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- **47:13** The **good news about Jesus** kept spreading, and the Church kept growing.
- **50:1** For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- **50:2** When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”

- **50:3** Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong's: G20970, G20980, G42830

Luke References:

Luke 3:18

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grace, gracious

Definition:

The word "grace" refers to help or blessing that is given to someone who has not earned it. The term "gracious" describes someone who shows grace to others.

- God's grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to "find grace" is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that "grace" could be translated include "divine kindness" or "God's favor" or "God's kindness and forgiveness for sinners" or "merciful kindness."
- The term "gracious" could be translated as "full of grace" or "kind" or "merciful" or "mercifully kind."
- The expression "he found grace in the eyes of God" could be translated as "he received mercy from God" or "God mercifully helped him" or "God showed his favor to him" or "God was pleased with him and helped him."

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong's: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

Luke References:

Luke 2:40 Luke 4:22 Luke 17 Introduction

Hades, Sheol

Definition:

The terms "Hades" (in Greek) and "Sheol" (in Hebrew) are proper names for the place where the spirits of dead people would go after they had died.

- In these ancient cultures, people thought of this as an underground dwelling place where the spirits of dead people existed in a shadowy, semi-conscious form.

- Although these terms are place names, in the Bible they often mean the same thing as “death” or “the grave.”
- Throughout most of biblical history, “Sheol” and “Hades” refer to a neutral place where all of the dead go to await judgment, both the righteous and the unrighteous. In the New Testament, however, “Hades” begins to be seen as a place for only the unrighteous, in contrast with “Abraham’s side” (Luke 16:22) or “paradise” (Luke 23:43), which describe the place for the righteous.

Translation Suggestions

- Both “Sheol” and “Hades” can be translated in various ways, depending on the context. Some possibilities include: “place of the dead,” “place for dead spirits,” “the underworld,” “the pit,” “the grave,” or “death.”
- Some translations keep the proper names “Sheol” and “Hades,” spelling them to fit the sound patterns of the language of translation. (See: How to Translate Unknowns).
- A phrase could also be added to each term to explain it. Examples of doing this are, “Sheol, place where dead people are” and “Hades, place of death.”

(Translation suggestions: How to Translate Unknowns)

(See also: death, heaven, hell, tomb)

Bible References:

- Acts 2:31
- Genesis 44:29
- Jonah 2:2
- Luke 10:15
- Luke 16:23
- Matthew 11:23
- Matthew 16:18
- Revelation 1:18

Word Data:

- Strong’s: H7585, G00860

Luke References:

Luke 10:15 Luke 16:23

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heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”

- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: kingdom of God)

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18
- Matthew 5:46-48

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called “manna.”
- **23:7** Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- **29:9** Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- **37:9** Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Luke References:

Luke 2:13 Luke 2:15 Luke 3:21 Luke 3:22 Luke 4:25 Luke 6:23 Luke 8:5 Luke 9:16 Luke 9:54 Luke 9:58 Luke 10:15 Luke 10:18 Luke 10:20 Luke 10:21 Luke 11:13 Luke 11:16 Luke 12:33 Luke 12:56 Luke 13:19 Luke 15:7 Luke 15:18 Luke 15:21 Luke 16:17 Luke 17:24 Luke 17:24 Luke 17:29 Luke 18:13 Luke 18:22 Luke 19:38 Luke 20:4 Luke 20:5 Luke 21:11 Luke 21:26 Luke 21:33 Luke 24:51

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high priest, chief priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.

- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- "High priest" could be translated as "supreme priest" or "highest ranking priest."
- The term "chief priests" could be translated as "head priests" or "leading priests" or "ruling priests."

(See also: Annas, Caiaphas, priest, temple)

Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20
- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- **13:8** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:7** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:3** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:1** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **39:3** Finally, the **high priest** looked directly at Jesus and said, "Tell us, are you the Messiah, the Son of the living God?"
- **44:7** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **45:2** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:1** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:6** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong's: H7218, H1419, H3548, G07480, G07490

Luke References:

Luke 3:2 Luke 9:22 Luke 19:47 Luke 20:1 Luke 20:19 Luke 22:2 Luke 22:4 Luke 22:50 Luke 22:52 Luke 22:54 Luke 22:66 Luke 23:4 Luke 23:10 Luke 23:13 Luke 24:20

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

Luke References:

Luke 1:35 Luke 1:49 Luke 1:70 Luke 1:72 Luke 1:75 Luke 2:23 Luke 4:34 Luke 9:26

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as "the Spirit" and "Spirit of Yahweh" and "Spirit of truth."
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God's Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God's will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate "holy" and "spirit."
- Ways to translate this term could also include "Pure Spirit" or "Spirit who is Holy" or "God the Spirit."

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4

- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

Examples from the Bible stories:

- **1:1** But **God's Spirit** was there over the water.
- **24:8** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **26:1** After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **26:3** Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- **42:10** "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- **43:3** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **43:8** "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- **45:1** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

Luke References:

Luke 1:15 Luke 1:35 Luke 1:41 Luke 1:67 Luke 2:25 Luke 2:26 Luke 2:27 Luke 3:16 Luke 3:22 Luke 4:1 Luke 4:1 Luke 4:14 Luke 4:18 Luke 10:21 Luke 11:13 Luke 12 Introduction Luke 12:10 Luke 12:12

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honor

Definition:

The terms "honor" and "to honor" refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms "honor" and "glory" are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate "honor" could include "respect" or "esteem" or "high regard."

- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, glory, praise)

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

Luke References:

Luke 7:2 Luke 14:8 Luke 18:20 Luke 19 Introduction

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hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term “hope” also has the meaning of “trust,” as in “my hope is in the Lord.” It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as “confidence.” This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have “no hope” means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to “hope” could also be translated as to “wish” or to “desire” or to “expect.”
- The expression “nothing to hope for” could be translated as “nothing to trust in” or “no expectation of anything good”
- To “have no hope” could be translated as “have no expectation of anything good” or “have no security” or “be sure that nothing good will happen.”
- The expression “have set your hopes on” could also be translated as “have put your confidence in” or “have been trusting in.”
- The phrase “I find hope in your Word” could also be translated as “I am confident that your Word is true” or “Your Word helps me trust in you” or “When I obey your Word, I am certain to be blessed.”

- Phrases such as “hope in” God could also be translated a, “trust in God” or “know for sure that God will do what he has promised” or “be certain that God is faithful.”

(See also: bless, confidence, good, obey, trust, word of God)

Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 2:19
- Acts 24:14-16
- Acts 26:6
- Acts 27:20
- Colossians 1:5
- Job 11:20

Word Data:

- Strong’s: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

Luke References:

Luke 23:8 Luke 24:21

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house of God, your house, his house, Yahweh’s house, a house for my name, the house for my name, the house, a house, a house of Yahweh

Short Title: house of God, Yahweh's house, house of Yahweh

Definition:

In the Bible, the phrases “house of God” (God’s house) and “house of Yahweh (Yahweh’s house)” refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The Bible often uses the phrases “your house” and “his house” to refer to the temple of Yahweh.
- The phrases “the house for my name,” “a house for my name,” and “a house of Yahweh” all refer to the temple of Yahweh.
- In some contexts, such as in 1 Chronicles 17:25 and 29:16, the phrase “a house” refers to the temple of Yahweh.
- In some contexts, such as in 1 Kings 8:44 and 2 Chronicles 6:4, the phrase “the house” refers to the temple of Yahweh.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as “a house for worshiping God” or “a place for worshiping God.”
- If it is referring to the temple or tabernacle, this could be translated as “the temple (or tabernacle) where God is worshiped” (or “where God is present” or “where God meets with his people”).
- The word “house” may be important to use in the translation in order to communicate that God “dwells” there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.” The phrase “house of God” could be translated in a similar way.

(See also: people of God, tabernacle, temple)

Bible References:

- 1 Timothy 3:14-15
- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

Word Data:

- Strong’s: H0426, H0430, H1004, H1005, H3068, G23160, G36240

Luke References:

Luke 6:4 Luke 11:51

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humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “do not be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: proud)

Bible References:

- James 1:21
- James 3:13
- James 4:10
- Luke 14:11
- Luke 18:14
- Matthew 18:4
- Matthew 23:12

Examples from the Bible stories:

- **17:2** David was a **humble** and righteous man who trusted and obeyed God.
- **34:10** “God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong’s: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

Luke References:

Luke 14:11 Luke 14:11 Luke 18:14 Luke 18:14

hypocrite, hypocrisy

Definition:

The term “hypocrite” refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term “hypocrisy” refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but does not admit his own faults.

Translation Suggestions:

- Some languages have an expression like “two-faced” that refers to a hypocrite or a hypocrite’s actions.
- Other ways to translate “hypocrite” could include “fraud” or “pretender” or “arrogant, deceitful person.”
- The term “hypocrisy” could be translated by, “deception” or “fake actions” or “pretending.”

Bible References:

- Galatians 2:13
- Luke 6:41-42
- Luke 12:54-56
- Luke 13:15
- Mark 7:6-7
- Matthew 6:1-2
- Romans 12:9

Word Data:

- Strong’s: H0120, H2611, H2612, G05050, G52720, G52730

Luke References:

Luke 6:42 Luke 12:1 Luke 12:56 Luke 13:15

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”

- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7
- Luke 15:11
- Matthew 19:29
- Psalm 79:1

Examples from the Bible stories:

- **4:6** When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- **35:3** “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

Luke References:

Luke 10:25 Luke 12:13 Luke 18:18 Luke 20:14

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6

- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- **8:15** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **9:3** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **9:5** A certain **Israelite** woman gave birth to a baby boy.
- **10:1** They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- **14:12** But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.
- **15:9** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- **15:12** After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- **16:16** So God punished __Israel __ again for worshiping idols.
- **43:6** “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

Luke References:

Luke 1:16 Luke 1:54 Luke 1:68 Luke 1:80 Luke 2:25 Luke 2:32 Luke 2:34 Luke 4:25 Luke 4:27 Luke 7:9 Luke 22:30 Luke 24:21

Jesus, Jesus Christ, Christ Jesus

Definition:

Jesus is God’s Son. The name “Jesus” means “Yahweh saves.” The term “Christ” is a title that means “anointed one” and is another word for Messiah.

- The two names are often combined as “Jesus Christ” or “Christ Jesus.” These names emphasize that God’s Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him “Jesus” because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages “Jesus” and “Christ” are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, “Jesucristo,” “Jezus Christus,” “Yesus Kristus”, and “Hesukristo” are some of the ways that these names are translated into different languages.
- For the term “Christ,” some translators may prefer to use only some form of the term “Messiah” throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: How to Translate Names)

(See also: Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God)

Bible References:

- 1 Corinthians 6:11
- 1 John 2:2
- 1 John 4:15
- 1 Timothy 1:2
- 2 Peter 1:2
- 2 Thessalonians 2:15
- 2 Timothy 1:10
- Acts 2:23
- Acts 5:30
- Acts 10:36
- Hebrews 9:14
- Hebrews 10:22
- Luke 24:20
- Matthew 1:21
- Matthew 4:3
- Philippians 2:5
- Philippians 2:10
- Philippians 4:21-23
- Revelation 1:6

Examples from the Bible stories:

- **22:4** The angel said, “You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah.”
- **23:2** “Name him **Jesus** (which means, ‘Yahweh saves’), because he will save the people from their sins.”
- **24:7** So John baptized him (Jesus), even though **Jesus** had never sinned.
- **24:9** There is only one God. But John heard God the Father speak, and saw **Jesus** the Son and the Holy Spirit when he baptized **Jesus**.
- **25:8** **Jesus** did not give in to Satan’s temptations, so Satan left him.
- **26:8** Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- **31:3** Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- **38:2** He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- **40:8** Through his death, **Jesus** opened a way for people to come to God.
- **42:11** Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.
- **50:17** **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Word Data:

- Strong’s: G24240, G55470

Luke References:

Luke 1:31 Luke 2:21 Luke 2:27 Luke 2:43 Luke 2:52 Luke 3:21 Luke 3:23 Luke 4:1 Luke 4:4 Luke 4:8 Luke 4:12 Luke 4:14 Luke 4:34 Luke 4:35 Luke 5:8 Luke 5:10 Luke 5:12 Luke 5:19 Luke 5:22 Luke 5:31 Luke 6:3 Luke 6:9 Luke 6:11 Luke 7:3 Luke 7:4 Luke 7:6 Luke 7:9 Luke 7:40 Luke 8:28 Luke 8:28 Luke 8:30 Luke 8:35 Luke 8:35 Luke 8:39 Luke 8:40 Luke 8:41 Luke 8:45 Luke 8:46 Luke 8:50 Luke 9:33 Luke 9:36 Luke 9:41 Luke 9:42 Luke 9:47 Luke 9:50 Luke 9:58 Luke 9:62 Luke 10:29 Luke 10:30 Luke 10:37 Luke 10:39 Luke 13:12 Luke 13:14 Luke 14:3 Luke 17:13 Luke 17:17 Luke 18:16 Luke 18:19 Luke 18:22 Luke 18:24 Luke 18:37 Luke 18:38 Luke 18:40 Luke 18:42 Luke 19:3 Luke 19:5 Luke 19:9 Luke 19:35 Luke 19:35 Luke 20:8 Luke 20:34 Luke 22:47 Luke 22:48 Luke 22:51 Luke 22:52 Luke 23:8 Luke 23:20 Luke 23:25 Luke 23:26 Luke 23:28 Luke 23:42 Luke 23:46 Luke 23:52 Luke 24:3 Luke 24:15 Luke 24:19

Jew, Jewish

Definition:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.

(See also: Abraham, Jacob, Israel, Babylon, Jewish leaders)

Bible References:

- Acts 2:5
- Acts 10:28
- Acts 14:5-7
- Colossians 3:11
- John 2:14
- Matthew 28:15

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:2** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:6** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G24500, G24510, G24520, G24530, G24540

Luke References:

Luke 7:3 Luke 23:3 Luke 23:37 Luke 23:38 Luke 23:51

judge, judgment

Definition:

The terms "judge" and "judgment" often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to

actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: decree, judge, judgment day, just, law, law)

Bible References:

- 1 John 4:17
- 1 Kings 3:9
- Acts 10:42-43
- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- **19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **21:8** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- **39:4** The high priest tore his clothes in anger and shouted to the other religious leaders, “We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?”
- **50:14** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

Luke References:

Luke 6:37 Luke 6:37 Luke 7:43 Luke 10:14 Luke 11:31 Luke 11:32 Luke 12:57 Luke 19:22 Luke 22:30 Luke 23:40 Luke 24:20

day of judgment

Definition:

The term "day of judgment" refers to a future time when God will judge every person.

- God has made his Son, Jesus Christ, the judge of all people.
- On the day of judgment, Christ will judge people on the basis of his righteous character.

Translation Suggestions:

- This term could also be translated as "judgment time" since it could refer to more than one day.
- Other ways to translate this term could include "the end time when God will judge all people."
- Some translations capitalize this term to show that it is the name of a special day or time: "Judgment Day" or "Judgment Time."

(See also: judge, Jesus, heaven, hell)

Bible References:

- Luke 10:12
- Luke 11:31
- Luke 11:32
- Matthew 10:15
- Matthew 12:36

Word Data:

- Strong's: H2962, H3117, H4941, G22500, G29200, G29620

Luke References:

Luke 10:12

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms “unjust” and “unjustly” refer to treating people in an unfair and often harmful manner.

- An “injustice” is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being “partial” or “prejudiced” because he is not treating people equally.

The terms “justify” and “justification” refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- “Justification” refers to what God does when he forgives a person’s sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate “just” could include “morally right” or “fair.”
- The term “justice” could be translated as “fair treatment” or “deserved consequences.”
- To “act justly” could be translated as “treat fairly” or “behave in a just way.”
- In some contexts, “just” could be translated as “righteous” or “upright.”
- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4

- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

Luke References:

Luke 3 Introduction Luke 7:35 Luke 10:29 Luke 11:42 Luke 16:15 Luke 18 Introduction Luke 18:14 Luke 23:41

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kingdom of God, kingdom of heaven

Definition:

The terms "kingdom of God" and "kingdom of heaven" both refer to God's rule and authority over his people and over all creation.

- The Jews often used the term "heaven" to refer to God, to avoid saying his name directly. (See: metonymy)
- In the New Testament book that Matthew wrote, he referred to God's kingdom as "the kingdom of heaven," probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God's kingdom forever.

Translation Suggestions:

- Depending on the context, "kingdom of God" can be translated as "God's rule (as king)" or "when God reigns as king" or "God's rule over everything."

- Depending on the context, the term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘kingdom of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: God, heaven, king, kingdom, King of the Jews, reign)

Bible References:

- 2 Thessalonians 1:5
- Acts 8:12-13
- Acts 28:23
- Colossians 4:11
- John 3:3
- Luke 7:28
- Luke 10:9
- Luke 12:31-32
- Matthew 3:2
- Matthew 4:17
- Matthew 5:10
- Romans 14:17

Examples from the Bible stories:

- **24:2** He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- **28:6** Then Jesus said to his disciples, “It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**.”
- **29:2** Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”
- **34:1** Jesus told many other stories about the **kingdom of God**. For example, he said, “The **kingdom of God** is like a mustard seed that someone planted in his field.”
- **34:3** Jesus told another story, “The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough.”
- **34:4** “The **kingdom of God** is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again.”
- **34:5** “The **kingdom of God** is also like a perfect pearl of great value.”
- **42:9** He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- **49:5** Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- **50:2** When Jesus was living on earth he said, “My disciples will preach the good news about the **kingdom of God** to people everywhere in the world, and then the end will come.”

Word Data:

- Strong’s: G09320, G23160, G37720

Luke References:

Luke 1:33 Luke 4:43 Luke 6 Introduction Luke 6:20 Luke 7:28 Luke 8:1 Luke 8:10 Luke 9:2 Luke 9:11 Luke 9:27 Luke 9:60 Luke 9:62 Luke 10:9 Luke 10:11 Luke 11:2 Luke 11:20 Luke 12:31 Luke 12:32 Luke 13:18 Luke 13:20 Luke 13:28 Luke 13:29 Luke 14 Introduction Luke 14:15 Luke 16:16 Luke 17:20 Luke 17:20 Luke 17:21 Luke 18:16 Luke 18:17 Luke 18:24 Luke 18:25 Luke 18:29 Luke 19:11 Luke 21:31 Luke 22:16 Luke 22:18 Luke 22:29 Luke 22:30 Luke 23:42 Luke 23:51

King of the Jews

Definition:

The term “King of the Jews” is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was “King of the Jews.”
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus “King of the Jews.” This title was also written on a piece of wood and nailed to the top of Jesus’ cross.
- Jesus truly is the King of the Jews and the king over all creation.

Translation Suggestions:

- The term “King of the Jews” could also be translated as “king over the Jews” or “king who rules over the Jews” or “supreme ruler of the Jews.”
- Check to see how the phrase “king of” is translated in other places in the translation.

(See also: descendant, Jew, Jesus, king, kingdom, kingdom of God, wise men)

Bible References:

- Luke 23:3
- Luke 23:38
- Matthew 2:2
- Matthew 27:11
- Matthew 27:35-37

Examples from the Bible stories:

- **23:9** Some time later, wise men from countries far to the east saw an unusual star in the sky. They realized it meant a new **king of the Jews** was born.
- **39:9** Pilate asked Jesus, “Are you the **King of the Jews**?”
- **39:12** The Roman soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the **King of the Jews**!”
- **40:2** Pilate commanded that they write, “**King of the Jews**” on a sign and put it on the cross above Jesus’ head.

Word Data:

- Strong’s: G09350, G24530

Luke References:

Luke 23:3 Luke 23:37 Luke 23:38

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is

called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: How to Translate Unknowns)

(See also: sheep, shepherd)

Bible References:

- 2 Samuel 12:3
- Ezra 8:35-36
- Isaiah 66:3
- Jeremiah 11:19
- John 1:29
- John 1:36
- Leviticus 14:21-23
- Leviticus 17:1-4
- Luke 10:3
- Revelation 15:3-4

Examples from the Bible stories:

- **5:7** As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- **11:2** God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- **24:6** The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- **45:8** He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.”
- **48:8** When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- **48:9** When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong’s: H7716, G07210, G23160

Luke References:

Luke 10:3

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as “scriptures” in the New Testament).
  - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- **13:7** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- **13:9** Anyone who disobeyed **God’s law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.

- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **16:1** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- **21:5** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **27:1** Jesus answered, "What is written in **God's law**?"
- **28:1** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

Luke References:

Luke 2:22 Luke 2:23 Luke 2:24 Luke 2:27 Luke 2:39 Luke 6 Introduction Luke 10:26 Luke 11 Introduction Luke 16:16 Luke 16:17 Luke 24:44

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lord, Lord, master, sir

Definition:

In the Bible, the term "lord" generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as "master" when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as "sir" in contexts where someone is politely addressing someone of higher status.

When "Lord" is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of "sir" or "master.")

- In the Old Testament, this term is also used in expressions such as "Lord God Almighty" or "Lord Yahweh" or "Yahweh our Lord."

- In the New Testament, the apostles used this term in expressions such as "Lord Jesus" and "Lord Jesus Christ," which communicate that Jesus is God.

- The term "Lord" in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has "Blessed is he who comes in the name of Yahweh" and the New Testament text has "Blessed is he who comes in the name of the Lord."

- In the ULT and UST, the title "Lord" is only used to translate the actual Hebrew and Greek words that mean "Lord." It is never used as a translation of God's name (Yahweh), as is done in many translations.

- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.

- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.

- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of “master” when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as “master.”
- If the person addressing Jesus does not know him, “lord” could be translated with a respectful form of address such as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as “Lord” (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2
- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23
- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- **25:5** But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- **25:7** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- **26:3** This is the year of the **Lord’s** favor.
- **27:2** The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- **31:5** Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- **43:9** “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- **47:3** By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- **47:11** Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”

Word Data:

- Strong's: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

Luke References:

Luke 1:6 Luke 1:9 Luke 1:11 Luke 1:15 Luke 1:16 Luke 1:17 Luke 1:25 Luke 1:28 Luke 1:32 Luke 1:38 Luke 1:43 Luke 1:45 Luke 1:46 Luke 1:58 Luke 1:66 Luke 1:68 Luke 1:76 Luke 2:9 Luke 2:9 Luke 2:11 Luke 2:15 Luke 2:22 Luke 2:23 Luke 2:23 Luke 2:24 Luke 2:26 Luke 2:29 Luke 2:39 Luke 3:4 Luke 4:8 Luke 4:12 Luke 4:18 Luke 4:19 Luke 5:5 Luke 5:8 Luke 5:12 Luke 5:17 Luke 6:5 Luke 6:46 Luke 6:46 Luke 7:6 Luke 7:13 Luke 7:19 Luke 8:24 Luke 8:24 Luke 8:45 Luke 9:33 Luke 9:49 Luke 9:54 Luke 9:59 Luke 9:61 Luke 10:1 Luke 10:2 Luke 10:17 Luke 10:21 Luke 10:27 Luke 10:40 Luke 10:41 Luke 11:1 Luke 11:39 Luke 12:36 Luke 12:37 Luke 12:39 Luke 12:41 Luke 12:42 Luke 12:42 Luke 12:43 Luke 12:45 Luke 12:46 Luke 12:47 Luke 13:8 Luke 13:15 Luke 13:23 Luke 13:25 Luke 13:25 Luke 13:35 Luke 14:21 Luke 14:21 Luke 14:22 Luke 14:23 Luke 16:3 Luke 16:5 Luke 16:5 Luke 16:8 Luke 16:13 Luke 17:5 Luke 17:6 Luke 17:13 Luke 17:37 Luke 18:6 Luke 18:41 Luke 19:8 Luke 19:8 Luke 19:16 Luke 19:18 Luke 19:20 Luke 19:25 Luke 19:31 Luke 19:33 Luke 19:34 Luke 19:38 Luke 20:13 Luke 20:15 Luke 20:37 Luke 20:42 Luke 20:42 Luke 20:44 Luke 22:11 Luke 22:33 Luke 22:38 Luke 22:49 Luke 22:61 Luke 22:61 Luke 24:3 Luke 24:34

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love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
    - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
    - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
    - In the ULT, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.
3. The word "love" can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means "like very much" or "care for" or "have strong affection for."
- In contexts where the word "love" is used to express a strong preference for something, this could be translated by "strongly prefer" or "like very much" or "greatly desire."
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express "love" as an action. So for example, they might translate "love is patient, love is kind" as, "when a person loves someone, he is patient with him and kind to him."

(See also: covenant, death, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2
- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- **27:2** The law expert replied that God's law says, "**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself."
- **33:8** "The thorny ground is a person who hears God's word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God."
- **36:5** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, "This is my Son whom I **love**."
- **39:10** "Everyone who **loves** the truth listens to me."
- **47:1** She (Lydia) **loved** and worshiped God.
- **48:1** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **49:3** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **49:4** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **49:7** Jesus taught that God **loves** sinners very much.

- **49:9** But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- **49:13** God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

Luke References:

Luke 6:27 Luke 6:32 Luke 6:32 Luke 6:32 Luke 6:32 Luke 6:35 Luke 7:5 Luke 7:42 Luke 7:47 Luke 7:47 Luke 10:27 Luke 11:42 Luke 11:43 Luke 16:13 Luke 20:46

majesty

Definition:

The term "majesty" or "majestic" refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, "majesty" frequently refers to the greatness of God, who is the supreme King over the universe.
- "Your Majesty" is a way of addressing a king.

Translation Suggestions:

- This term could be translated as "kingly greatness" or "royal splendor."
- "Your Majesty" could be translated as something like "your Highness" or "your Excellency" or using a natural way of addressing a ruler in the target language.

(See also: king)

Bible References:

- 2 Peter 1:16-18
- Daniel 4:36
- Isaiah 2:10
- Jude 1:25
- Micah 5:4

Word Data:

- Strong's: H1347, H1348, H1420, H1923, H1926, H1935, H7238, G31680, G31720

Luke References:

Luke 9:43

mercy, merciful

Definition:

The terms "mercy" and "merciful" refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term "mercy" can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as "merciful" when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27
- Philippians 2:25-27
- Psalms 41:4-6
- Romans 12:1

Examples from the Bible stories:

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **19:17** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **20:12** The Persian Empire was strong but **merciful** to the people it conquered.
- **27:11** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- **32:11** But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- **34:9** “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

Luke References:

Luke 1:50 Luke 1:54 Luke 1:58 Luke 1:72 Luke 1:78 Luke 6:36 Luke 6:36 Luke 10:37 Luke 16:24 Luke 17:13 Luke 18:13 Luke 18:38 Luke 18:39

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to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching

them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: serve, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

Word Data:

- Strong’s: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

Luke References:

Luke 1:23 Luke 8:3 Luke 22:26 Luke 22:27 Luke 22:27

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miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.

- Many of God's miracles were the physical healings of sick people or bringing dead people back to life.
- God's power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God's power.

Translation Suggestions:

- Possible translations of "miracles" or "wonders" could include "impossible things that God does" or "powerful works of God" or "amazing acts of God."
- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17
- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- **16:8** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **19:14** God did many **miracles** through Elisha.
- **37:10** Many of the Jews believed in Jesus because of this **miracle**.
- **43:6** "Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know."
- **49:2** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

Luke References:

Luke 8 Introduction Luke 10:13 Luke 19:37

Most High

Definition:

The term "Most High" is a title for God. It refers to his greatness or authority. This title emphasizes

God's supreme authority and power over all creation.

- The meaning of this term is similar to the meaning of "Sovereign" or "Supreme."
- The word "high" in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as "Most High God" or "Most Supreme being" or "God Most High" or "Greatest One" or "Supreme One" or "God, who is Greater than all."
- If a word like "high" is used, make sure it does not refer to being physically high or tall.

(See also: God)

Bible References:

- Acts 7:47-50
- Acts 16:16-18
- Daniel 4:17-18
- Deuteronomy 32:7-8
- Genesis 14:17-18
- Hebrews 7:1-3
- Hosea 7:16
- Lamentations 3:35
- Luke 1:32

Word Data:

- Strong's: H5945, G53100

Luke References:

Luke 1:32 Luke 1:35 Luke 1:76 Luke 6:35 Luke 8:28

parable

Definition:

The term "parable" usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus' comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus' teachings.

(See also: Samaria)

Bible References:

- Luke 5:36
- Luke 6:39
- Luke 8:4
- Luke 8:9-10
- Mark 4:1
- Matthew 13:3
- Matthew 13:10
- Matthew 13:13

Word Data:

- Strong's: H1819, H4912, G38500, G39420

Luke References:

Luke 5:36 Luke 6:39 Luke 8:4 Luke 8:9 Luke 8:10 Luke 8:11 Luke 12:16 Luke 12:41 Luke 13:6 Luke 14:7 Luke 15:3 Luke 18:1 Luke 18:9 Luke 19:11 Luke 20:9 Luke 20:19 Luke 21:29

Passover

Definition:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 5:7
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:2
- Exodus 12:26-28
- Ezra 6:21-22
- John 13:1
- Joshua 5:10-11
- Leviticus 23:4-6
- Numbers 9:3

Examples from the Bible stories:

- **12:14** God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- **38:1** Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- **38:4** Jesus celebrated the **Passover** with his disciples.
- **48:9** When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- **48:10** Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong’s: H6453, G39570

Luke References:

Luke 2:41 Luke 22:1 Luke 22:7 Luke 22:8 Luke 22:11 Luke 22:13 Luke 22:15

people of God

Definition:

The concept of the “people of God” in the Bible refers to people with

whom God has established a covenant relationship.

- In the Old Testament, the phrase “people of God” refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase “people of God” refers to the “Church,” meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the “sons of God” or “children of God.”
- When God uses the phrase “my people,” he is referring to people who have a covenant relationship with him. God’s people are chosen by him, and he wants them to live in a way that is pleasing to him.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: Israel, people group)

Bible References:

- 1 Chronicles 11:2
- Acts 7:34
- Acts 7:51-53
- Acts 10:36-38
- Daniel 9:24-25
- Isaiah 2:5-6
- Jeremiah 6:20-22
- Joel 3:16-17
- Micah 6:3-5
- Revelation 13:7-8

Word Data:

- Strong’s: H0430, H5971, G23160, G29920

Luke References:

Luke 1:68 Luke 1:77 Luke 2:32 Luke 7:16

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perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong’s: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

Luke References:

Luke 5:37 Luke 8:24 Luke 9:25 Luke 11:51 Luke 13:3 Luke 13:5 Luke 13:33 Luke 15:17 Luke 17:27 Luke 17:29 Luke 21:18

Pharisee

Definition:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus’ time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name “Pharisee” comes from the word to “separate.”
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: council, Jewish leaders, law, Sadducee)

Bible References:

- Acts 26:4
- John 3:1-2
- Luke 11:44
- Matthew 3:7
- Matthew 5:20
- Matthew 9:11
- Matthew 12:2
- Matthew 12:38
- Philippians 3:5

Word Data:

- Strong’s: G53300

Luke References:

Luke 5:17 Luke 5:21 Luke 5:30 Luke 5:33 Luke 6:2 Luke 6:7 Luke 7:30 Luke 7:36 Luke 7:36 Luke 7:37 Luke 7:39 Luke 11:37 Luke 11:38 Luke 11:39 Luke 11:42 Luke 11:43 Luke 11:53 Luke 12:1 Luke 13:31 Luke 14:1 Luke 14:3 Luke 15:2 Luke 16:14 Luke 17:20 Luke 18:10 Luke 18:11 Luke 19:39

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- **6:5** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- **13:12** But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- **19:8** Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- **21:7** Priests also **prayed** to God for the people.
- **38:11** Jesus told his disciples to **pray** that they would not enter into temptation.
- **43:13** The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- **49:18** God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

Luke References:

Luke 1:10 Luke 1:13 Luke 2:37 Luke 3:21 Luke 5:16 Luke 5:33 Luke 6:12 Luke 6:12 Luke 6:28 Luke 9:18 Luke 9:28 Luke 9:29 Luke 11:1 Luke 11:1 Luke 11:2 Luke 18:1 Luke 18:10 Luke 18:11 Luke 19:46 Luke 20:47 Luke 21:36 Luke 22:40 Luke 22:41 Luke 22:45 Luke 22:46

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, high priest, mediator, sacrifice)

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- **4:7** "Melchizedek, the **priest** of God Most High"

- **13:9** Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- **19:7** So the **priests** of Baal prepared a sacrifice but did not light the fire.
- **21:7** An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

Luke References:

Luke 1:5 Luke 1:9 Luke 5:14 Luke 6:4 Luke 10:31 Luke 17:14

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promise, promised

Definition:

When used as a verb, the term "promise" refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term "promise" refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

Translation Suggestions:

- The term "promise" could be translated as "commitment" or "assurance" or "guarantee."
- To "promise to do something" could be translated as "assure someone that you will do something" or "commit to doing something."

(See also: covenant, oath, vow)

Bible References:

- Galatians 3:15-16
- Genesis 25:31-34
- Hebrews 11:9
- James 1:12
- Numbers 30:2

Examples from the Bible stories:

- **3:15** God said, "I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children."Â
- **3:16** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **4:8** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God's **promise**.
- **5:4** "Your wife, Sarai, will have a son—he will be the son of **promise**."

- **8:15** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob's twelve sons and their families.
- **17:14** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **50:1** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

Luke References:

Luke 24:49

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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

Luke References:

Luke 1:67 Luke 1:70 Luke 1:76 Luke 2:36 Luke 3 Introduction Luke 3:4 Luke 4:17 Luke 4:24 Luke 4:27 Luke 6:23 Luke 7:16 Luke 7:26 Luke 7:26 Luke 7:39 Luke 9 Introduction Luke 9:8 Luke 9:19 Luke 10:24 Luke 11 Introduction Luke 11:47 Luke 11:49 Luke 11:50 Luke 13:28 Luke 13:33 Luke 13:34 Luke 16:16 Luke 16:29 Luke 16:31 Luke 18:31 Luke 20:6 Luke 22:64 Luke 24:19 Luke 24:25 Luke 24:27 Luke 24:44

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pure, purify, purification

Definition:

To be "pure" means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, "purify" and "purification" refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.

- The only way that people can be completely and permanently purified from sin is through repenting and receiving God's forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term "purify" could be translated as "make pure" or "cleanse" or "cleanse from all contamination" or "get rid of all sin."
- A phrase such as "when the time for their purification was over" could be translated as "when they had purified themselves by waiting the required number of days."
- The phrase "provided purification for sins" could be translated as "provided a way for people to be completely cleansed from their sin."
- Other ways to translate "purification" could include "cleansing" or "spiritual washing" or "becoming ritually clean."

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

Luke References:

Luke 2:22

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redeem, redeemer, redemption

Definition:

The term "redeem" refers to buying back something or someone that has been previously owned or held captive. A "redeemer" is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word "ransom" also refers to this practice.
- If someone's land had been sold, a relative of that person could "redeem" or "buy back" that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people's sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: free, ransom)

Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

Word Data:

- Strong’s: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

Luke References:

Luke 1:68 Luke 2:38 Luke 21:28 Luke 24:21

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

Luke References:

Luke 3:3 Luke 3:8 Luke 5:32 Luke 7 Introduction Luke 10:13 Luke 11 Introduction Luke 11:32 Luke 13:3 Luke 13:5 Luke 15 Introduction Luke 15:7 Luke 15:7 Luke 15:10 Luke 16:30 Luke 17:3 Luke 17:4 Luke 24:47

resurrection

Definition:

The term "resurrection" refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word "resurrection" often refers to Jesus' coming back to life after he died.
- When Jesus said, "I am the Resurrection and the Life" he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person's "resurrection" could be translated as his "coming back to life" or his "becoming alive again after being dead."
- The literal meaning of this word is "a rising up" or "the act of being raised (from the dead)." These would be other possible ways to translate this term.

(See also: life, death, raise)

Bible References:

- 1 Corinthians 15:13
- 1 Peter 3:21
- Hebrews 11:35
- John 5:28-29
- Luke 20:27
- Luke 20:36
- Matthew 22:23
- Matthew 22:30
- Philippians 3:11

Examples from the Bible stories:

- **21:14** Through the Messiah's death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- **37:5** Jesus replied, "I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies."

Word Data:

- Strong's: G03860, G14540, G18150

Luke References:

Luke 14:14 Luke 20:27 Luke 20:33 Luke 20:35 Luke 20:36

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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

Luke References:

Luke 1:6 Luke 1:17 Luke 1:75 Luke 2:25 Luke 5:32 Luke 7:29 Luke 11 Introduction Luke 12:57 Luke 13:27 Luke 14:14 Luke 15:7 Luke 16:8 Luke 16:9 Luke 16:10 Luke 16:10 Luke 16:11 Luke 17 Introduction Luke 18 Introduction Luke 18:6 Luke 18:9 Luke 18:11 Luke 19 Introduction Luke 20:20 Luke 23:47 Luke 23:50

Sabbath

Definition:

The term "Sabbath" refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to "keep the Sabbath holy" is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called "Sabbath day" rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as "resting day" or "day for resting" or "day of not working" or "God's day of rest."
- Some translations capitalize this term to show that it is a special day, as in "Sabbath Day" or "Resting Day."
- Consider how this term is translated in a local or national language.

(See also: How to Translate Unknowns)

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 2:6
- Leviticus 19:3
- Luke 13:14
- Mark 2:27
- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- **13:5** "Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me."
- **26:2** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.

- **41:3** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong's: H4868, H7676, H7677, G43150, G45210

Luke References:

Luke 4:16 Luke 4:31 Luke 6 Introduction Luke 6:1 Luke 6:2 Luke 6:5 Luke 6:6 Luke 6:7 Luke 6:9 Luke 13:10 Luke 13:14 Luke 13:14 Luke 13:15 Luke 13:16 Luke 14:1 Luke 14:3 Luke 14:5 Luke 23:54 Luke 23:56

Sadducee

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: chief priests, council, high priest, hypocrite, Jewish leaders, Pharisee, priest)

Bible References:

- Acts 4:3
- Acts 5:17-18
- Luke 20:27
- Matthew 3:7
- Matthew 16:1

Word Data:

- Strong's: G45230

Luke References:

Luke 20:27

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term "sanctify" can be translated as "set apart" or "make holy" or "purify."
- When people sanctify themselves, they purify themselves and dedicate themselves to God's service. Often the word "consecrate" is used in the Bible with this meaning.
- When its meaning is "consecrate," this term could be translated as "dedicate someone (or something) to God's service."

- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, holy, set apart)

Bible References:

- 1 Thessalonians 4:3-6
- 2 Thessalonians 2:13
- Genesis 2:1-3
- Luke 11:2
- Matthew 6:8-10

Word Data:

- Strong’s: H6942, G00370, G00380

Luke References:

Luke 11:2

Satan, devil, evil one

Definition:

Although the devil is a spirit being that God created, he rebelled against God and became God’s enemy. The devil is also called “Satan” and “the evil one.”

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan’s control.
- The name “Satan” means “adversary” or “enemy.”
- The word “devil” means “accuser.”

Translation Suggestions:

- The word “devil” could also be translated as “the accuser” or “the evil one” or “the king of evil spirits” or “the chief evil spirit.”
- “Satan” could be translated as “Opponent” or “Adversary” or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: How to Translate Unknowns)

(Translation suggestions: How to Translate Names)

(See also: demon, evil, kingdom of God, tempt)

Bible References:

- 1 John 3:8
- 1 Thessalonians 2:17-20
- 1 Timothy 5:15
- Acts 13:10
- Job 1:8
- Mark 8:33
- Zechariah 3:1

Examples from the Bible stories:

- **21:1** The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- **25:6** Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, “I will give you all this if you bow down and worship me.”
- **25:8** Jesus did not give in to **Satan’s** temptations, so **Satan** left him.

- **33:6** So Jesus explained, “The seed is the word of God. The path is a person who hears God’s word, but does not understand it, and the **devil** takes the word from him.”
- **38:7** After Judas took the bread, **Satan** entered into him.
- **48:4** God promised that one of Eve’s descendants would crush **Satan’s** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- **49:15** God has taken you out of **Satan’s** kingdom of darkness and put you into God’s kingdom of light.
- **50:9** “The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**.”
- **50:10** “When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering.”
- **50:15** When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong’s: H7700, H7854, H8163, G11390, G11400, G11410, G11420, G12280, G41900, G45660, G45670

Luke References:

Luke 4:2 Luke 4:3 Luke 4:6 Luke 4:13 Luke 8:12 Luke 10:18 Luke 11:18 Luke 13:16 Luke 22:3 Luke 22:31

save, saved, safe, salvation, rescue

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”

- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: cross, deliver, punish, sin, Savior)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- **9:8** Moses tried to **save** his fellow Israelite.
- **11:2** God provided a way to **save** the firstborn son of anyone who believed in him.
- **12:5** Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- **12:13** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- **16:17** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **44:8** “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”
- **47:11** The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”
- **49:12** Good works cannot **save** you.
- **49:13** God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong’s: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

Luke References:

Luke 1:69 Luke 1:71 Luke 1:77 Luke 2:30 Luke 3:6 Luke 6:9 Luke 7:50 Luke 8:12 Luke 9:24 Luke 9:24 Luke 13:23 Luke 18:26 Luke 19:9 Luke 19:10 Luke 23:35 Luke 23:35 Luke 23:37 Luke 23:39

Savior, savior

Definition:

The term “savior” refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel’s Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
- In the Old Testament, God appointed judges to protect the Israelites by leading them in battle against other people groups who came to attack them. These judges are sometimes called “saviors.” The Old Testament book of Judges records the time in history when these judges were governing Israel.
- In the New Testament, “Savior” is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

Translation Suggestions:

- If possible, “Savior” should be translated with a word that is related to the words “save” and “salvation.”
- Ways to translate this term could include “the One who saves” or “God, who saves” or “who delivers from danger” or “who rescues from enemies” or “Jesus, the one who rescues (people) from sin.”

(See also: deliver, Jesus, save, save)

Bible References:

- 1 Timothy 4:10
- 2 Peter 2:20
- Acts 5:29-32
- Isaiah 60:15-16
- Luke 1:47
- Psalms 106:19-21

Word Data:

- Strong’s: H3467, G49900

Luke References:

Luke 1:47 Luke 2:11

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: law, Pharisee)

Bible References:

- Acts 4:5
- Luke 7:29-30
- Luke 20:47
- Mark 1:22
- Mark 2:16
- Matthew 5:19-20
- Matthew 7:28
- Matthew 12:38
- Matthew 13:52

Word Data:

- Strong's: H5608, H5613, H7083, G11220

Luke References:

Luke 5:21 Luke 5:30 Luke 6:7 Luke 9:22 Luke 11:53 Luke 15:2 Luke 19:47 Luke 20:1 Luke 20:19 Luke 20:39 Luke 20:46 Luke 22:2 Luke 22:66 Luke 23:10

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sign, proof, reminder

Definition:

The term "sign" usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
  - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
  - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
  - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
  - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
  - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
  - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God's message.
  - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
- To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures."

- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

Luke References:

Luke 2:12 Luke 2:34 Luke 11:16 Luke 11:29 Luke 11:29 Luke 11:29 Luke 11:30 Luke 21:7 Luke 21:11 Luke 21:25 Luke 23:8

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sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people do not know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who did not keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”

- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people do not see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31
- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- **3:15** God said, “I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children.”
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:1** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people’s **sin**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- **38:5** Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.”
- **43:11** Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**.”
- **48:8** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong’s: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

Luke References:

Luke Introduction Luke 1:77 Luke 3:3 Luke 5 Introduction Luke 5:8 Luke 5:20 Luke 5:21 Luke 5:23 Luke 5:24 Luke 5:30 Luke 5:32 Luke 6:32 Luke 6:33 Luke 6:34 Luke 6:34 Luke 7 Introduction Luke 7:34 Luke 7:37 Luke 7:39 Luke 7:47 Luke 7:48 Luke 7:49 Luke 11 Introduction Luke 11:4 Luke 13:2 Luke 15 Introduction Luke 15:1 Luke 15:2 Luke 15:7 Luke 15:10 Luke 15:18 Luke 15:21 Luke 17:3 Luke 17:4 Luke 18 Introduction Luke 18:13 Luke 19 Introduction Luke 19:7 Luke 24:7 Luke 24:47

Son of God, the Son

Definition:

The term “Son of God” refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as “the Son.”

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit.

Because Jesus is God’s Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term “Son of God,” it is best to translate “Son” with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate “son” fits with the word used to translate “father” and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin “Son” may help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God,” especially when it occurs in the same context as “the Father.”

(Translation suggestions: How to Translate Names)

(See also: Christ, ancestor, God, God the Father, Holy Spirit, Jesus, son, sons of God)

Bible References:

- 1 John 4:10
- Acts 9:20
- Colossians 1:17
- Galatians 2:20
- Hebrews 4:14
- John 3:18
- Luke 10:22
- Matthew 11:27
- Revelation 2:18
- Romans 8:29

Examples from the Bible stories:

- **22:5** The angel explained, “The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the **Son of God**.”
- **24:9** God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God**.”
- **31:8** The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God**.”

- **37:5** Martha answered, “Yes, Master! I believe you are the Messiah, the **Son of God**.”
- **42:10** “So go, make disciples of all people groups by baptizing them in the name of the Father, **the Son**, and the Holy Spirit, and by teaching them to obey everything I have commanded you.”
- **46:6** Right away, Saul began preaching to the Jews in Damascus, saying, “Jesus is the **Son of God**!”
- **49:9** But God loved everyone in the world so much that he gave his only **Son** so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.

Word Data:

- Strong’s: H0426, H0430, H1121, H1247, G23160, G52070

Luke References:

Luke 1:32 Luke 1:35 Luke 3:22 Luke 4:3 Luke 4:9 Luke 4:41 Luke 8:28 Luke 9:35 Luke 10:22 Luke 10:22 Luke 10:22 Luke 22:70

Son of Man, son of man

Definition:

The title “Son of Man” was used by Jesus to refer to himself. He often used this term instead of saying “I” or “me.”

- In the Bible, “son of man” could be a way of referring to or addressing a man. It could also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as “son of man.” For example he said, “You, son of man, must prophesy.”
- The prophet Daniel saw a vision of a “son of man” coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term “Son of Man” it could be translated as “the One who became a human being” or “the Man from heaven.”
- Some translators occasionally include “I” or “me” with this title (as in “I, the Son of Man”) to make it clear that Jesus was talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, “son of man” could also be translated as “you, a human being” or “you, man” or “human being” or “man.”

(See also: heaven, son, Son of God, Yahweh)

Bible References:

- Acts 7:56
- Daniel 7:14
- Ezekiel 43:6-8
- John 3:12-13
- Luke 6:5
- Mark 2:10
- Matthew 13:37
- Psalms 80:17-18
- Revelation 14:14

Word Data:

- Strong's: H0120, H0606, H1121, H1247, G04440, G52070

Luke References:

Luke Introduction Luke 5:24 Luke 6:5 Luke 6:22 Luke 7:34 Luke 9:22 Luke 9:26 Luke 9:44 Luke 9:58 Luke 11:30 Luke 12:8 Luke 12:10 Luke 12:40 Luke 17:22 Luke 17:24 Luke 17:26 Luke 17:30 Luke 18:8 Luke 18:31 Luke 19:10 Luke 21:27 Luke 21:36 Luke 22:22 Luke 22:48 Luke 22:69 Luke 24:7

sons of God, children of God

Definition:

The term "sons of God" is a figurative expression that has several possible meanings.

- In the New Testament, the term "sons of God" refers to all believers in Jesus and is often translated as "children of God" since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term "sons of God" that appears in Genesis 6 to mean fallen angels —evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- The title "Son of God" is a different term: it refers to Jesus, who is God's only Son.

Translation Suggestions:

- When "sons of God" refers to believers in Jesus, it could be translated as "children of God."
- In Genesis 6:2 and 4 ways to translate "sons of God" could include "angels," "spirit beings," "supernatural creatures," or "demons."
- Also see the link for "son."

(See also: angel, demon, son, Son of God, ruler, spirit)

Bible References:

- Genesis 6:2
- Genesis 6:4
- Job 1:6
- Romans 8:14

Word Data:

- Strong's: H0430, H1121, G52070, G50430

Luke References:

Luke 20:36

soul, self

Definition:

The term "soul" can either refer generally to the non-physical part of a person or refer specifically to a person's awareness of themselves as a person distinct from others.

- In the Bible, the terms "soul" and "spirit" may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the "soul" can be spoken of as the part of a person that "relates to God."

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37
- Psalms 19:7
- Revelation 20:4

Word Data:

- Strong’s: H5082, H5315, H5397, G55900

Luke References:

Luke 1:46 Luke 2:35 Luke 10:27 Luke 12:19 Luke 12:19 Luke 12:20 Luke 21:19

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”

- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, demon, breath)

Bible References:

- 1 Corinthians 5:5
- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- **13:3** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **40:7** Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- **45:5** As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- **48:7** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

Luke References:

Luke 1:17 Luke 1:47 Luke 1:80 Luke 8:55 Luke 23:46

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stone, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: adultery, commit, crime, death, Lystra, testimony)

Bible References:

- Acts 7:57-58
- Acts 7:59-60
- Acts 14:5
- Acts 14:19-20
- John 8:4-6
- Luke 13:34
- Luke 20:6
- Matthew 23:37-39

Word Data:

- Strong's: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

Luke References:

Luke 13:34 Luke 20:6

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synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: heal, Jerusalem, Jew, pray, temple, word of God, worship)

Bible References:

- Acts 6:9
- Acts 14:1-2
- Acts 15:21
- Acts 24:10-13
- John 6:59
- Luke 4:14
- Matthew 6:1-2
- Matthew 9:35-36
- Matthew 13:54

Word Data:

- Strong's: H4150, G06560, G07520, G48640

Luke References:

Luke 4:15 Luke 4:16 Luke 4:20 Luke 4:28 Luke 4:33 Luke 4:38 Luke 4:44 Luke 6:6 Luke 7:5 Luke 8:41 Luke 11:43 Luke 12:11 Luke 13:10 Luke 20:46 Luke 21:12

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temple, house, house of God

Definition:

A temple is a building dedicated to the worship of a specific diety where that diety was thought to dwell. Nations around Israel had temples dedicated to their various gods. The temple in Israel was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.

- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the first temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: sacrifice, Solomon, Babylon, Holy Spirit, tabernacle, courtyard, Zion, house)

Bible References:

- Acts 3:2
- Acts 3:8
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 79:1-3

Examples from the Bible stories:

- **17:6** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **18:2** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- **20:7** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- **20:13** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city.
- **25:4** Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- **40:7** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong’s: H1004, H1964, H1965, G14930, G24110, G34850

Luke References:

Luke 1:9 Luke 1:21 Luke 1:22 Luke 2:27 Luke 2:37 Luke 2:46 Luke 4:9 Luke 18:10 Luke 19:45 Luke 19:47 Luke 20:1 Luke 21:5 Luke 21:37 Luke 21:38 Luke 22:52 Luke 22:53 Luke 23:45 Luke 24:53

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: disobey, Satan, sin, test)

Bible References:

- 1 Thessalonians 3:4-5
- Hebrews 4:15
- James 1:13
- Luke 4:2
- Luke 11:4
- Matthew 26:41

Examples from the Bible stories:

- **25:1** Then Satan came to Jesus and **tempted** him to sin.
- **25:8** Jesus did not give in to Satan's **temptations**, so Satan left him.
- **38:11** Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H0974, H4531, H5254, G05510, G15980, G39850, G39860, G39870

Luke References:

Luke 4:2 Luke 4:13 Luke 11:4 Luke 22:40 Luke 22:46

test, tested, testing, testing in the fire

Definition:

The term "test" refers to a difficult or painful experience that reveals a person's strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people's sin. A test helps a person to turn away from sin and to draw closer to God.

- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: tempt)

Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13
- James 1:12
- Lamentations 3:40-43
- Malachi 3:10
- Philippians 1:10
- Psalm 26:2

Word Data:

- Strong’s: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

Luke References:

Luke 4:12 Luke 8:13 Luke 10:25 Luke 11:16

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testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also

someone who testifies about what they know is true. The term "eyewitness" emphasizes that the person was actually there and saw what happened.

- To "witness" something means to see it happen.
- At a trial, a witness "gives witness" or "bears witness." This has the same meaning as "testify."
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a "false witness." He is said to "give false witness" or to "bear false witness."
- The expression "be a witness between" means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term "testify" or "give testimony" could also be translated as "tell the facts" or "tell what was seen or heard" or "tell from personal experience" or "give evidence" or "tell what happened."

- Ways to translate "testimony" could include, "report of what happened" or "statement of what is true" or "evidence" or "what has been said" or "prophecy."

- Ways to translate "Testimony" could include, "the stone slabs on which I wrote my commands" or "God's law" or "God's commands" or "the record of the agreement between Yahweh and Israel."

- The phrase, "as a testimony to them" could be translated as to "show them what is true" or to "prove to them what is true."

- The phrase, "as a testimony against them" could be translated as "which will show them their sin" or "exposing their hypocrisy" or "which will prove that they are wrong."

- To "give false testimony" could be translated as "say false things about" or "state things that are not true."

- The term "witness" or "eyewitness" could be translated with a word or phrase that means "person seeing it" or "the one who saw it happen" or "those who saw and heard (those things)."

- Something that is "a witness" could be translated as "guarantee" or "sign of our promise" or "something that testifies that this is true."

- The phrase "you will be my witnesses" could also be translated as "you will tell other people about me" or "you will teach people the truth that I taught you" or "you will tell people what you have seen me do and heard me teach."

- To "witness to" could be translated as to "tell what was seen" or to "testify" or to "state what happened."

- To "witness" something could be translated as to "see something" or to "experience something happen."

(See also: ark of the covenant, guilt, judge, prophet, true)

Bible References:

- Deuteronomy 31:28
- Micah 6:3
- Matthew 26:60
- Mark 1:44
- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- **39:2** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- **39:4** The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- **42:8** “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- **43:7** “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

Luke References:

Luke 1:2 Luke 4:22 Luke 5:14 Luke 9:5 Luke 11:48 Luke 21:13 Luke 22:71 Luke 24:48

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tetrarch

Definition:

The term “tetrarch” refers to a governing official who ruled over part of the Roman Empire. Each tetrarch was under the authority of the Roman emperor.

- The title “tetrarch” means “one of four joint rulers.”
- Starting under the Emperor Diocletian, there were four major divisions of the Roman Empire and each tetrarch ruled one division.
- The kingdom of of Herod “the Great,” who was king at the time of the birth of Jesus, was divided into four sections after his death, and ruled by his sons as “tetrarchs,” or “rulers of a fourth.”
- Each division had one or more smaller parts called “provinces,” such as Galilee or Samaria.
- “Herod the tetrarch” is mentioned several times in the New Testament. He is also known as “Herod Antipas.”
- The term “tetrarch” could also be translated as “regional governor” or “provincial ruler” or “ruler” or “governor.”

(See also: governor, Herod Antipas, province, Rome, ruler)

Bible References:

- Luke 3:1-2
- Luke 9:7
- Matthew 14:1-2

Word Data:

- Strong's: G50750, G50760

Luke References:

Luke 3:1 Luke 3:1 Luke 3:1 Luke 3:19 Luke 9:7

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the twelve, the eleven

Definition:

The term "the twelve" refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called "the eleven."

- Jesus had many other disciples, but the title "the twelve" distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, "the eleven" chose a disciple named Matthias to take Judas' place. Then they were called "the twelve" again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, "the twelve apostles" or "Jesus' twelve closest disciples."
- "The eleven" could also be translated as "Jesus' eleven remaining disciples."
- Some translations may prefer to use a capital letter to show that it was used as a title, as in "the Twelve" and "the Eleven."

(See also: apostle, disciple)

Bible References:

- 1 Corinthians 15:5-7
- Acts 6:2
- Luke 9:1
- Luke 18:31
- Mark 10:32-34
- Matthew 10:7

Word Data:

- Strong's: G14270, G17330

Luke References:

Luke 6:13 Luke 8:1 Luke 9:1 Luke 9:12 Luke 18:31 Luke 22:3 Luke 22:47 Luke 24:9 Luke 24:33

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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

Luke References:

Luke 11:22 Luke 16:11

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unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: bread, Egypt, feast, Passover, servant, sin, yeast)

Bible References:

- 1 Corinthians 5:6-8
- 2 Chronicles 30:13-15
- Acts 12:3
- Exodus 23:14-15
- Ezra 6:21-22
- Genesis 19:1-3
- Judges 6:21
- Leviticus 8:1-3
- Luke 22:1

Word Data:

- Strong's: H4682, G01060

Luke References:

Luke 22:1 Luke 22:7

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wise, wisdom

Definition:

The term "wise" describes someone who understands what is the right and moral thing to do and then does that. "Wisdom" is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate "wise" could include "obedient to God" or "sensible and obedient" or "God-fearing."
- "Wisdom" could be translated by a word or phrase that means "wise living" or "sensible and obedient living" or "good judgment."
- It is best to translate "wise" and "wisdom" in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- **2:5** She also wanted to be **wise**, so she picked some of the fruit and ate it.
- **18:1** When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- **23:9** Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- **45:1** He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

Luke References:

Luke 1:17 Luke 2:40 Luke 2:52 Luke 7:35 Luke 10:21 Luke 11:31 Luke 11:49 Luke 12:42 Luke 21:15

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woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 2:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 1:9-11
- Luke 6:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong’s: H0188, H0190, H0337, H0480, H1929, H1945, H1958, G37590

Luke References:

Luke 6:24 Luke 6:25 Luke 6:25 Luke 6:26 Luke 10:13 Luke 10:13 Luke 11:42 Luke 11:43 Luke 11:44 Luke 11:46 Luke 11:47 Luke 11:52 Luke 17:1 Luke 21:23 Luke 22:22

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word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.

- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”

- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”

- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”

- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”

- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.

- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”

- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”

- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, Yahweh)

Bible References:

- Genesis 15:1
- 1 Kings 13:1
- Jeremiah 36:1-3
- Luke 8:11
- John 5:39
- Acts 6:2
- Acts 12:24
- Romans 1:2
- 2 Corinthians 6:7
- Ephesians 1:13
- 2 Timothy 3:16
- James 1:18
- James 2:8-9

Examples from the Bible stories:

- **25:7** In **God's word** he commands his people, "Worship only the Lord your God and only serve him."
- **33:6** So Jesus explained, "The seed is the **word of God**."
- **42:3** Then Jesus explained to them what **God's word** says about the Messiah.
- **42:7** Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- **45:10** Philip also used other **scriptures** to tell him the good news of Jesus.
- **48:12** But Jesus is the greatest prophet of all. He is the **Word of God**.
- **49:18** God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

Luke References:

Luke 1:2 Luke 3:2 Luke 4:21 Luke 5:1 Luke 8:11 Luke 8:12 Luke 8:13 Luke 8:15 Luke 8:21 Luke 11:28 Luke 21:33 Luke 24:27 Luke 24:32 Luke 24:45

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world, worldly

Definition:

The term "world" usually refers to the part of the universe where people live: the earth. The term "worldly" describes the evil values and behaviors of people living in this world.

- In its most general sense, the term "world" refers to the heavens and the earth, as well as everything in them.
- In many contexts, "world" actually means "people in the world."
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used "world" to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be "worldly."

Translation Suggestions:

- Depending on the context, "world" could also be translated as "universe" or "people of this world" or "corrupt things in the world" or "evil attitudes of people in the world."
- The phrase "all the world" often means "many people" and refers to the people living in a certain region. For example, "all the world came to Egypt" could be translated as "many people from the surrounding countries came to Egypt" or "people from all the countries surrounding Egypt came there."
- Another way to translate "all the world went to their hometown to be registered in the Roman census" would be "many of the people living in regions ruled by the Roman empire went…"

- Depending on the context, the term “worldly” could be translated as “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 2:15
- 1 John 4:5
- 1 John 5:5
- John 1:29
- Matthew 13:36-39

Word Data:

- Strong’s: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

Luke References:

Luke 2:1 Luke 4:5 Luke 9:25 Luke 11:50 Luke 12:30 Luke 21:26

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prostrate, bow down, worship

Definition:

To “prostrate” oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to “worship,” referring to the actions of honoring, praising, and obeying God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: bow, fear, sacrifice, praise, honor)

Bible References:

- Colossians 2:18-19
- Deuteronomy 29:18
- Exodus 3:11-12
- Luke 4:7
- Matthew 2:2
- Matthew 2:8

Examples from the Bible stories:

- **13:4** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- **14:2** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.

- **17:6** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- **18:12** All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **25:7** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’”
- **26:2** On the Sabbath, he (Jesus) went to the place of **worship**.
- **47:1** There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- **49:18** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

Luke References:

Luke 4:7 Luke 4:8 Luke 24:52

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wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God’s “wrath,” make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, “wrath” often refers to God’s righteous judgment of sin and punishment of people who rebel against him.
- The “wrath of God” can also refer to his judgment and punishment for sin.
- God’s wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include “intense anger” or “righteous judgment” or “anger.”
- God’s wrath is just and holy. When talking about God’s wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong’s: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

Luke References:

Luke 3:7 Luke 21:23

zeal, zealous

Definition:

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:3
- Galatians 4:17
- Isaiah 63:15
- John 2:17-19
- Philippians 3:6
- Romans 10:1-3

Word Data:

- Strong’s: H7065, H7068, G22050, G22060, G22070, G60410

Luke References:

Luke 6:15

Aaron

Definition:

Aaron was Moses’ older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the priest priests for the people of Israel.

(Translation suggestions: How to Translate Names)

(See also: priest, Moses, Israel)

Bible References:

- 1 Chronicles 23:14
- Acts 7:38-40
- Exodus 28:1-3
- Luke 1:5
- Numbers 16:45

Examples from the Bible stories:

- **9:15** God warned Moses and **Aaron** that Pharaoh would be stubborn.
- **10:5** Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.

- **13:9** God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- **13:11** So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- **14:7** They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Word Data:

- Strong's: H0175, G00020

Luke References:

Luke 1:5

Abel

Definition:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(Translation suggestions: How to Translate Names)

(See also: Cain, sacrifice, shepherd)

Bible References:

- Genesis 4:2
- Genesis 4:9
- Hebrews 12:24
- Luke 11:49-51
- Matthew 23:35

Word Data:

- Strong's: H1893, G00060

Luke References:

Luke 11:51

Abijah

Definition:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

(Translation suggestions: Translate Names)

Bible References:

- 1 Kings 15:3
- 1 Samuel 8:1-3
- 2 Chronicles 13:2
- 2 Chronicles 13:19
- Luke 1:5

Word Data:

- Strong's: H0029, G00070

Luke References:

Luke 1:5

Abraham, Abram

Definition:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

Examples from the Bible stories:

- **4:6** When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **5:4** Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- **5:5** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- **5:6** When Isaac was a young man, God tested **Abraham's** faith by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- **6:1** When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- **6:4** After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- **21:2** God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

Luke References:

Luke 1:55 Luke 1:73 Luke 3:8 Luke 3:8 Luke 3:34 Luke 13:16 Luke 13:28 Luke 16:22 Luke 16:23 Luke 16:24 Luke 16:25 Luke 16:29 Luke 16:30 Luke 19:9 Luke 20:37

Adam

Definition:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.

- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(Translation suggestions: How to Translate Names)

(See also: death, descendant, Eve, image of God, life)

Bible References:

- 1 Timothy 2:14
- Genesis 3:17
- Genesis 5:1
- Genesis 11:5
- Luke 3:38
- Romans 5:15

Examples from the Bible stories:

- **1:9** Then God said, "Let us make human beings in our image to be like us."
- **1:10** This man's name was **Adam**. God planted a garden where **Adam** could live, and put him there to care for it.
- **1:12** Then God said, "It is not good for man to be alone." But none of the animals could be **Adam's** helper.
- **2:11** And God clothed **Adam** and Eve with animal skins.
- **2:12** So God sent **Adam** and Eve away from the beautiful garden.
- **49:8** When **Adam** and Eve sinned, it affected all of their descendants.
- **50:16** Because **Adam** and Eve disobeyed God and brought sin into this world, God cursed it and decided to destroy it.

Word Data:

- Strong's: H0120, G00760

Luke References:

Luke 3:38

Andrew

Definition:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(Translation suggestions: How to Translate Names)

(See also: apostle, disciple, the twelve)

Bible References:

- Acts 1:12-14
- John 1:40
- Mark 1:17
- Mark 1:29-31
- Mark 3:17-19
- Matthew 4:19
- Matthew 10:2-4

Word Data:

- Strong's: G04060

Luke References:

Luke 6:14

Annas

Definition:

Annas was the Jewish high priest in Jerusalem for 10 years, from approximately AD 6 to AD 15. Then he was removed from the high priesthood by the Roman government, although he continued to be an influential leader among the Jews.

- Annas was father-in-law to Caiaphas, the official high priest during the ministry of Jesus.
- When Jesus was being arrested, Annas's son-in-law Caiaphas was the official high priest. Annas is also mentioned as a high priest, however, because he was a former high priest who still had power and authority over the people.
- During his trial before the Jewish leaders, Jesus was first brought to Annas for questioning.

(Translation suggestions: How to Translate Names)

(See also: high priest, priest)

Bible References:

- Acts 4:5-7
- John 18:22-24
- Luke 3:2

Word Data:

- Strong's: G04520

Luke References:

Luke 3:2

Asher

Definition:

Asher was Jacob's eighth son. He was Zilpah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Asher" or "Asher."
- His name sounds similar to a Hebrew word meaning "blessed, happy."
- The tribe of Asher settled in the northwest corner of Canaan, on the Mediterannean Sea. When used as the name of a region of land, the term "Asher" refers to the land given to the tribe of Asher.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Zilpah)

Bible References:

- Genesis 30:13
- 1 Chronicles 2:1-2
- 1 Kings 4:16
- Ezekiel 48:1-3
- Luke 2:36-38

Word Data:

- Strong's: H0836

Luke References:

Luke 2:36

Barabbas

Definition:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(Translation suggestions: How to Translate Names)

(See also: Pilate, Rome)

Bible References:

- John 18:40
- Luke 23:19
- Mark 15:7
- Matthew 27:15-16

Word Data:

- Strong's: G09120

Luke References:

Luke 23:18

Bartholomew

Definition:

Bartholomew was one of Jesus' twelve apostles.

- Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
- He was also one of those who saw Jesus return to heaven.
- A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(Translation suggestions: How to Translate Names)

(See also: apostle, good news, Holy Spirit, miracle, Pentecost, the twelve)

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19

Word Data:

- Strong's: G09180

Luke References:

Luke 6:14

Beelzebul

Definition:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, "Beelzebub."

- This name literally means "lord of flies" which means "ruler over demons." But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as "Beelzebul the devil" to make it clear who is being referred to.
- This name is related to the name of the false god "Baal-zebub" of Ekron.

(Translation suggestions: How to Translate Names)

(See also: demon, Ekron, Satan)

Bible References:

- Luke 11:15
- Mark 3:22
- Matthew 10:25
- Matthew 12:25

Word Data:

- Strong's: G09540

Luke References:

Luke 11:15 Luke 11:18 Luke 11:19

Bethany

Definition:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(Translation suggestions: How to Translate Names)

(See also: Jericho, Jerusalem, Lazarus, Martha, Mary (sister of Martha), Mount of Olives)

Bible References:

- John 1:26-28
- Luke 24:50-51
- Mark 11:1
- Matthew 21:15-17

Word Data:

- Strong's: G09630

Luke References:

Luke 19:29 Luke 24:50

Bethlehem, Ephrathah

Definition:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

- Bethlehem has been called the "city of David," since King David was born there.
- The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah."
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name "Bethlehem" means "house of bread" or "house of food."

(See also: Caleb, David, Micah)

Bible References:

- Genesis 35:16
- John 7:42
- Matthew 2:6
- Matthew 2:16
- Ruth 1:2
- Ruth 1:21

Examples from the Bible stories:

- **17:2** David was a shepherd from the town of **Bethlehem**.
- **21:9** The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**.

- **23:4** Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**.
- **23:6** “The Messiah, the Master, has been born in **Bethlehem**!”

Word Data:

- Strong’s: H0376, H0672, H1035, G09650

Luke References:

Luke 2:4 Luke 2:15

Boaz

Definition:

Boaz was an Israelite man who lived during the time when there were judges ruled Israel. He married a Moabite woman named Ruth and became both the great grandfather of King David and an ancestor of Jesus Christ.

- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz “redeemed” Naomi’s widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.

(Translation suggestions: How to Translate Names)

(See also: Moab, redeem, Ruth)

Bible References:

- 1 Chronicles 2:12
- 2 Chronicles 3:17
- Luke 3:30-32
- Matthew 1:5
- Ruth 2:4

Word Data:

- Strong’s: H1162

Luke References:

Luke 3:32

Caesar

Definition:

The term “Caesar” was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was “Caesar Augustus,” who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title “Caesar.”
- When “Caesar” is used by itself as a title, it can also be translated as: “the Emperor” or “the Roman Ruler.”
- In names such as Caesar Augustus or Tiberius Caesar, “Caesar” can be spelled close to the way a national language spells it.

(Translation suggestions: How to Translate Names)

(See also: king, Paul, Rome)

Bible References:

- Acts 25:6
- Luke 2:1
- Luke 20:23-24
- Luke 23:2
- Mark 12:13-15
- Matthew 22:17
- Philippians 4:22

Word Data:

- Strong's: G25410

Luke References:

Luke 2:1 Luke 3:1 Luke 20:22 Luke 20:24 Luke 20:25 Luke 20:25 Luke 23:2

Caiaphas

Definition:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

- Caiaphas played a major role in the trial and condemnation of Jesus.
- The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man.
- Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(Translation suggestions: How to Translate Names)

(See also: Annas, high priest)

Bible References:

- Acts 4:5-7
- John 18:12
- Luke 3:2
- Matthew 26:3-5
- Matthew 26:57-58

Word Data:

- Strong's: G25330

Luke References:

Luke 3:2

Capernaum

Definition:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Sea of Galilee)

Bible References:

- John 2:12
- Luke 4:31
- Luke 7:1
- Mark 1:21
- Mark 2:2
- Matthew 4:12-13
- Matthew 17:24-25

Word Data:

- Strong's: G25840

Luke References:

Luke 4:23 Luke 4:31 Luke 7:1 Luke 10:15

city of David

Definition:

The term "city of David" is another name for both Jerusalem and Bethlehem.

- Jerusalem is where David lived while he ruled Israel.
- Bethlehem is where David was born.

(Translation suggestions: How to Translate Names)

(See also: David, Bethlehem, Jerusalem)

Bible References:

- 1 Kings 8:1-2
- 2 Samuel 5:6-7
- Isaiah 22:8-9
- Luke 2:4
- Nehemiah 3:14-15

Word Data:

- Strong's: H1732, H5892, G11380, G41720

Luke References:

Luke 2:4 Luke 2:11

Cyrene

Definition:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

- In New Testament times, both Jews and Christians lived in Cyrene.
- Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(Translation suggestions: How to Translate Names)

(See also: Crete)

Bible References:

- Acts 11:19-21
- Matthew 27:32-34

Word Data:

- Strong's: G29560, G29570

Luke References:

Luke 23:26

David

Definition:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.

- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- **17:2** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God.
- **17:3** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- **17:4** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- **17:5** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- **17:6** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- **17:9** **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **17:13** God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

Luke References:

Luke 1:27 Luke 1:32 Luke 1:69 Luke 2:4 Luke 2:4 Luke 2:11 Luke 3:31 Luke 6:3 Luke 18:38 Luke 18:39 Luke 20:41 Luke 20:42 Luke 20:44

Eliakim

Definition:

Eliakim was the name of two men in the Old Testament.

- One man named Eliakim was the manager of the palace under King Hezekiah.
- Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho.
- Necho changed Eliakim's name to Jehoiakim.

(Translation suggestions: Translate Names)

(See also: Hezekiah, Jehoiakim, Josiah, Pharaoh)

Bible References:

- 2 Kings 18:18
- 2 Kings 18:26
- 2 Kings 18:37
- 2 Kings 23:34-35

Word Data:

- Strong's: H0471, G16620

Luke References:

Luke 3:30

Elijah

Definition:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: How to Translate Names)

(See also: miracle, prophet, Yahweh)

Bible References:

- 1 Kings 17:1
- 2 Kings 1:3-4
- James 5:16-18
- John 1:19-21
- John 1:24-25
- Mark 9:5

Examples from the Bible stories:

- **19:2** **Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- **19:2** **Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- **19:3** God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat.
- **19:4** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.
- **19:5** After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again.
- **19:7** Then **Elijah** said to the prophets of Baal, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- **19:12** Then **Elijah** said, "Do not let any of the prophets of Baal escape!"
- **36:3** Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

Word Data:

- Strong's: H0452, G22430

Luke References:

Luke 1:17 Luke 4:25 Luke 4:26 Luke 9 Introduction Luke 9:8 Luke 9:19 Luke 9:30 Luke 9:33

Elisha

Definition:

Elisha was a prophet in Israel during the reigns of several kings

of Israel: Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash.

- God told the prophet Elijah to anoint Elisha as prophet.
- When Elijah was taken to heaven in a fiery chariot, Elisha became God's prophet to the kings of Israel.
- Elisha did many miracles, including healing a man from Syria who had leprosy and raising from the dead the son of a woman from Shunem.

(Translation suggestions: How to Translate Names)

(See also: Elijah, Naaman, prophet)

Bible References:

- 1 Kings 19:15-16
- 2 Kings 3:15
- 2 Kings 5:8
- Luke 4:25

Word Data:

- Strong's: H0477

Luke References:

Luke 4:27

Elizabeth

Definition:

Elizabeth was the mother of John the Baptist. Her husband's name was Zechariah.

- Zechariah and Elizabeth had never been able to have children, but in their old age, God promised Zechariah that Elizabeth would bear him a son.
- God kept his promise, and soon Zechariah and Elizabeth were able to conceive, and she gave birth to a son. They named the baby John.
- Elizabeth was also a relative of Mary, Jesus' mother.

(Translation suggestions: How to Translate Names)

(See also: John (the Baptist), Zechariah (NT))

Bible References:

- Luke 1:5
- Luke 1:24-25
- Luke 1:41

Word Data:

- Strong's: G16650

Luke References:

Luke 1:5 Luke 1:7 Luke 1:13 Luke 1:24 Luke 1:36 Luke 1:40 Luke 1:41 Luke 1:41 Luke 1:57

Enoch

Definition:

Enoch was the name of two men in the Old Testament.

- One man named Enoch was descended from Seth. He was the great grandfather of Noah.
- This Enoch had a close relationship with God and when he was 365 years old, God took him to heaven while he was still alive.
- A different man named Enoch was a son of Cain.

(Translation suggestions: How to Translate Names)

(See also: Cain, Seth)

Bible References:

- 1 Chronicles 1:3
- Genesis 5:18-20
- Genesis 5:24

- Jude 1:14
- Luke 3:36-38

Word Data:

- Strong's: H2585, G18020

Luke References:

Luke 3:37

Gabriel

Definition:

Gabriel is the name of one of God's angels. He is mentioned by name several times, in both the Old and New Testaments.

- God sent Gabriel to tell the prophet Daniel the meaning of a vision he had seen.
- Another time, while Daniel was praying, the angel Gabriel flew to him and prophesied about what would happen in the future. Daniel described him as a "man."
- In the New Testament it is recorded that Gabriel came to Zechariah to prophesy that his aged wife Elizabeth would have a son, John.
- Sixth months after that, Gabriel was sent to Mary to tell her that God would miraculously enable her to conceive a child who would be the "Son of God." Gabriel told Mary to name her son "Jesus."

(Translation suggestions: How to Translate Names)

(See also: angel, Daniel, Elizabeth, John (the Baptist), Mary, prophet, Son of God, Zechariah (NT))

Bible References:

- Daniel 8:15-17
- Daniel 9:21
- Luke 1:19
- Luke 1:26

Word Data:

- Strong's: H1403, G10430

Luke References:

Luke 1:19 Luke 1:26

Galilee, Galilean

Definition:

Galilee was the most northern region of Israel, just north of Samaria. A "Galilean" was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the "Sea of Galilee."
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: Nazareth, Samaria, Sea of Galilee)

Bible References:

- Acts 9:32
- Acts 13:31
- John 2:1-2
- John 4:3
- Luke 13:3
- Mark 3:7
- Matthew 2:22-23
- Matthew 3:13-15

Examples from the Bible stories:

- **21:10** The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **26:1** After overcoming Satan's temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **39:6** Finally, the people said, "We know that you were with Jesus because you both are from **Galilee**."
- **41:6** Then the angel told the women, "Go and tell the disciples, 'Jesus has risen from the dead and he will go to **Galilee** ahead of you.'"

Word Data:

- Strong's: H1551, G10560, G10570

Luke References:

Luke 1:26 Luke 2:4 Luke 2:39 Luke 3:1 Luke 4:14 Luke 4:31 Luke 5:17 Luke 8:26 Luke 13:1 Luke 13:2 Luke 13:2 Luke 17:11 Luke 22:59 Luke 23:5 Luke 23:6 Luke 23:49 Luke 23:55 Luke 24:6

Herod, Herod Antipas

Definition:

During most of Jesus' lifetime, Herod Antipas was the ruler of the part of the Roman Empire that included Galilee province.

- Like his father Herod the Great, Antipas was sometimes referred to as "King Herod" even though he was not really a king.
- Herod Antipas ruled about one-fourth of the provinces of Israel, so he was also called "Herod the tetrarch." "Tetrarch" was a title for a person who ruled one-fourth of a country.
- Antipas is the "Herod" who gave the order for John the Baptist to be killed by beheading.
- It was also Herod Antipas who questioned Jesus before his crucifixion.
- The other Herods in the New Testament were Antipas' son (Agrippa) and grandson (Agrippa 2) who ruled during the time of the apostles.

(Translation suggestions: How to Translate Names)

(See also: crucify, Herod the Great, John (the Baptist), king, Rome)

Bible References:

- Luke 3:1-2
- Luke 3:20
- Luke 9:9
- Luke 13:32
- Luke 23:9
- Mark 6:20
- Matthew 14:2

Word Data:

- Strong's: G22640, G22650, G22670

Luke References:

Luke 3:1 Luke 3:19 Luke 3:19 Luke 8:3 Luke 9:7 Luke 9:9 Luke 13:31 Luke 23:7 Luke 23:7 Luke 23:8 Luke 23:11 Luke 23:12 Luke 23:15

Herodias

Definition:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas's brother Philip, but later she unlawfully married Herod Antipas.
- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(Translation suggestions: How to Translate Names)

(See also: Herod Antipas, John (the Baptist))

Bible References:

- Luke 3:19
- Mark 6:17
- Mark 6:22
- Matthew 14:4

Word Data:

- Strong's: G22660

Luke References:

Luke 3:19

Herod, Herod the Great

Definition:

Herod the Great was ruling over Judea at the time Jesus was born. He was the first of several Edomite rulers named Herod who ruled over parts of the Roman Empire.

- His ancestors converted to Judaism and he was raised as a Jew.
- Caesar Augustus named him "King Herod" even though he was not a true king. He ruled over the Jews in Judea for 33 years.
- Herod the Great was known for the beautiful buildings he ordered to be built and for the rebuilding of the Jewish temple in Jerusalem.
- This Herod was very cruel and had many people killed. When he heard that a "king of the Jews" had been born in Bethlehem, he had all the baby boys in that town killed.
- His sons Herod Antipas and Herod Philip and his grandson Herod Agrippa also became Roman rulers. His great-grandson Herod Agrippa II (called "King Agrippa") ruled over the entire area of Judea.

(See How to Translate Names)

(See also: Herod Antipas, Judea, king, temple)

Bible References:

- Matthew 2:3
- Matthew 2:12
- Matthew 2:16
- Matthew 2:20
- Matthew 2:22

Word Data:

- Strong's: G22640

Luke References:

Luke 1:5

house of David

Definition:

The expression “house of David” refers to the family or descendants of King David.

- This could also be translated as “descendants of David” or “family of David” or “King David’s clan.”
- Because Jesus was descended from David, he was part of the “house of David.”
- Sometimes “house of David” or “household of David” refers to the people in David’s family who were still living.
- Other times this term is more general and refers to all his descendants, including those who had already died.

(Translation suggestions: How to Translate Names)

(See also: David, descendant, house, Jesus, king)

Bible References:

- 2 Chronicles 10:19
- 2 Samuel 3:6
- Luke 1:69-71
- Psalms 122:5
- Zechariah 12:7

Word Data:

- Strong’s: H1004, H1732, G11380, G36240

Luke References:

Luke 1:27

Isaac

Definition:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name “Isaac” means “he laughs.” When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham’s faith by commanding him to sacrifice Isaac.
- Isaac’s son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: How to Translate Names)

(See also: Abraham, descendant, eternity, fulfill, Jacob, Sarah, twelve tribes of Israel)

Bible References:

- Galatians 4:28-29
- Genesis 25:9-11
- Genesis 25:19
- Genesis 26:1
- Genesis 26:8
- Genesis 28:1-2
- Genesis 31:18
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- **5:4** "Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**."
- **5:6** When **Isaac** was a young man, God tested Abraham's faith by saying, "Take **Isaac**, your only son, and kill him as a sacrifice to me."
- **5:9** God had provided the ram to be the sacrifice instead of **Isaac**.
- **6:1** When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac.**
- **6:5** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- **7:10** Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong's: H3327, H3446, G24640

Luke References:

Luke 3:34 Luke 13:28 Luke 20:37

Isaiah

Definition:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: How to Translate Names)

(See also: Ahaz, Assyria, Christ, Hezekiah, Jotham, Judah, prophet, Uzziah)

Bible References:

- 2 Kings 20:1-3
- Acts 28:26
- Isaiah 1:1
- Luke 3:4
- Mark 1:1
- Mark 7:6
- Matthew 3:3
- Matthew 4:14

Examples from the Bible stories:

- **21:9** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- **21:10** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **21:11** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.
- **21:12** **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.

- **26:2** They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- **45:8** When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- **45:10** Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Word Data:

- Strong's: H3470, G22680

Luke References:

Luke 3:4 Luke 4:17

Jacob, Israel

Definition:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to "Israel." His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob's twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning "heel." As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person's body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob's name to "Israel," which probably means "He struggles with God."
- The name Jacob is often used to represent the nation of Israel.
- Jacob married Laban's two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: How to Translate Names)

(See also: Israel, twelve tribes of Israel, Leah, Rachel, Zilpah, Bilhah, deceive, Esau, Isaac, Rebekah, Laban)

Bible References:

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- **7:1** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **7:7** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **7:8** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.

- **7:10** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **8:1** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G23840

Luke References:

Luke 1:33 Luke 3:34 Luke 13:28 Luke 20:37

James (son of Alphaeus)

Definition:

James, the son of Alphaeus, was one of Jesus' twelve apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(Translation suggestions: How to Translate Names)

(See also: apostle, disciple, James (brother of Jesus), James (son of Zebedee), the twelve)

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19
- Mark 14:32-34
- Matthew 10:2-4

Word Data:

- Strong's: G23850

Luke References:

Luke 6:15

James (son of Zebedee)

Definition:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(Translation suggestions: How to Translate Names)

(See also: apostle, Elijah, James (brother of Jesus), James (son of Alphaeus), Moses)

Bible References:

- Luke 9:28-29
- Mark 1:19-20
- Mark 1:29-31
- Mark 3:17
- Matthew 4:21-22
- Matthew 17:1-2

Word Data:

- Strong's: G23850

Luke References:

Luke 5:10 Luke 6:14 Luke 8:51 Luke 9:28 Luke 9:54

Jericho

Definition:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

Bible References:

- 1 Chronicles 6:78
- Joshua 2:1-3
- Joshua 7:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Examples from the Bible stories:

- **15:1** Joshua sent two spies to the Canaanite city of **Jericho**.
- **15:3** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- **15:5** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's: H3405, G24100

Luke References:

Luke 10:30 Luke 18:35 Luke 19:1

Jerusalem

Definition:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, Christ, David, Jebusites, Jesus, Solomon, temple, Zion)

Bible References:

- Galatians 4:26-27
- John 2:13
- Luke 4:9-11
- Luke 13:5
- Mark 3:7-8
- Mark 3:20-22
- Matthew 3:6
- Matthew 4:23-25
- Matthew 20:17

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.
- **18:2** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- **20:7** They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:12** So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- **38:1** About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- **38:2** After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **42:8** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

Luke References:

Luke 2:22 Luke 2:25 Luke 2:38 Luke 2:41 Luke 2:43 Luke 4:9 Luke 5:17 Luke 6:17 Luke 9:31 Luke 9:51 Luke 9:53 Luke 10:30 Luke 13:4 Luke 13:22 Luke 13:33 Luke 13:34 Luke 13:34 Luke 17:11 Luke 18:31 Luke 19:11 Luke 19:28 Luke 21:20 Luke 21:24 Luke 23:7 Luke 23:28 Luke 24:13 Luke 24:18 Luke 24:33 Luke 24:47 Luke 24:52

Jesse

Definition:

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an "Ephrathite," which means he was from the region of Ephrathah. The town of Bethlehem was located in the region of Ephrathah.
- The prophet Isaiah prophesied about a "shoot" or "branch" that would come from the "root of Jesse" and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Boaz, descendant, Jesus, king, prophet, Ruth, twelve tribes of Israel)

Bible References:

- 1 Chronicles 2:12
- 1 Kings 12:16
- 1 Samuel 16:1
- Luke 3:32
- Matthew 1:4-6

Word Data:

- Strong's: H3448, G24210

Luke References:

Luke 3:32

John (the apostle)

Definition:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend of Jesus.
- The Apostle John wrote five New Testament books: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the Apostle John was a different person than John the Baptist.

(Translation suggestions: How to Translate Names)

(See also: apostle, reveal, James (son of Zebedee), John (the Baptist), Zebedee)

Bible References:

- Galatians 2:9-10
- John 1:19-21
- Mark 3:17-19
- Matthew 4:21-22
- Revelation 1:1-3

Examples from the Bible stories:

- **36:1** One day, Jesus took three of his disciples, Peter, James, and **John** with him. (The disciple named **John** was not the same person who baptized Jesus.) They went up on a high mountain by themselves.
- **44:1** One day, Peter and **John** were going to the Temple. As they approached the Temple gate, they saw a crippled man who was begging for money.
- **44:6** The leaders of the Temple were very upset by what Peter and **John** were saying. So they arrested them and put them into prison.
- **44:7** The next day, the Jewish leaders brought Peter and **John** to the high priest and the other religious leaders. They asked Peter and **John**, "By what power did you heal this crippled man?"
- **44:9** The leaders were shocked that Peter and **John** spoke so boldly because they could see that these men were ordinary men who were uneducated. But then they remembered that these men had been with Jesus. After they threatened Peter and **John**, they let them go.

Word Data:

- Strong's: G24910

Luke References:

Luke 5:10 Luke 6:14 Luke 8:51 Luke 9:28 Luke 9:49 Luke 9:54 Luke 22:8

John (the Baptist)

Definition:

John was the son of Zechariah and Elizabeth. Since “John” was a common name, he is often called “John the Baptist” to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called “John the Baptist” because he baptized many people.

(Translation suggestions: How to Translate Names)

(See also: baptize, Zechariah (NT))

Bible References:

- John 3:22-24
- Luke 1:11-13
- Luke 1:62-63
- Luke 3:7
- Luke 3:15-16
- Luke 7:27-28
- Matthew 3:13
- Matthew 11:14

Examples from the Bible stories:

- **22:2** The angel said to Zechariah, “Your wife will have a son. You will name him **John**. He will be filled with the Holy Spirit, and will prepare the people for Messiah!”
- **22:7** After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded.
- **24:1** **John**, the son of Zechariah and Elizabeth, grew up and became a prophet. He lived in the wilderness, ate wild honey and locusts, and wore clothes made from camel hair.
- **24:2** Many people came out to the wilderness to listen to **John**. He preached to them, saying, “Repent, for the kingdom of God is near!”
- **24:6** The next day, Jesus came to be baptized by **John**. When **John** saw him, he said, “Look! There is the Lamb of God who will take away the sin of the world.”

Word Data:

- Strong’s: G09100 G24910

Luke References:

Luke 1:13 Luke 1:60 Luke 1:63 Luke 3:2 Luke 3:15 Luke 3:16 Luke 3:20 Luke 5:33 Luke 7:18 Luke 7:18 Luke 7:20 Luke 7:22 Luke 7:24 Luke 7:24 Luke 7:28 Luke 7:29 Luke 7:33 Luke 9:7 Luke 9:9 Luke 9:19 Luke 11:1 Luke 20:4 Luke 20:6

Jonah

Definition:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
- God caused a huge storm to overwhelm that ship.

- Jonah told the men sailing the ship that he was running away from God, and he suggested that they throw him into the sea. When they did that, the storm stopped and the sailors offered a sacrifice to Yahweh.
- Jonah was swallowed by a huge fish, and he was inside the belly of that fish for three days and nights.
- After that, Jonah went to Nineveh and preached to the people there, and the people stopped acting so violently toward others.
- Jonah became angry at God for not destroying Nineveh, and God used a plant and a worm to teach Jonah a lesson about compassion.

(Translation suggestions: How to Translate Names)

(See also: disobey, Nineveh, turn)

Bible References:

- Jonah 1:3
- Luke 11:30
- Matthew 12:39
- Matthew 16:4

Word Data:

- Strong's: H3124, G24950

Luke References:

Luke 11:29 Luke 11:30 Luke 11:32 Luke 11:32

Jordan River, Jordan

Definition:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as "the Jordan."

(See also: Canaan, Salt Sea, Sea of Galilee)

Bible References:

- Genesis 32:9-10
- John 1:26-28
- John 3:25-26
- Luke 3:3
- Matthew 3:6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 19:1-2

Examples from the Bible stories:

- **15:2** The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- **15:3** After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- **19:14** Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong's: H3383, G24460

Luke References:

Luke 3:3 Luke 4:1

Joseph (NT)

Definition:

Joseph was Jesus' earthly father and raised him as his son. He was a righteous man who worked as a carpenter.

- Joseph became engaged to a Jewish girl named Mary, while they were engaged God chose her to become the mother of Jesus the Messiah.
- An angel told Joseph that the Holy Spirit had miraculously caused Mary to be pregnant, and that Mary's baby was the Son of God.
- After Jesus was born, an angel warned Joseph to take the baby and Mary to Egypt in order to escape from Herod.
- Joseph and his family later lived in the city of Nazareth of Galilee, where he earned a living doing carpentry work.

(Translation suggestions: How to Translate Names)

(See also: Christ, Galilee, Jesus, Nazareth, Son of God, virgin)

Bible References:

- John 1:43-45
- Luke 1:26-29
- Luke 2:4-5
- Luke 2:15-16
- Matthew 1:18-19
- Matthew 1:24-25
- Matthew 2:19-21
- Matthew 13:54-56

Examples from the Bible stories:

- **22:4** She (Mary) was a virgin and was engaged to be married to a man named **Joseph**.
- **23:1** **Joseph**, the man Mary was engaged to, was a righteous man. When he heard that Mary was pregnant, he knew it was not his baby. He did not want to shame her, so he planned to quietly divorce her.
- **23:2** The angel said, "**Joseph**, do not be afraid to take Mary as your wife. The baby in her body is from the Holy Spirit. She will give birth to a son. Name him Jesus (which means, 'Yahweh saves'), because he will save the people from their sins."
- **23:3** So **Joseph** married Mary and took her home as his wife, but he did not sleep with her until she had given birth.
- **23:4** **Joseph** and Mary had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **26:4** Jesus said, "The words I just read to you are happening right now." All the people were amazed. "Is not this the son of **Joseph**?" they said.

Word Data:

- Strong's: G25010

Luke References:

Luke 1:27 Luke 2:4 Luke 2:16 Luke 3:23 Luke 4:22

Judah

Definition:

Judah was Jacob's fourth son. He was Leah's fourth son. His

descendants became one of the tribes of Israel.

- The tribe descended from him was known as the “tribe of Judah” or “Judah.”
- His name sounds similar to the Hebrew word meaning “praise.”
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term “Judah” refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words “Jew” and “Judea” come from the name “Judah.”

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Judah (kingdom), Jew, Judea, Jacob, Leah)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 1:9
- Genesis 29:35
- Genesis 38:2
- Luke 3:33
- Ruth 1:2

Word Data:

- Strong’s: H3063

Luke References:

Luke 1:39 Luke 3:33

Judas Iscariot

Definition:

Judas Iscariot was one of Jesus’ apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name “Iscariot” may mean “from Kerioth,” perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles’ money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- One of the other apostles of Jesus was Judas son of James. He was not the same person as Judas Iscariot.
- One of Jesus’ brothers was named Judas. He was later known as “Jude.” He was not the same person as Judas Iscariot.

(Translation suggestions: Translate Names)

(See also: apostle, betray, Jewish leaders, Judas the son of James)

Bible References:

- Luke 6:14-16
- Luke 22:47-48
- Mark 3:19
- Mark 14:10-11
- Matthew 26:23-25

Examples from the Bible stories:

- **38:2** One of Jesus' disciples was a man named **Judas**. ... After Jesus and the disciples arrived in Jerusalem, **Judas** went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **38:3** The Jewish leaders, led by the high priest, paid **Judas** thirty silver coins to betray Jesus.
- **38:14** **Judas** came with the Jewish leaders, soldiers, and a large crowd. They were all carrying swords and clubs. **Judas** came to Jesus and said, "Greetings, teacher," and kissed him.
- **39:8** Meanwhile, **Judas**, the betrayer, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's: G24550, G24690

Luke References:

Luke 6:16 Luke 22:3 Luke 22:47 Luke 22:48

Judas son of James

Definition:

Judas son of James was one of Jesus' twelve apostles. Note that he was not the same man as Judas Iscariot.

- Often in the Bible, men with the same name were distinguished by mentioning whose son they were. Here, Judas was identified as the "son of James."
- Another man named Judas was Jesus' brother. He was also known as "Jude."
- The New Testament book called "Jude" was probably written by Jesus' brother Judas, since the author identified himself as the "brother of James." James was another brother of Jesus.
- It is also possible that the book of Jude was written by Jesus' disciple, Judas, the son of James.

(Translation suggestions: Translate Names)

(See also: James (son of Zebedee), Judas Iscariot, son, the twelve)

Bible References:

- Acts 1:12-14
- Luke 6:14-16

Word Data:

- Strong's: G24550

Luke References:

Luke 6:16

Judea, Judah

Definition:

The term "Judea" refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes "Judea" is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province "Judah."
- Other times "Judea" has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).

- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 19:1

Word Data:

- Strong’s: G24530

Luke References:

Luke 1:5 Luke 1:65 Luke 2:4 Luke 3:1 Luke 4:44 Luke 5:17 Luke 6:17 Luke 7:17 Luke 21:21 Luke 23:5

Lamech

Definition:

Lamech was the name of two men mentioned in the book of Genesis.

- The first Lamech mentioned was a descendant of Cain. He boasted to his two wives that he had killed a man for injuring him.
- The second Lamech was a descendant of Seth. He was also the father of Noah.

(Translation suggestions: How to Translate Names)

(See also: Cain, Noah, Seth)

Bible References:

- Genesis 4:18-19
- Genesis 4:24
- Genesis 5:25
- Genesis 5:29
- Genesis 5:31
- Luke 3:36

Word Data:

- Strong’s: H3929, G29840

Luke References:

Luke 3:36

Levi, Levite

Definition:

Levi was Jacob’s third son. He was Leah’s third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the “tribe of Levi” or the “Levites.”
- The name Levi is similar to the Hebrew word for “join to.”

- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: twelve tribes of Israel, priest, sacrifice, temple, Jacob, Leah, Matthew)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 8:3-5
- Acts 4:36-37
- Genesis 29:34
- John 1:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

Luke References:

Luke 10:32

Lot

Definition:

Lot was Abraham's nephew.

- He was the son of Abraham's brother Haran.
- Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom.
- Lot was the ancestor of the Moabites and Ammonites.
- When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
- The people living in the city of Sodom were very wicked, so God destroyed that city. But he first told Lot and his family to leave the city so that that they could escape.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Ammon, Haran, Moab, Sodom)

Bible References:

- 2 Peter 2:8
- Genesis 11:27-28
- Genesis 12:4-5

Word Data:

- Strong's: H3876, G30910

Luke References:

Luke 17:28 Luke 17:29 Luke 17:32

Martha

Definition:

Martha was a woman from Bethany who followed Jesus.

- Martha had a sister named Mary and a brother named Lazarus, who also followed Jesus.
- One time when Jesus was visiting them in their home, Martha was distracted by meal preparation while her sister Mary sat and listened to Jesus teach.
- When Lazarus died, Martha told Jesus that she believed that Jesus is the Christ, the Son of God.

(Translation suggestions: How to Translate Names)

(See also: Lazarus, Mary (sister of Martha))

Bible References:

- John 11:2
- John 12:1-3
- Luke 10:39

Word Data:

- Strong's: G31360

Luke References:

Luke 10:38 Luke 10:40 Luke 10:41 Luke 10:41

Mary (the mother of Jesus)

Definition:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(Translation suggestions: How to Translate Names)

(See also: Cana, Egypt, Herod the Great, Jesus, Joseph (NT), Son of God, virgin)

Bible References:

- John 2:4
- John 2:12
- Luke 1:29
- Luke 1:35
- Mark 6:3
- Matthew 1:16
- Matthew 1:19

Examples from the Bible stories:

- **22:4** When Elizabeth was six months pregnant, the same angel appeared to Elizabeth's relative, whose name was **Mary**. She was a virgin and was engaged to be married to a man named Joseph. The angel said, "You will become pregnant and give birth to a son. You are to name him Jesus and he will be the Messiah."
- **22:5** The angel explained, "The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the Son of God." **Mary** believed and accepted what the angel said.
- **22:6** Soon after the angel spoke to **Mary**, she went and visited Elizabeth. As soon as Elizabeth heard **Mary's** greeting, Elizabeth's baby jumped inside her.
- **23:2** The angel said, "Joseph, do not be afraid to take **Mary** as your wife. The baby in her body is from the Holy Spirit."
- **23:4** Joseph and **Mary** had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **49:1** An angel told a virgin named **Mary** that she would give birth to God's Son. So while she was still a virgin, she gave birth to a son and named him Jesus.

Word Data:

- Strong's: G31370

Luke References:

Luke 1:27 Luke 1:30 Luke 1:34 Luke 1:38 Luke 1:39 Luke 1:41 Luke 1:46 Luke 1:56 Luke 2:5 Luke 2:16 Luke 2:19 Luke 2:34

Mary Magdalene

Definition:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(Translation suggestions: How to Translate Names)

(See also: demon, demon-possessed)

Bible References:

- Luke 8:1-3
- Luke 24:8-10
- Mark 15:39-41
- Matthew 27:54-56

Word Data:

- Strong's: G30940, G31370

Luke References:

Luke 8:2 Luke 24:10

Mary (sister of Martha)

Definition:

Mary was a women from Bethany who followed Jesus.

- Mary had a sister named Martha and a brother named Lazarus who also followed Jesus.
- One time Jesus said that Mary had chosen what was best when she chose to listen to him teach rather than being anxious about preparing him a meal as Martha was.
- Jesus brought Mary's brother Lazarus back to life.
- Sometime after that, while Jesus was eating in someone's home in Bethany, Mary poured expensive perfume on his feet in order to worship him.
- Jesus praised her for doing this and said that she was preparing his body for burial.

(Translation suggestions: How to Translate Names)

(See also: Bethany, frankincense, Lazarus, Martha)

Bible References:

- John 11:1-2
- John 12:1-3
- Luke 10:38-39

Word Data:

- Strong's: G31370

Luke References:

Luke 10:39 Luke 10:42

Matthew, Levi

Definition:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi, son of Alpheus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(Translation suggestions: How to Translate Names)

(See also: apostle, Levite, tax collector)

Bible References:

- Luke 5:27
- Luke 6:14-16
- Mark 2:14
- Mark 3:17-19
- Matthew 9:9
- Matthew 10:3

Word Data:

- Strong's: G30170, G31560

Luke References:

Luke 5:27 Luke 5:29 Luke 6:15

Moses

Definition:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came

out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but did not get to live in it, because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: Miriam, Promised Land, Ten Commandments)

Bible References:

- Acts 7:21
- Acts 7:30
- Exodus 2:10
- Exodus 9:1
- Matthew 17:4
- Romans 5:14

Examples from the Bible stories:

- **9:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **12:5** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **12:7** God told **Moses** to raise his hand over the sea and divide the waters.
- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- **13:7** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

Luke References:

Luke 5:14 Luke 9:30 Luke 9:33 Luke 16:29 Luke 16:31 Luke 20:28 Luke 20:37 Luke 24:27

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as "the mountain that is east of Jerusalem."
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as "Olive Hill" or "Olive Tree Mountain."

(See also: Translate Names)

(See also: Gethsemane, olive)

Bible References:

- Luke 19:29

- Luke 19:37
- Mark 13:3
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30

Word Data:

- Strong's: H2022, H2132, G37350, G16360

Luke References:

Luke 19:29 Luke 19:37 Luke 21:37 Luke 22:39

Naaman

Definition:

In the Old Testament, Naaman was the commander of the army of the king of Aram.

- Naaman had a terrible skin disease called leprosy that could not be cured.
- A Jewish slave in Naaman's household told him to go ask the prophet Elisha to heal him.
- Elisha told Naaman to wash seven times in the Jordan River. When Naaman obeyed, God healed him of his disease.
- As a result, Naaman came to believe in the only true God, Yahweh.
- Two other men named Naaman were descendants of Jacob's son Benjamin.

(Translation suggestions: How to Translate Names)

(See also: Aram, Jordan River, leprosy, prophet)

Bible References:

- 1 Chronicles 8:6-7
- 2 Kings 5:1
- Luke 4:27

Examples from the Bible stories:

- **19:14** One of the miracles happened to **Naaman**, an enemy commander, who had a horrible skin disease.
- **19:15** At first **Naaman** was angry and would not do it because it seemed foolish. But later he changed his mind and dipped himself seven times in the Jordan River.
- **26:6** "He (Elisha) only healed the skin disease of **Naaman**, a commander of Israel's enemies."

Word Data:

- Strong's: H5283, G34970

Luke References:

Luke 4:27

Nahor

Definition:

Nahor was the name of two relatives of Abraham, his grandfather and his brother.

- Abraham's brother Nahor was the grandfather of Isaac's wife Rebekah.
- The phrase "city of Nahor" could mean "the city named Nahor" or "the city where Nahor had lived" or "Nahor's city."

(Translation suggestions: How to Translate Names)

(See also: Abraham, Rebekah)

Bible References:

- 1 Chronicles 1:24-27
- Genesis 31:53
- Joshua 24:2
- Luke 3:34

Word Data:

- Strong's: H5152, G34930

Luke References:

Luke 3:34

Nathan

Definition:

Nathan was a faithful prophet of God who lived while David was king over Israel.

- God sent Nathan to confront David after David sinned grievously against Uriah.
- Nathan rebuked David in spite of the fact that David was the king.
- David repented of his sin after Nathan confronted him.

(Translation suggestions: How to Translate Names)

(See also: David, faithful, prophet, Uriah)

Bible References:

- 1 Chronicles 17:1-2
- 2 Chronicles 9:29
- 2 Samuel 12:1-3
- Psalm 51:1

Examples from the Bible stories:

- **17:7** God sent the prophet **Nathan** to David with this message, "Because you are a man of war, you will not build this Temple for me."
- **17:13** God was very angry about what David had done, so he sent the prophet **Nathan** to tell David how evil his sin was.

Word Data:

- Strong's: H5416, G34810

Luke References:

Luke 3:31

Nazareth, Nazarene

Definition:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it takes about three to five days to travel there on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as "the Nazarene."
- Many of the Jews living in Nazareth did not respect Jesus' teaching because he had grown up among them, and they thought he was just an ordinary person.
- Once, when Jesus was teaching in the synagogue at Nazareths, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: Christ, Galilee, Joseph (NT), Mary)

Bible References:

- Acts 26:9-11
- John 1:43-45
- Luke 1:26-29
- Mark 16:5-7
- Matthew 2:23
- Matthew 21:9-11
- Matthew 26:71-72

Examples from the Bible stories:

- **23:4** Joseph and Mary had to make a long journey from where they lived in **Nazareth** to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **26:2** Jesus went to the town of **Nazareth** where he had lived during his childhood.
- **26:7** The people of **Nazareth** dragged Jesus out of the place of worship and brought him to the edge of a cliff to throw him off of it in order to kill him.

Word Data:

- Strong's: G34780, G34790, G34800

Luke References:

Luke 1:26 Luke 2:4 Luke 2:39 Luke 2:51 Luke 4:16 Luke 4:34 Luke 18:37 Luke 24:19

Nineveh, Ninevite

Definition:

Nineveh was the capital city of Assyrian empire. A "Ninevite" was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people stopped acting so violently and God did not destroy them at that time.
- The prophets Nahum and Zephaniah both prophesied that God would destroy Nineveh as judgment for their sin.

(Translation suggestions: How to Translate Names)

(See also: Assyria, Jonah, repent, turn)

Bible References:

- Genesis 10:11-14
- Jonah 1:3
- Jonah 3:3
- Luke 11:32
- Matthew 12:41

Word Data:

- Strong's: H5210, G35350, G35360

Luke References:

Luke 11:30 Luke 11:32

Noah

Definition:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(Translation suggestions: How to Translate Names)

(See also: descendant, ark)

Bible References:

- Genesis 5:30-31

- Genesis 5:32
- Genesis 6:8
- Genesis 8:1
- Hebrews 11:7
- Matthew 24:37

Examples from the Bible stories:

- **3:2** But **Noah** found favor with God.
- **3:4** **Noah** obeyed God. He and his three sons built the boat just the way God had told them.
- **3:13** Two months later God said to **Noah**, “You and your family and all the animals may leave the boat now. Have many children and grandchildren and fill the earth.” So **Noah** and his family came out of the boat.

Word Data:

- Strong’s: H5146, G35750

Luke References:

Luke 3:36 Luke 17:26 Luke 17:27

Peter, Simon Peter, Cephas

Definition:

Peter was one of Jesus’ twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter’s name was Simon.
- Later, Jesus also named him “Cephas,” which means “stone” or “rock” in the Aramaic language. The name Peter also means “stone” or “rock” in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(Translation suggestions: How to Translate Names)

(See also: disciple, apostle)

Bible References:

- Acts 8:25
- Galatians 2:6-8
- Galatians 2:12
- Luke 22:58
- Mark 3:16
- Matthew 4:18-20
- Matthew 8:14
- Matthew 14:30
- Matthew 26:33-35

Examples from the Bible stories:

- **28:9** **Peter** said to Jesus, “We have left everything and followed you. What will be our reward?”
- **29:1** One day **Peter** asked Jesus, “Master, how many times should I forgive my brother when he sins against me? As many as seven times?”
- **31:5** Then **Peter** said to Jesus, “Master, if it is you, command me to come to you on the water.” Jesus told **Peter**, “Come!”
- **36:1** One day, Jesus took three of his disciples, **Peter**, James, and John with him.
- **38:9** **Peter** replied, “Even if all the others abandon you, I will not!” Then Jesus said to **Peter**, “Satan wants to have all of you, but I have prayed for you, **Peter**, that your faith will not fail. Even so, tonight, before the rooster crows, you will deny that you even know me three times.”
- **38:15** As the soldiers arrested Jesus, **Peter** pulled out his sword and cut off the ear of the servant of the high priest.

- **43:11** **Peter** answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins.”
- **44:8** **Peter** answered them, “This man stands before you healed by the power of Jesus the Messiah.”

Word Data:

- Strong’s: G27860, G40740, G46130

Luke References:

Luke 4:38 Luke 4:38 Luke 5:3 Luke 5:4 Luke 5:5 Luke 5:8 Luke 5:10 Luke 5:10 Luke 6:14 Luke 6:14 Luke 8:45 Luke 8:51 Luke 9:20 Luke 9:28 Luke 9:32 Luke 9:33 Luke 12:41 Luke 18:28 Luke 22:8 Luke 22:31 Luke 22:31 Luke 22:34 Luke 22:54 Luke 22:55 Luke 22:58 Luke 22:60 Luke 22:61 Luke 22:61 Luke 24:12 Luke 24:34

Philip (the apostle)

Definition:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
- Some languages may prefer to spell this Philip’s name in a different way from the other Philip (the evangelist) to avoid confusion.

(Translation suggestions: How to Translate Names)

(See also: Philip)

Bible References:

- Acts 1:14
- John 1:44
- John 6:6
- Luke 6:14
- Mark 3:17-19

Word Data:

- Strong’s: G53760

Luke References:

Luke 6:14

Pilate

Definition:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(Translation suggestions: How to Translate Names)

(See also: crucify, governor, guilt, Judea, Rome)

Bible References:

- Acts 4:27-28
- Acts 13:28
- Luke 23:2

- Mark 15:2
- Matthew 27:13
- Matthew 27:58

Examples from the Bible stories:

- **39:9** Early the next morning, the Jewish leaders brought Jesus to **Pilate**, the Roman governor. They hoped that **Pilate** would condemn Jesus as guilty and sentenced him to be killed. **Pilate** asked Jesus, “Are you the King of the Jews?”
- **39:10** **Pilate** said, “What is truth?”
- **39:11** After speaking with Jesus, **Pilate** went out to the crowd and said, “I find no guilt in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” **Pilate** replied, “He is not guilty.” But they shouted even louder. Then **Pilate** said a third time, “He is not guilty!”
- **39:12** **Pilate** became afraid that the crowd would begin to riot, so he ordered his soldiers to crucify Jesus.
- **40:2** **Pilate** commanded that a sign be put above Jesus’ head that read, “King of the Jews.”
- **41:2** **Pilate** said, “Take some soldiers and make the tomb as secure as you can.”

Word Data:

- Strong’s: G40910, G41940

Luke References:

Luke 3:1 Luke 13:1 Luke 23:1 Luke 23:3 Luke 23:4 Luke 23:6 Luke 23:11 Luke 23:12 Luke 23:13 Luke 23:20 Luke 23:24 Luke 23:52

Samaria, Samaritan

Definition:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on its west and the Jordan River on its east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on its north and the region of Judea on its south.

(See also: Assyria, Galilee, Judea, Sharon, kingdom of Israel)

Bible References:

- Acts 8:1-3
- Acts 8:5
- John 4:4-5
- Luke 9:51-53

- Luke 10:33

Examples from the Bible stories:

- **20:4** Then the Assyrians brought foreigners to live in the land where the kingdom of Israel had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called **Samaritans**.
- **27:8** “The next person to walk down that road was a **Samaritan**. (**Samaritans** were the descendants of Jews who had married people from other nations. **Samaritans** and Jews hated each other.)”
- **27:9** “The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him.”
- **45:7** He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

Word Data:

- Strong’s: H8111, H8115, H8118, G45400, G45410, G45420

Luke References:

Luke 9:52 Luke 10:33 Luke 17:11 Luke 17:16

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias

Definition:

The “Sea of Galilee” is a lake in eastern Israel. In the Old Testament it was called the “Sea of Kinnereth.”

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus’ life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the “Sea of Tiberias” and the “lake of Gennesaret.”
- This term could also be translated as “lake in the region of Galilee” or “Lake Galilee” or “lake near Tiberias (Gennesaret).”

(Translation suggestions: How to Translate Names)

(See also: Capernaum, Galilee, Jordan River, Salt Sea)

Bible References:

- John 6:1-3
- Luke 5:1
- Mark 1:16-18
- Matthew 4:12-13
- Matthew 4:18-20
- Matthew 8:18-20
- Matthew 13:1-2
- Matthew 15:29-31

Word Data:

- Strong’s: H3220, H3672, G10560, G10820, G22810, G30410, G50850

Luke References:

Luke 5:1 Luke 5:2 Luke 8:22 Luke 8:23 Luke 8:33

Seth

Definition:

In the book of Genesis, Seth was the third son of Adam and Eve.

- Eve said that Seth was given to her in place of her son Abel, who was murdered by his brother Cain.
- Noah was one of Seth's descendants, so everyone who has lived since the time of the Flood is also a descendant of Seth.
- Seth and his family were the first people to "call on the name of the Lord."

(Translation suggestions: How to Translate Names)

(See also: Abel, Cain, call, descendant, ancestor, flood, Noah)

Bible References:

- 1 Chronicles 1:1
- Luke 3:36-38
- Numbers 24:17

Word Data:

- Strong's: H8352, G45890

Luke References:

Luke 3:38

Shem

Definition:

Shem was one of Noah's three sons, all of whom went with him into the ark during the worldwide flood described in the book of Genesis.

- Shem was the ancestor of Abraham and his descendants.
- The descendants of Shem were known as "Semites"; they spoke "Semitic" languages such as Hebrew and Arabic.
- The Bible indicates that Shem lived nearly 600 years.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Arabia, ark, flood, Noah)

Bible References:

- Genesis 5:32
- Genesis 6:10
- Genesis 7:13-14
- Genesis 10:1
- Genesis 10:31
- Genesis 11:10
- Luke 3:36-38

Word Data:

- Strong's: H8035, G45900

Luke References:

Luke 3:36

Sidon, Sidonians

Definition:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.

- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6721, H6722, G46050, G46060

Luke References:

Luke 4:26 Luke 6:17 Luke 10:13 Luke 10:14

Simeon

Definition:

Simeon was Jacob's second son. He was Leah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Simeon."
- The name Simeon is similar to the Hebrew word meaning "to hear."
- The tribe of Simeon occupied part of the southernmost territory in the promised land of Canaan. Its land was entirely surrounded by the land that belonged to Judah. When used as the name of a region of land, the term "Simeon" refers to the land given to the tribe of Simeon.
- When Joseph and Mary brought the baby Jesus to the temple in Jerusalem to dedicate him to God, an elderly man named Simeon praised God for allowing him to see the Messiah.
- Another man named Simeon is mentioned in Luke's geneology of Jesus.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Leah)

Bible References:

- Genesis 29:33
- Genesis 34:25
- Genesis 42:35-36
- Genesis 43:21-23
- Luke 2:25

Word Data:

- Strong's: H8095, H8099, G48260

Luke References:

Luke 2:25 Luke 2:34

Simon the Zealot

Definition:

Simon the Zealot was one of Jesus' twelve disciples.

- Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.

- Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
- The term “zealot” may mean that Simon was a member of “the Zealots,” a Jewish religious party that was very zealous in upholding the Law of Moses while strongly opposing the Roman government.
- Or, “zealot” may simply mean “the zealous one,” referring to Simon’s religious zeal.

(Translation suggestions: How to Translate Names)

(See also: apostle, disciple, the twelve)

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19

Word Data:

- Strong’s: G22080, G25810, G46130

Luke References:

Luke 6:15

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham’s nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

Bible References:

- Genesis 10:19
- Genesis 13:12
- Matthew 10:15
- Matthew 11:24

Word Data:

- Strong’s: H5467, G46700

Luke References:

Luke 10:12 Luke 17:29

Solomon

Definition:

Solomon was one of King David’s sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon’s request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.

- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: How to Translate Names)

(See also: Bathsheba, David, Israel, Judah, kingdom of Israel, temple)

Bible References:

- Acts 7:47-50
- Luke 12:27
- Matthew 1:7-8
- Matthew 6:29
- Matthew 12:42

Examples from the Bible stories:

- **17:14** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **18:1** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy.
- **18:2** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **18:3** But **Solomon** loved women from other countries....When **Solomon** was old, he also worshiped their gods.
- **18:4** God was angry with **Solomon** and, as a punishment for **Solomon's** unfaithfulness, he promised to divide the nation of Israel into two kingdoms after **Solomon's** death.

Word Data:

- Strong's: H8010, G46720

Luke References:

Luke 11:31 Luke 11:31 Luke 12:27

Syria, Ashur

Definition:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

- In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
- Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
- Many inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, was mentioned many times in the Bible.
- Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(Translation suggestions: How to Translate Names)

(See also: Aram, commander, Damascus, descendant, Elisha, leprosy, Naaman, persecute, prophet)

Bible References:

- Acts 15:23
- Acts 15:41
- Acts 20:3
- Galatians 1:21-24
- Matthew 4:23-25

Word Data:

- Strong's: H0758, H0804, G49470, G49480

Luke References:

Luke 2:2 Luke 4:27

Terah

Definition:

Terah was a descendant of Noah's son Shem. He was the father of Abram, Nahor and Haran.

- Terah left his home in Ur in order to go to the land of Canaan with his son Abram, his nephew Lot, and Abram's wife Sarai.
- On the way to Canaan, Terah and his family lived for years in the city of Haran in Mesopotamia. Terah died in Haran at the age of 205.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Canaan, Haran, Lot, Mesopotamia, Nahor, Sarah, Shem, Ur)

Bible References:

- Genesis 11:31-32
- 1 Chronicles 1:24-27
- Luke 3:33-35

Word Data:

- Strong's: H8646, G22910

Luke References:

Luke 3:34

Thomas

Definition:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as "Didymus," which means "twin."

- Near the end of Jesus' life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they did not even know where he was going.
- After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(Translation suggestions: How to Translate Names)

(See also: apostle, disciple, God the Father, the twelve)

Bible References:

- Acts 1:12-14
- John 11:15-16
- Luke 6:14-16
- Mark 3:17-19
- Matthew 10:2-4

Word Data:

- Strong's: G23810

Luke References:

Luke 6:15

Tyre, Tyrians

Definition:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called “Tyrians.”

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: How to Translate Names)

(See also: Canaan, cedar, Israel, the sea, Phoenicia, Sidon)

Bible References:

- Acts 12:20
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong’s: H6865, H6876, G51830, G51840

Luke References:

Luke 6:17 Luke 10:13 Luke 10:14

Zacchaeus

Definition:

Zacchaeus was a tax collector from Jericho who climbed a tree in order to be able to see Jesus who was surrounded by a large crowd of people.

- Zacchaeus was completely changed when he believed in Jesus.
- He repented of his sin of cheating people and promised to give half his possessions to the poor.
- He also promised that he would pay people back four times the amount that he had overcharged them for their taxes.

(Translation suggestions: How to Translate Names)

(See also: believe, promise, repent, sin, tax, tax collector)

Bible References:

- Luke 19:2
- Luke 19:6

Word Data:

- Strong’s: G21950

Luke References:

Luke 19:2 Luke 19:5 Luke 19:8

Zebedee

Definition:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were

Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(Translation suggestions: How to Translate Names)

(See also: disciple, fishermen, James (son of Zebedee), John (the apostle))

Bible References:

- John 21:1-3
- Luke 5:8-11
- Mark 1:19-20
- Matthew 4:21-22
- Matthew 20:20
- Matthew 26:36-38

Word Data:

- Strong's: G21990

Luke References:

Luke 5:10

Zechariah (NT)

Definition:

In the New Testament, Zechariah was a Jewish priest who became the father of John the Baptist.

- Zechariah loved God and obeyed him.
- For many years Zechariah and his wife, Elizabeth, prayed earnestly to have a child, but did not have one. Then when they were very old, God answered their prayers and gave them a son.
- Zechariah prophesied that his son John would be the prophet who would announce and prepare the way for the Messiah.

(Translation suggestions: How to Translate Names)

(See also: Christ, Elizabeth, prophet)

Bible References:

- Luke 1:5-7
- Luke 1:21-23
- Luke 1:39-41
- Luke 3:1-2

Examples from the Bible stories:

- **22:1** Suddenly an angel came with a message from God to an old priest named **Zechariah**. **Zechariah** and his wife, Elizabeth, were godly people, but she had not been able to have any children.
- **22:2** The angel said to **Zechariah**, "Your wife will have a son. You will name him John."
- **22:3** Immediately, **Zechariah** was unable to speak.
- **22:7** Then God allowed **Zechariah** to speak again.

Word Data:

- Strong's: G21970

Luke References:

Luke 1:5 Luke 1:12 Luke 1:13 Luke 1:18 Luke 1:21 Luke 1:40 Luke 1:59 Luke 1:67 Luke 3:2

Zerubbabel

Definition:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(Translation suggestions: How to Translate Names)

(See also: Babylon, captive, Cyrus, Ezra, high priest, Jehoiakim, Joshua, Judah, Nehemiah, Persia, Zedekiah)

Bible References:

- 1 Chronicles 3:19-21
- Ezra 2:1-2
- Ezra 3:8-9
- Luke 3:27-29
- Matthew 1:12

Word Data:

- Strong's: H2216, H2217, G22160

Luke References:

Luke 3:27

twelve tribes of Israel, twelve tribes

Definition:

The term "twelve tribes of Israel" refers to the twelve sons of Jacob and their descendants.

- These are the names of Jacob's twelve sons: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
- There are several places in the Bible where the list of the twelve tribes is slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph's two sons Ephraim and Manasseh are included in the list.

(See also: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin, Ephraim, Manasseh, Israel, Jacob, tribe)

Bible References:

- Acts 26:7
- Genesis 49:28
- Luke 22:28-30
- Matthew 19:28

Word Data:

- Strong's: H3478, H7626, H8147, G14270, G24740, G54430

Luke References:

Luke 22:30

abyss, bottomless pit

Definition:

The term “abyss” refers to a very large, deep hole or chasm that has no bottom.

- In the Bible, “the abyss” is a place of punishment.
- For example, when Jesus commanded evil spirits to come out of a man, they begged him not to send them to the abyss.
- The word “abyss” could also be translated as “bottomless pit” or “deep chasm.”
- This term should be translated differently from “hades,” “sheol,” or “hell.”

(See Also: Hades, hell, punish)

Bible References:

- Luke 8:30-31
- Romans 10:7

Word Data:

- Strong’s: G00120, G54210

Luke References:

Luke 8:31

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

Luke References:

Luke 1:71 Luke 1:74 Luke 6:27 Luke 6:35 Luke 10:19 Luke 12:58 Luke 18:3 Luke 19:27 Luke 19:43 Luke 20:43

afflict, affliction, distress

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.

- To “be afflicted with” means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of “afflicting oneself” or “afflicting one’s soul” means to abstain from eating food.

Translation Suggestions:

- To “afflict” someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: leprosy, plague, suffer)

Bible References:

- 2 Thessalonians 1:6
- Amos 5:12
- Colossians 1:24
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13
- Genesis 29:32

Word Data:

- Strong’s: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

Luke References:

Luke 7:21

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age, aged, old, old age, years old

Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

Bible References:

Word Data:

- Strong’s: G01650, G01660

Luke References:

Luke 16:8 Luke 18:30 Luke 20:34 Luke 20:35

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age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.

- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

Luke References:

Luke 1:20 Luke 1:57 Luke 4:5 Luke 4:13 Luke 8:13 Luke 8:13 Luke 8:27 Luke 8:29 Luke 12:42 Luke 12:56 Luke 13:1 Luke 16:16 Luke 18:4 Luke 18:30 Luke 19:44 Luke 20:9 Luke 20:10 Luke 21:8 Luke 21:24 Luke 21:36 Luke 23:8

alms

Definition:

The term “alms” refers to money, food, or other things that are given to help poor people.

- Often the giving of alms was seen by people as something that their religion required them to do in order to be righteous.
- Jesus said that giving alms should not be done publicly for the purpose of getting other people to notice.
- This term could be translated as “money” or “gifts to poor people” or “help for the poor.”

Bible References:

- Acts 3:1-3
- Matthew 6:1
- Matthew 6:3

Word Data:

- Strong’s: G16540

Luke References:

Luke 11:41 Luke 12:33

altar of incense, incense altar

Definition:

The altar of incense was a piece of furniture on which a priest would burn incense as an offering to God. It was also called the golden altar.

- The altar of incense was made of wood, and its top and sides were covered with gold. It was about a half meter long, a half meter wide, and one meter tall.
- At first it was kept in the tabernacle. Then it was kept in the temple.

- Every morning and evening a priest would burn incense on it.
- This can also be translated as “altar for burning incense” or “golden altar” or “incense burner” or “incense table.”

(Translation suggestions: How to Translate Names)

(See also: incense)

Bible References:

- Luke 1:11-13

Word Data:

- Strong’s: H4196, H7004, G23680, G23790

Luke References:

Luke 1:11

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anguish

Definition:

The term “anguish” refers to severe pain or distress.

- Anguish can be physical or emotional pain or distress.
- Often people who are in extreme anguish will show it in their face and behaviors.
- For example, a person in severe pain or anguish might grit his teeth or cry out.
- The term “anguish” could also be translated as “emotional distress” or “deep sorrow” or “severe pain.”

Bible References:

- Jeremiah 6:24
- Jeremiah 19:9
- Job 15:24
- Luke 16:24
- Psalms 116:3-4

Word Data:

- Strong’s: H2342, H2470, H2479, H3708, H4164, H4689, H4691, H5100, H6695, H6862, H6869, H7267, H7581, G09280, G36000, G49280

Luke References:

Luke 16:24 Luke 16:25

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armor, armory

Definition:

The term “armor” refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier’s armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means “soldier gear” or “protective battle clothing” or “protective covering” or “weapons.”

(See also: faith, Holy Spirit, peace, save, spirit)

Bible References:

- 1 Samuel 31:9-10
- 2 Samuel 20:8
- Ephesians 6:11
- Jeremiah 51:3-4

- Luke 11:22
- Nehemiah 4:15-16

Word Data:

- Strong's: H2290, H2488, H3627, H4055, H5402, G36960, G38330

Luke References:

Luke 11:22

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assembly, assemble, congregation, meeting, gather, community

Definition:

The term "assembly" usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a "sacred assembly" in which the people of Israel would gather to worship Yahweh.
- Sometimes the term "assembly" referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the "Sanhedrin" or the "Council."

Translation Suggestions

- Depending on the context, "assembly" could also be translated as "special gathering" or "congregation" or "council" or "army" or "large group."
- When the term "assembly" refers generally to the Israelites as a whole, it could also be translated as "community" or "people of Israel."
- The phrase, "all the assembly" could be translated as "all the people" or "the whole group of Israelites" or "everyone." (See: hyperbole)
- A large gathering of enemy soldiers was sometimes also referred to as an "assembly." This could be translated as "army."

(See also: council)

Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13
- Hebrews 12:22-24
- Leviticus 4:20-21
- Nehemiah 8:1-3

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

Luke References:

Luke 5:15 Luke 8:4 Luke 22:66 Luke 24:33

avenge, avenger, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to “avenge” could also be translated as to “right a wrong” or to “get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

Word Data:

- Strong’s: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

Luke References:

Luke 18:3 Luke 18:5 Luke 18:7 Luke 18:8 Luke 21:22

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate “ax.”
- Other ways to translate this term could include “tree-cutting tool” or “wooden tool with blade” or “long-handled wood-chopping tool.”
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 6:7-8
- 2 Kings 6:5
- Judges 9:48-49
- Luke 3:9
- Matthew 3:10
- Psalm 35:3

Word Data:

- Strong's: H1631, H4621, H7134, G05130

Luke References:

Luke 3:9

banquet

Definition:

A banquet is large, formal meal that usually includes several food courses.

- In ancient times, kings often served banquet meals to entertain political leaders and other important guests.
- This could also be translated as "elaborate meal" or "important feast" or "multi-course meal."

Bible References:

- Daniel 5:10
- Isaiah 5:11-12
- Jeremiah 16:8
- Luke 5:29-32
- Song of Songs 2:3-4

Word Data:

- Strong's: H4960, H4961, H8354, G11730, G14030

Luke References:

Luke 5:29 Luke 14:13

barren, dry

Definition:

To be "barren" means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When "barren" is used to refer to land, it could be translated as "not fertile" or "unfruitful" or "without plants."
- When it is referring to a barren woman, it could be translated as "childless" or "not able to bear children" or "unable to conceive a child."

Bible References:

- 1 Samuel 2:5
- Galatians 4:27
- Genesis 11:30
- Job 3:7

Word Data:

- Strong's: H4420, H6115, H6135, H6723, H7921, G06920, G47230

Luke References:

Luke 1:7 Luke 1:36 Luke 23:29

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

Luke References:

Luke 1:13 Luke 1:31 Luke 1:57 Luke 7:14 Luke 9:41 Luke 10:4 Luke 11:27 Luke 13:9 Luke 14:27 Luke 22:10 Luke 23:29

beast

Definition:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: authority, Daniel, livestock, nation, power, reveal, Beelzebul)

Bible References:

- 1 Corinthians 15:32
- 1 Samuel 17:44
- 2 Chronicles 25:18
- Jeremiah 16:1-4
- Leviticus 7:21
- Psalms 49:12-13

Word Data:

- Strong’s: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

Luke References:

Luke 10:34

beg, begging, begged

Definition:

The term “beg” means to urgently ask someone for something.

- Often people beg or plead when they strongly need something, but do not know if the other person will give them what they ask for.
- Depending on the context, this term could be translated as “plead” or “urgently ask.”

(See also: plead)

Bible References:

Examples from the Bible stories:

- **10:4** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- **29:8** “The king called the servant and said, ‘You wicked servant! I forgave your debt because you **begged** me.’”
- 32:7 The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- **32:10** The man who used to have the demons **begged** to go along with Jesus.
- **35:11** His father came out and **begged** him to come and celebrate with them, but he refused.

Word Data:

- Strong’s: H7592, G12100, G18710, G20650, G38700, G43190, G43195

Luke References:

Luke 5:12 Luke 7:3 Luke 7:4 Luke 8:28 Luke 8:31 Luke 8:32 Luke 8:38 Luke 8:41 Luke 9:38 Luke 16:3 Luke 18:35

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: Judas Iscariot, Jewish leaders, apostle)

Bible References:

- Acts 7:52
- John 6:64
- John 13:22
- Matthew 10:4
- Matthew 26:22

Examples from the Bible stories:

- **21:11** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **38:2** After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- **38:3** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **38:6** Then Jesus said to the disciples, “One of you will **betray** me.” * * **38:6** Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- **38:13** When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- **38:14** Then Jesus said, “Judas, do you **betray** me with a kiss?”
- **39:8** Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong’s: H7411, G38600, G42730

Luke References:

Luke 6:16

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day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: time, judgment day, last day)

Bible References:

- Acts 20:6
- Daniel 10:4
- Ezra 6:15
- Ezra 6:19
- Matthew 9:15

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

Luke References:

Luke 1:5 Luke 1:7 Luke 1:18 Luke 1:20 Luke 1:23 Luke 1:24 Luke 1:25 Luke 1:39 Luke 1:59 Luke 1:75 Luke 1:80 Luke 2:1 Luke 2:6 Luke 2:21 Luke 2:22 Luke 2:36 Luke 2:37 Luke 2:43 Luke 2:44 Luke 2:46 Luke 4:2 Luke 4:2 Luke 4:16 Luke 4:25 Luke 4:42 Luke 5:17 Luke 5:35 Luke 5:35 Luke 6:12 Luke 6:13 Luke 6:23 Luke 8:22 Luke 9:12 Luke 9:22 Luke 9:23 Luke 9:28 Luke 9:36 Luke 9:37 Luke 9:51 Luke 10:12 Luke 11:3 Luke 12:46 Luke 13:14 Luke 13:14 Luke 13:16 Luke 14:5 Luke 15:13 Luke 16:19 Luke 17:4 Luke 17:22 Luke 17:22 Luke 17:26 Luke 17:26 Luke 17:27 Luke 17:28 Luke 17:29 Luke 17:30 Luke 17:31 Luke 18:7 Luke 18:33 Luke 19:42 Luke 19:43 Luke 19:47 Luke 20:1 Luke 21:6 Luke 21:22 Luke 21:23 Luke 21:34 Luke 21:37 Luke 22:7 Luke 22:53 Luke 22:66 Luke 23:7 Luke 23:12 Luke 23:29 Luke 23:54 Luke 24:7 Luke 24:13 Luke 24:18 Luke 24:21 Luke 24:29 Luke 24:46

hour, moment

Definition:

The term “hour” is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean “time” or “moment.”

- The Jews counted daylight hours starting at sunrise (around 6 AM). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 PM). For example, “the third hour of the night” meant “around nine in the evening” in our present-day system.
- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as “around nine” or “about six o’clock” could be used.
- Some translations might add phrases like “in the evening” or “in the morning” or “in the afternoon” to make it clear what time of day is being talked about.
- The phrase, “in that hour” could be translated as “at that time” or “in that moment.”
- Referring to Jesus, the expression “his hour had come” could be translated as “the time had come for him to” or “the appointed time for him had come.”

Bible References:

- Acts 2:15
- John 4:51-52
- Luke 23:44
- Matthew 20:3

Word Data:

- Strong’s: H8160, G56100

Luke References:

Luke 1:10 Luke 2:38 Luke 7:21 Luke 10:21 Luke 12:12 Luke 12:39 Luke 12:40 Luke 12:46 Luke 13:31 Luke 14:17 Luke 20:19 Luke 22:14 Luke 22:53 Luke 22:59 Luke 23:44 Luke 23:44 Luke 24:33

month, monthly

Definition:

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on

whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about twenty-nine days. In this system there are twelve or thirteen months in a year. Despite the year being twelve or thirteen months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into twelve months, with the length of each month ranging from twenty-eight to thirty-one days.

Bible References:

- 1 Samuel 20:34
- Acts 18:9-11
- Hebrews 11:23
- Numbers 10:10

Word Data:

- Strong’s: H2320, H3391, H3393, G33760

Luke References:

Luke 1:24 Luke 1:26 Luke 1:36 Luke 1:56 Luke 4:25

watch (biblical time)

Definition:

In biblical times, a “watch” was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called “beginning” (sunset to 10 PM), “middle” (10 PM to 2 AM), and “morning” (2 AM to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply “first” (sunset to 9 PM), “second” (9 PM to 12 midnight), “third” (12 midnight to 3 AM), and “fourth” (3 AM to sunrise) watches.
- These could also be translated with more general expressions such as “late evening” or “middle of the night” or “very early in the morning,” depending on which watch is being referred to.

(See also: watch)

Bible References:

- Luke 12:37-38
- Mark 6:48-50
- Matthew 14:25-27
- Psalms 90:3-4

Word Data:

- Strong’s: H0821, G54380

Luke References:

Luke 12:38

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: month)

Bible References:

- 2 Kings 23:31
- Acts 19:8-10
- Daniel 8:1
- Exodus 12:2

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G17630, G20940

Luke References:

Luke 2:36 Luke 2:37 Luke 2:41 Luke 2:42 Luke 3:1 Luke 3:23 Luke 4:19 Luke 4:25 Luke 8:42 Luke 8:43 Luke 12:19 Luke 13:7 Luke 13:8 Luke 13:11 Luke 13:16 Luke 15:29

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5
- Matthew 2:11
- Revelation 3:9

Word Data:

- Strong’s: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

Luke References:

Luke 5:8 Luke 5:12 Luke 8:28 Luke 8:41 Luke 8:47 Luke 17:16 Luke 24:5

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bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called “unleavened bread” in the Bible. The ancient Israelites ate “unleavened bread” during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term “bread” can be translated more generally as “food.”
- The phrase “bread of the presence” refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The term “bread from heaven” refers to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the “bread that came down from heaven” and the “bread of life.”

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

Bible References:

- Acts 2:46
- Acts 27:35
- Exodus 16:15
- Luke 9:13
- Mark 6:38
- Matthew 4:4
- Matthew 11:18

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G01060, G07400, G42860

Luke References:

Luke 4:3 Luke 4:4 Luke 6:4 Luke 7:33 Luke 9:3 Luke 9:13 Luke 9:16 Luke 11:3 Luke 11:5 Luke 14:1 Luke 14:15 Luke 15:17 Luke 22:19 Luke 24:30 Luke 24:35

bridegroom, groom

Definition:

In a marriage ceremony, the bridegroom, also called the groom, is the **man** who will marry the bride (the **woman**).

Translation Suggestions:

You could use the term that your language uses to refer to the man who is getting married in a marriage ceremony or if you do not have a term for this in your language you could use a descriptive phrase to describe what a bridegroom is. Depending on the context you could translate the terms "bridegroom" and "groom" with descriptive phrases such as "a man getting married" or "a man who is being married" or "the man getting married."

(See also: bride, marriage)

Bible References:

- Isaiah 62:5
- Joel 2:15-16
- John 3:30
- Luke 5:35
- Mark 2:19
- Mark 2:20
- Matthew 9:15

Word Data:

- Strong's: H2860, G35660

Luke References:

Luke 5:34 Luke 5:35

bury, buried, burial

Definition:

The term "bury" refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term "burial" is the act of burying something, or it can be used to describe a place where something has been buried.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms "burial place" or "burial room" or "burial chamber" or "burial cave" always refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase "buried his face" usually means "covered his face with his hands."
- Sometimes the word "hide" can mean "bury" as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: Jericho, tomb)

Bible References:

- 2 Kings 9:9-10
- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:7
- Psalm 79:1-3

Word Data:

- Strong's: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

Luke References:

Luke 9:59 Luke 9:60 Luke 16:22

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camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: How to Translate Unknowns)

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: burden, clean)

Bible References:

- 1 Chronicles 5:21
- 2 Chronicles 9:1-2
- Exodus 9:1-4
- Mark 10:25
- Matthew 3:4
- Matthew 19:23-24

Word Data:

- Strong's: H1581, G25740

Luke References:

Luke 18:25

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captive, captivate, captivity, catch

Definition:

The terms "captive" and "captivity" refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to "take captive" is another way of talking about capturing someone.
- The expression, "carry you away captive" could also be translated as "force you to live as captives" or "take you away to another country as prisoners."
- In a figurative sense, the apostle Paul tells Christians to "take captive" every thought and make it obedient to Christ.
- He also talks about how a person can be "taken captive" by sin, which means he is "controlled by" sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: Babylon, exile, prison, seize)

Bible References:

- 2 Corinthians 10:5
- Isaiah 20:4
- Jeremiah 43:3
- Luke 4:18

Word Data:

- Strong’s: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

Luke References:

Luke 4:18 Luke 21:24

---

cast out, driving out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”
- To “cast out” someone from a synagog or church could be translated as “banish them” or “put them out.”

(See also: demon, demon-possessed, lots)

Bible References:

- Acts 7:17-19
- Mark 3:13-16
- Mark 9:29
- Matthew 7:21-23
- Matthew 9:32-34
- Matthew 12:24
- Matthew 17:19-21

Word Data:

- Strong’s: H1272, H1644, H1920, H3423, H7971, H7993, G15440

Luke References:

Luke 4:29 Luke 6:22 Luke 6:42 Luke 6:42 Luke 6:42 Luke 9:49 Luke 11:14 Luke 11:15 Luke 11:18 Luke 11:19 Luke 11:19 Luke 11:20 Luke 13:28 Luke 13:32 Luke 19:45 Luke 20:12 Luke 20:15

chaff

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called "winnowing."
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.

(See also: grain, wheat, winnow)

Bible References:

- Daniel 2:35
- Job 21:18
- Luke 3:17
- Matthew 3:12

Word Data:

- Strong's: H2842, H4671, H5784, H8401, G08920

Luke References:

Luke 3:17

chief, leader

Definition:

The term "chief" refers to the most powerful or most important leader of a particular group.

- Examples of this include, "chief musician," "chief priest," and "chief tax collector." and "chief ruler."
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as "chiefs" of their family clans. In this context, the term "chief" could also be translated as "leader" or "head father."
- When used to describe a noun, this term could be translated as "leading" or "ruling," as in "leading musician" or "ruling priest."

(See also: head, chief priests, priest, tax collector)

Bible References:

- Daniel 1:11-13
- Ezekiel 26:15-16
- Luke 19:2
- Psalm 4:1

Word Data:

- Strong's: H0047, H0441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G07490, G07500, G07540, G44100, G44130, G55060

Luke References:

Luke 19:47

citizen, citizenship

Definition:

A citizen is someone who lives in a specific city, country, or kingdom. It especially refers to someone who is recognized officially as being a legal resident of that place.

- Depending on the context, this could also be translated as “inhabitant” or “official resident.”
- A citizen could live in a region that is part of a larger kingdom or empire that is governed by a king, emperor, or other ruler. For example, Paul was a citizen of the Roman Empire, which consisted of many different provinces; Paul lived in one of those provinces.
- In a figurative sense, believers in Jesus are called “citizens” of heaven in the sense that they will live there someday. Like a citizen of a country, Christians belong to God’s kingdom.

(See: kingdom, Paul, province, Rome)

Bible References:

- Acts 21:39-40
- Isaiah 3:3
- Luke 15:15
- Luke 19:14

Word Data:

- Strong’s: H6440, G41750, G41770, G48470

Luke References:

Luke 15:15 Luke 19:14

commit, committed

Definition:

In the Bible the terms “commit” and “committed” most often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”

(See also: adultery, sin)

Bible References:

- 1 Chronicles 28:7
- 1 Peter 2:21-23
- Jeremiah 2:12-13
- Matthew 13:41
- Psalm 58:2

Word Data:

- Strong’s: H0539, H0817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G02640, G20380, G27160, G34290, G34310, G38600, G38720, G39080, G41020, G41600, G42030

Luke References:

Luke 23:46

companion, fellow worker, friend

Definition:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker”

refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong’s: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

Luke References:

Luke 5:7

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conceive, conceived, conception

Definition:

Used in this sense, the terms “conceive” and “conception” usually refer to a woman becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as “beginning of a pregnancy” or “moment of becoming pregnant.”
- Depending on context, the term “conceived” could be translated as “became pregnant” or “became pregnant with.”

(See also: create, womb)

Bible References:

- Genesis 21:1-4
- Hosea 2:4-5
- Job 15:35
- Luke 1:24-25
- Luke 2:21

Word Data:

- Strong’s: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G10800, G17220, G28450, G48150

Luke References:

Luke 1:24 Luke 1:31 Luke 1:36 Luke 2:21

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consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.

- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

Luke References:

Luke 9:54

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The “Jewish Council” in Jerusalem, also known as the “Sanhedrin,” had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word “council” could also be translated as “legal assembly” or “political assembly.”
- To be “in council” means to be in a special meeting to decide something.
- Note that this is a different word than “counsel,” which means “wise advice.”

(See also: assembly, counsel, Pharisee, law, priest, Sadducee, scribe)

Bible References:

- Acts 7:57-58
- Acts 24:20
- John 3:2

- Luke 22:68
- Mark 13:9
- Matthew 5:22
- Matthew 26:59

Word Data:

- Strong's: H4186, H5475, G10100, G48240, G48920

Luke References:

Luke 22:66 Luke 23:50

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cow, bull, calf, cattle, heifer, ox

Definition:

The terms "cow," "bull," "heifer," "ox," and "cattle" all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a "cow," the male is a "bull," and their offspring is a "calf."
- In the Bible, cattle were among the "clean" animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A "heifer" is an adult female cow that has not yet given birth to a calf.

An "ox" is a type of cattle that is specifically trained to do agricultural work. The plural of this term is "oxen." Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to "be under a yoke" became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9
- 2 Chronicles 11:15
- 2 Chronicles 15:10-11
- Matthew 22:4
- Luke 13:15
- Luke 14:5
- Hebrews 9:13

Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

Luke References:

Luke 13:15 Luke 14:5 Luke 14:19 Luke 15:23 Luke 15:27 Luke 15:30

create, created, creation, creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news to “all creation” means to preach the good news to “all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: God, good news, world)

Bible References:

- 1 Corinthians 11:9-10
- 1 Peter 4:17-19
- Colossians 1:15
- Galatians 6:15
- Genesis 1:1
- Genesis 14:19-20

Word Data:

- Strong’s: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

Luke References:

Luke 11:50

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in

pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: call speak loudly, plead, pray)

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

Luke References:

Luke 1:42 Luke 3:4 Luke 4:33 Luke 4:41 Luke 8:28 Luke 8:54 Luke 9:38 Luke 9:39 Luke 16:24 Luke 18:7 Luke 18:38 Luke 18:39 Luke 19:40 Luke 23:18 Luke 23:21 Luke 23:46

curtain

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: holy place, tabernacle, temple)

Bible References:

- Hebrews 10:20
- Leviticus 4:17
- Luke 23:45
- Matthew 27:51

- Numbers 4:5

Word Data:

- Strong's: H1852, H3407, H4539, H6532, H7050, G26650

Luke References:

Luke 23:45

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declare, proclaim, announce

Definition:

The terms "declare" and "declaration" refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include "proclaim," "proclamation," "announce," and "announcement."

- A "declaration" not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by "the declaration of Yahweh" or "this is what Yahweh declares." This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, "declare" could also be translated as "proclaim" or "publicly state" or "strongly say" or "emphatically state."
- The term "declaration" could also be translated as "statement" or "proclamation."
- The phrase "this is Yahweh's declaration" could be translated as "this is what Yahweh declares" or "this is what Yahweh says."

(See also: preach, decree)

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 2:16
- Ezekiel 5:11-12
- Matthew 7:21-23

Word Data:

- Strong's: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

Luke References:

Luke 9:60 Luke 24:23

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decree, decreed

Definition:

The term "decree" means to give an order that must be obeyed. The order itself can also be called a "decree."

- A "decree" is similar to a "law," but is generally used more often to refer to something spoken rather than written.

- The term “decree” could be translated as to “order” or to “command” or to “formally require” or to “publicly make a law.”
- God’s laws are also called decrees, statutes, or commandments.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.

(See also: command, declare, law)

Bible References:

- 1 Chronicles 15:13-15
- 1 Kings 8:57-58
- Acts 17:5-7
- Daniel 2:13
- Esther 1:22
- Luke 2:1

Word Data:

- Strong’s: H0559, H0633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2940, H2941, H2942, H3791, H3982, H4055, H4406, H4687, H4941, H5407, H5713, H6599, H6680, H7010, H8421, G13780

Luke References:

Luke 2:1

delight

Definition:

The term “delight” means great pleasure or great joy.

- To “delight in” something means to “to take pleasure in” or “take joy in” or “be happy about” it. If a person “delights in” something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called “delightful.”
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

Word Data:

- Strong's: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

Luke References:

Luke 2:14 Luke 3:22 Luke 12:32

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as "wilderness."
- "Wilderness" conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as "deserted place" or "remote place" or "uninhabited place."

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong's: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

Luke References:

Luke 1:80 Luke 3:2 Luke 3:4 Luke 4:1 Luke 4:42 Luke 5:16 Luke 7:24 Luke 8:29 Luke 9:12 Luke 15:4

desolate, desolated, desolation, deserted, desolator

Definition:

The terms "desolate" and "desolation," when used to refer to a place or location, refer to the state or condition of being ruined and left fully or partially uninhabited. The term "desolate," when referring to a person or group of people, describes a state or condition of ruin, loneliness, and grief.

- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A "desolate region" refers to an area of land that is partially deserted or abandoned and therefore has few people living there.
- If a city is "made desolate" it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes "empty" and "ruined." This is similar to the meaning of "devastate" or "devastated," but with more emphasis on the emptiness.

- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- Depending on the context, this term, when referring to a city or region, could be translated as “ruined” or “destroyed” or “laid waste” or “abandoned” or “deserted.”
- Depending on the context, this term, when referring to a person or people group, could be translated as “lonely and outcast” or “deserted.”
- A “desolator” is one who causes desolation.

(See also: desert, devastate, ruin, waste)

Bible References:

- 2 Kings 22:19
- Acts 1:20
- Daniel 9:17-19
- Lamentations 3:11
- Luke 11:17
- Matthew 12:25

Word Data:

- Strong’s: H0490, H0816, H0910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5352, H5800, H7582, H7701, H7722, H8047, H8074, H8076, H8077, G20480, G20490, G20500, G34430

Luke References:

Luke 21:20

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong’s: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

Luke References:

Luke 8:5 Luke 15:30 Luke 20:47

discern, discernment, distinguish

Definition:

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as “understanding” or “ability to distinguish good and evil.”

(See also: judge, wise)

Bible References:

- 1 Kings 3:7-9
- Genesis 41:33-34
- Proverbs 1:5
- Psalms 19:12

Word Data:

- Strong’s: H0995, H2940, H4209, H5234, H8085, G03500, G12520, G12530, G29240

Luke References:

Luke 12:56 Luke 12:56 Luke 23:14

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: How to Translate Unknowns)

Bible References:

- 1 Kings 1:32-34
- 1 Samuel 9:4
- 2 Kings 4:21-22
- Deuteronomy 5:12-14
- Luke 13:15
- Matthew 21:2

Word Data:

- Strong’s: H0860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G36780, G36880, G52680

Luke References:

Luke 13:15

dove, pigeon, turtledove

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.
- A turtledove is a type of dove mentioned in Genesis 15:9, Song of Songs 2:12, and Leviticus 12:6.

(See also: How to Translate Unknowns)

(See also: olive, innocent, pure)

Bible References:

- Genesis 8:9
- Luke 2:22-24
- Mark 1:10
- Matthew 3:16
- Matthew 21:12-14

Word Data:

- Strong’s: H1469, H1686, H3123, H8449, G40580

Luke References:

Luke 2:24 Luke 3:22

drunk, drunkard

Definition:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: wine)

Bible References:

- 1 Corinthians 5:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 7:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

Luke References:

Luke 7:34 Luke 12:45 Luke 21:34

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: How to Translate Unknowns)

(See also: Daniel, free, Nebuchadnezzar, power)

Bible References:

- 2 Samuel 1:23
- Daniel 7:4
- Jeremiah 4:13-15
- Leviticus 11:13-16
- Revelation 4:7

Word Data:

- Strong's: H5403, H5404, G01050

Luke References:

Luke 17:37

earth, land

Definition:

The term "earth" refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as "land" when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term "earth" is often paired with the term "heaven" as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated "land" when paired with the name of a people group to denote the territory belonging to those people, such as "the land of Canaan."
- The term "earthly" is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, "earth" could also be translated as "world" or "land" or "dirt" or "soil."
- Ways to translate "earthly" could include "physical" or "things of this earth" or "visible."

(See also: world, heaven)

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong's: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

Luke References:

Luke 2:14 Luke 5:24 Luke 10:21 Luke 11:31 Luke 12:49 Luke 12:51 Luke 12:56 Luke 16:17 Luke 18:8 Luke 21:25 Luke 21:33 Luke 21:35 Luke 24:5

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elder

Definition:

The term "elder" refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish "elders" continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian "elders" gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as "respected leaders" or "spiritually mature men leading the church."

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong's: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

Luke References:

Luke 1:18 Luke 7:3 Luke 9:22 Luke 15:25 Luke 20:1 Luke 22:52 Luke 22:66

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endure, endurance

Definition:

The term "endure" means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term "endurance" can mean "patience" or "bearing up under a trial" or "persevering when being persecuted."
- The encouragement to Christians to "endure to the end" is telling them to obey Jesus, even if this causes them to suffer.

- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: persevere)

Bible References:

- 2 Timothy 2:11-13
- James 1:3
- James 1:12
- Luke 21:19
- Matthew 13:21
- Revelation 1:9
- Romans 5:3-5

Word Data:

- Strong’s: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

Luke References:

Luke 21:19

envy, covet, jealous, jealousy

Definition:

The terms “envy” and “envious” refer to being jealous of someone because of what that person possesses or because of that person’s admirable qualities or abilities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, possessions, or abilities.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.
- In some contexts the terms “jealous” and “jealousy” can mean “envy.”

Translation Suggestions

- When the terms “jealous” and “jealousy” refer to being wrongfully “envious” of someone the terms “envious” or “envy” could be used if the context permits.

(See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 2:1
- Exodus 20:17
- Mark 7:20-23
- Proverbs 3:31-32
- Romans 1:29

Word Data:

- Strong's: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

Luke References:

Luke 12:15

exult, exultant

Definition:

The terms "exult" and "exultant" refer to being very happy because of a success or special blessing.

- To "exult" includes a feeling of celebrating something wonderful.
- A person can exult in God's goodness.
- The term "exultant" can also include being arrogant in one's feeling of gladness about success or prosperity.
- The term "exult" could also be translated as "celebrate joyfully" or "praise with great joy."
- Depending on the context, the term "exultant" could be translated as "praising triumphantly" or "celebrating with self praise" or "arrogant."

(See also: arrogant, joy, praise, rejoice)

Bible References:

- 1 Samuel 2:1
- Isaiah 13:3
- Job 6:10
- Psalm 68:1-3
- Zephaniah 2:15

Word Data:

- Strong's: H5539, H5947, H5970

Luke References:

Luke 1:14 Luke 1:44

false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as "person who falsely claims to be God's spokesman" or "someone who falsely claims to speak God's words."
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: fulfill, prophet, true)

Bible References:

- 1 John 4:1-3
- 2 Peter 2:1
- Acts 13:6-8
- Luke 6:26
- Matthew 7:16
- Matthew 24:23-25

Word Data:

- Strong's: G55780

Luke References:

Luke 6:26

corrupt witness, false report, false testimony, false witness

Definition:

The terms “false witness” and “corrupt witness” refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

- A “false testimony” or “false report” is the actual lie that is told.
- To “bear false witness” means to lie or give a false report about something.
- The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

Translation Suggestions:

- To “bear false witness” or “give a false testimony” could be translated as “testify falsely” or “give a false report about someone” or “speak falsely against someone” or “lie.”
- When “false witness” refers to a person, it could be translated as “person who lies” or “one who testifies falsely” or “someone who says things that are not true.”

(See also: testimony, true)

Bible References:

- Deuteronomy 19:19
- Exodus 20:16
- Matthew 15:18-20
- Matthew 19:18-19
- Proverbs 14:5-6
- Psalms 27:11-12

Word Data:

- Strong’s: H5707, H6030, H7650, H8267, G19650, G31440, G55710, G55750, G55760, G55770

Luke References:

Luke 18:20

family, household

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. In the Bible, this term sometimes includes other close relatives such as grandparents, grandchildren, uncles and aunts.

- In biblical times, usually the oldest man was the major authority of a family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The New Testament often uses terms related to the concept of “family” to refer to the Church, meaning people who believe in Jesus.

(See also: clan, ancestor, house)

Bible References:

- 1 Kings 8:1-2
- 1 Samuel 18:18
- Exodus 1:21
- Joshua 2:12-13
- Luke 2:4

Word Data:

- Strong's: H0001, H0251, H0272, H0504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G10850, G36140, G36240, G39650

Luke References:

Luke 2:4

famine

Definition:

The term "famine" refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term "famine" is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for "famine" in your language, or with a phrase such as "extreme lack" or "severe deprivation."

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong's: H3720, H7458, H7459, G30420

Luke References:

Luke 4:25 Luke 15:14 Luke 15:17 Luke 21:11

fast, fasting

Definition:

The term to "fast" means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to "fast" can also be translated as to "refrain from eating" or to "not eat."
- The noun "fast" could be translated as "time of not eating" or "time of abstaining from food."

(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3
- Acts 13:1-3
- Jonah 3:4-5
- Luke 5:34
- Mark 2:19
- Matthew 6:18
- Matthew 9:15

Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** "'For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.'"
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, "Set apart for me Barnabas and Saul to do the work I have called them to do."

Word Data:

- Strong's: H2908, H5144, H6684, H6685, G35210, G35220

Luke References:

Luke 2:37 Luke 5 Introduction Luke 5:33 Luke 5:34 Luke 5:35 Luke 18:12

feast, feasting

Definition:

The term "feast" is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called "feasts."
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to "feast" could also be translated as to "eat lavishly" or to "celebrate by eating lots of food" or to "eat a special, large meal."
- Depending on the context, "feast" could be translated as "celebrating together with a large meal" or "a meal with a lot of food" or "a celebration meal."

(See also: festival, banquet)

Bible References:

- 2 Peter 2:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 1:12-13
- Luke 2:43
- Luke 14:7-9
- Matthew 22:1

Word Data:

- Strong's: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

Luke References:

Luke 12:36 Luke 14:8 Luke 14:12 Luke 14:16 Luke 14:17 Luke 14:24 Luke 20:46

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
  - Passover
  - Festival of Unleavened Bread
  - Firstfruits
  - Festival of Weeks (Pentecost)
  - Festival of Trumpets
  - Day of Atonement
  - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

- Strong’s: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

Luke References:

Luke 2:41 Luke 2:42 Luke 22:1

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 3:17
- James 3:12
- Luke 13:7
- Mark 11:14
- Matthew 7:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

Luke References:

Luke 6:44 Luke 13:6 Luke 13:7 Luke 21:29

firstborn

Definition:

The term "firstborn" refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, "firstborn" usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God's firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God's firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When "first-born" occurs in the text alone, it could also be translated as "firstborn male" or "firstborn son," since that is what is implied. (See: Assumed Knowledge and Implicit Information)
- Other ways to translate this term could include "the son who was born first" or "the eldest son" or "the number one son."
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means "the son who has authority over everything" or "the Son who is first in honor."
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

Word Data:

- Strong's: H1060, H1062, H1067, H1069, G44160, G52070

Luke References:

Luke 2:7

fisherman, fishermen, fisher

Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term "fishers" is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.

- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as “men who catch fish” or “men who earn money by catching fish.”

Bible References:

- Ezekiel 47:9-10
- Isaiah 19:8
- Luke 5:1-3
- Matthew 4:19
- Matthew 13:47

Word Data:

- Strong’s: H1728, H1771, H2271, G02310

Luke References:

Luke 5:2

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flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

Luke References:

Luke 2:8 Luke 12:32

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flood

Definition:

The term “flood” literally refers to a large amount of water that completely covers over the land.

- This term is also used figuratively to refer to an overwhelming amount of something, especially something that happens suddenly.

- In Noah's time, people had become so evil that God caused a worldwide flood to come over the entire surface of the earth, even covering the mountaintops. Everyone who was not in the boat with Noah drowned. All other floods cover a much smaller land area.
- This term can also be an action, as in "the land was flooded by river water."

Translation Suggestions:

- Ways to translate the literal meaning of "flood" could include "an overflowing of water" or "large amounts of water."
- The figurative comparison "like a flood" could keep the literal term, or a substitute term could be used that refers to something that has a flowing aspect to it, such as a river.
- For the expression "like a flood of water" where water is already mentioned, the word "flood" could be translated as "an overwhelming amount" or "an overflowing."
- This term can be used as a metaphor, as in "do not let the flood sweep over me," which means "do not let these overwhelming disasters happen to me" or "don't let me be devastated by disasters" or "don't let your anger devastate me." (See: Metaphor)
- The figurative expression "I flood my bed with tears" could be translated as "my tears cover my bed with water like a flood."

(See also: ark, Noah)

Bible References:

- Daniel 11:10
- Genesis 7:6-7
- Luke 6:46-48
- Matthew 7:24-25
- Matthew 7:26-27
- Matthew 24:37-39

Word Data:

- Strong's: H3999, G26270

Luke References:

Luke 6:48 Luke 17:27

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footstool

Definition:

The term "footstool" refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a "footstool" was of even lower honor because feet were rested on it.
- When God says "I will make my enemies a footstool for my feet" he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God's will.
- To "worship at God's footstool" means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God's "footstool." This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

Bible References:

- Acts 7:49

- Isaiah 66:1
- Luke 20:43
- Matthew 5:35
- Matthew 22:44
- Psalm 110:1

Word Data:

- Strong's: H1916, H3534, H7272, G42280, G52860

Luke References:

Luke 20:43

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alien, foreigner, sojourn

Definition:

The term "foreigner" refers to a person living in a country that is not his own. Another name for a foreigner is an "alien." To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a "foreigner" there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were "foreigners" to God's covenant.
- Sometimes "foreigner" is translated as "stranger," but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong's: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

Luke References:

Luke 17:18

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foundation, founder, founded

Definition:

Used in this sense, the verb "found" means build, create, or lay a base for. The phrase "founded on" means supported by or based on. A "foundation" is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term "foundation" can also refer to the beginning of something or to the time when something was first created.
- A "foundation stone" was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: cornerstone, create)

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

Luke References:

Luke 6:48 Luke 6:49 Luke 11:50 Luke 14:29

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fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong's: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

Luke References:

Luke 1:42 Luke 3:8 Luke 3:9 Luke 6:43 Luke 6:43 Luke 6:44 Luke 8:8 Luke 8:15 Luke 12:17 Luke 13:6 Luke 13:7 Luke 13:9 Luke 20:10 Luke 22:18

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gate, gate bar, gatekeeper, gatepost, gateway

Definition:

The term "gate" refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A "bar" for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

Translation Suggestions:

- Depending on the context, other ways to translate "gate" could be "door" or "wall opening" or "barrier" or "entranceway."
- The phrase "bars of the gate" could be translated as "gate bolts" or "wooden beams to lock the gate" or "metal locking rods of the gate."

Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

Word Data:

- Strong's: H1817, H5592, H6607, H8179, G23740, G44390, G44400

Luke References:

Luke 7:12 Luke 16:20

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generation

Definition:

The term "generation" in this sense refers to a period of time approximately equal to the lifetime of a person. This could be as long as 100 years. This period of time also came to be measured by the time between the adulthood of one person and the adulthood of his or her offspring, or a 30–40-year time span.

Translation Suggestions

- When referring to the past, "generations" could be translated as "during the times of our ancestors" or "when people lived before us."

- When referring to the future, “generations” could be translated as “lifespans” or “times of people who will come afterwards” or “when our descendants are living.”
- The phrase “in his own generation” could be translated as “while he lived” or “during his time”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “from the time of people living now and for always” or “as long as people live on the earth” or “from now to all future time periods” or “for all time.”

(See also: descendant, ancestor)

Bible References:

Word Data:

- Strong’s: H1755, H8435, G01650, G10740

Luke References:

Luke 1:48 Luke 1:50 Luke 1:50 Luke 7:31 Luke 9:41 Luke 11:29 Luke 11:29 Luke 11:30 Luke 11:31 Luke 11:32 Luke 11:50 Luke 11:51 Luke 16:8 Luke 17:25 Luke 21:32

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goat, goatskin, scapegoat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a “kid.”

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
  - Goats have coarse hair; sheep have wool.
  - The tail of a goat stands up; the tail of a sheep hangs down.
  - Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people’s sins.

(See also: flock, sacrifice, sheep, righteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 3:12-14
- Matthew 25:33

Word Data:

- Strong's: H0689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G01220, G20550, G20560, G51310

Luke References:

Luke 15:29

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govern, governor, proconsul, Tirshatha

Definition:

A "governor" is a person who rules over a large area of land (such as a territory, region, or province) within a nation or empire.

- In the Old Testament, the term "Tirshatha" is a more specific title for a governor who ruled over a Persian province.
- In the New Testament, the term "proconsul" is a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A "government" consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word "governor" can also be translated as "ruler" or "overseer" or "regional leader" or "one who rules over a small territory."
- Depending on the context, the term "govern" could also be translated as "rule over" or "lead" or "manage" or "supervise."
- The term "governor" should be translated differently than the terms for "king" or "emperor", since a governor was a less powerful ruler who was under their authority.
- The term "proconsul" could also be translated as "Roman governor" or "Roman provincial ruler."

(See also: authority, king, power, province, Rome, ruler)

Bible References:

- Acts 7:9-10
- Acts 23:22
- Acts 26:30
- Mark 13:9-10
- Matthew 10:18
- Matthew 27:1-2

Word Data:

- Strong's: H0324, H1777, H2280, H4951, H5148, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G04450, G04460, G07460, G14810, G22320, G22330, G22300, G42320

Luke References:

Luke 2:2 Luke 3:1 Luke 20:20 Luke 21:12

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grain, grainfields

Definition:

The term "grain" usually refers to the seed of a food plant such as

wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: head, wheat)

Bible References:

- Genesis 42:3
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 6:2
- Mark 2:24
- Matthew 13:7-9
- Ruth 1:22

Word Data:

- Strong’s: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

Luke References:

Luke 6:1 Luke 12:18 Luke 13:19 Luke 17:6

grape, grapevine

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: vine, vineyard, wine)

Bible References:

- Deuteronomy 23:24
- Hosea 9:10
- Job 15:33
- Luke 6:43-44
- Matthew 7:15-17
- Matthew 21:33

Word Data:

- Strong’s: H0811, H0891, H1154, H1155, H1210, H3196, H5955, H6025, H6528, G02880, G47180

Luke References:

Luke 6:44

hard, harder

Definition:

The term “hard” generally refers to something that is difficult, challenging, or requires great diligence and persistence to be done.

- When used as a modifier, its meaning is similar to “great effort.”

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “persistent” or “diligently” or “challenging,” depending on the context.
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- Depending on context the term “harder” could also be translated as “more difficult” or “more diligently”
- In some contexts “hard” could be translated as “heavy” or “heavily.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

Bible References:

Word Data:

- Strong’s: H2388, H3515, H6381, H7185, H7186, G03180, G14190, G14220, G14230, G25320, G28730, G44560, G44570, G46410, G46420, G46430, G46450, G49120

Luke References:

Luke 11:46

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: firstfruits, festival, good news)

Bible References:

- 1 Corinthians 9:9-11
- 2 Samuel 21:7-9
- Galatians 6:9-10
- Isaiah 17:11
- James 5:7-8
- Leviticus 19:9
- Matthew 9:38
- Ruth 1:22

- Galatians 6:9-10
- Matthew 6:25-26
- Matthew 13:30
- Matthew 13:36-39
- Matthew 25:24

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

Luke References:

Luke 10:2 Luke 10:2 Luke 10:2 Luke 12:24 Luke 19:21 Luke 19:22

heir

Definition:

An "heir" is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses "heir" in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God's children, Christians are said to be "joint heirs" with Jesus Christ. This could also be translated as "co-heirs" or "fellow heirs" or "heirs together with."
- The term "heir" could be translated as "person receiving benefits" or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: firstborn, inherit)

Bible References:

- Galatians 4:1-2
- Galatians 4:7
- Genesis 15:1
- Genesis 21:10-11
- Luke 20:14
- Mark 12:7
- Matthew 21:38-39

Word Data:

- Strong's: H1121, H3423, G28160, G28180, G28200, G47890

Luke References:

Luke 20:14

horn, horned, shofar

Definition:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals or to call men for battle.
- This term should be translated with a word that is different from the word that refers to a trumpet, which is usually made of metal.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.

- The term “horn” was sometimes used to refer to a “flask” that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.

(See also: authority, cow, deer, goat, power royal, sheep, trumpet)

Bible References:

- 1 Chronicles 15:27-28
- 1 Kings 1:39
- 2 Samuel 22:3
- Jeremiah 17:1
- Psalms 22:21

Word Data:

- Strong’s: H3104, H7160, H7161, H7162, H7782, G27680

Luke References:

Luke 1:69

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house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

Luke References:

Luke 1:23 Luke 1:27 Luke 1:33 Luke 1:40 Luke 1:56 Luke 1:69 Luke 2:4 Luke 4:38 Luke 5:24 Luke 5:25 Luke 5:29 Luke 6:4 Luke 6:48 Luke 6:48 Luke 6:49 Luke 6:49 Luke 7:6 Luke 7:10 Luke 7:36 Luke 7:37 Luke 7:44 Luke 8:27 Luke 8:39 Luke 8:41 Luke 8:51 Luke 9:4 Luke 9:61 Luke 10:5 Luke 10:5 Luke 10:7 Luke 10:7 Luke 10:7 Luke 11:17 Luke 11:17 Luke 11:24 Luke 12:39 Luke 12:52 Luke 13:35 Luke 14:1 Luke 14:23 Luke 15:6 Luke 15:8 Luke 15:25 Luke 16:4 Luke 16:27 Luke 17:31 Luke 18:14 Luke 18:29 Luke 19:5 Luke 19:9 Luke 19:46 Luke 19:46 Luke 20:47 Luke 22:10 Luke 22:11 Luke 22:54

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image, carved image, cast metal image, figure, carved figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: false god, God, false god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 7:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 1:23

Word Data:

- Strong’s: H0457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G15040, G51790

Luke References:

Luke 20:24

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incense

Definition:

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: altar of incense, burnt offering, frankincense)

Bible References:

- 1 Kings 3:1-3
- 2 Chronicles 13:10-11
- 2 Kings 14:4
- Exodus 25:3-7
- Luke 1:10

Word Data:

- Strong’s: H2553, H3828, H4196, H4289, H5208, H6988, H6999, H7002, H7004, H7381, G23680, G23690, G23700, G23790, G30310

Luke References:

Luke 1:9 Luke 1:10 Luke 1:11

interpret, interpretation, interpreter

Definition:

The terms “interpret” and “interpretation” refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The “interpretation” of the dream is the “explanation” of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term “interpret” can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term “interpret” could include, “figure out the meaning of” or “explain” or “give the meaning of.”
- The term “interpretation” could also be translated as “explanation” or “meaning.”

(See also: Babylon, Daniel, dream, prophet, vision)

Bible References:

- 1 Corinthians 12:10
- Daniel 4:4-6
- Genesis 40:4-5
- Judges 7:15-16
- Luke 12:56

Word Data:

- Strong’s: H0995, H3887, H6591, H6622, H6623, H7667, H7760, H7922, G12520, G13280, G13290, G13810, G19550, G20580, G31770, G47930

Luke References:

Luke 24:27

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”

- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10
- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- **33:7** “The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- **34:4** “The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- **41:7** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong’s: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Luke References:

Luke 1:14 Luke 1:14 Luke 1:47 Luke 1:58 Luke 2:10 Luke 6:23 Luke 8:13 Luke 10:17 Luke 10:20 Luke 10:20 Luke 10:21 Luke 13:17 Luke 15:5 Luke 15:6 Luke 15:7 Luke 15:9 Luke 15:10 Luke 15:32 Luke 19:6 Luke 19:37 Luke 24:41 Luke 24:52

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judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people,

usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: governor, judge, law)

Bible References:

- 2 Timothy 4:8
- Acts 7:27
- Luke 11:19
- Luke 12:14
- Luke 18:1-2
- Matthew 5:25
- Ruth 1:1

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G03500, G12520, G13480, G29190, G29220, G29230

Luke References:

Luke 11:19 Luke 12:14 Luke 12:58 Luke 12:58 Luke 18:2 Luke 18:6

kin, kinfolk, kindred, kinsman

Definition:

The term "kin" refers to a person's blood relatives, considered as a group. The word "kinsman" refers specifically to a male relative.

- "Kin" can only refer to a person's close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a "kinsman-redeemer."
- This term "kin" could also be translated as "relative" or "family member."

Bible References:

- Romans 16:9-11
- Ruth 2:20
- Ruth 3:9

Word Data:

- Strong's: H0251, H1350, H4129, H4130, H7138, H7607, G47730

Luke References:

Luke 1:36 Luke 1:58 Luke 1:61 Luke 2:44 Luke 14:12 Luke 21:16

king, kingship

Definition:

In the Bible, the term "king" refers to a man who is the supreme ruler

of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God is as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: authority, Herod Antipas, kingdom, kingdom of God)

Bible References:

- 1 Timothy 6:15-16
- 2 Kings 5:18
- 2 Samuel 5:3
- Acts 7:9-10
- Acts 13:22
- John 1:49-51
- Luke 1:5
- Luke 22:24-25
- Matthew 5:35
- Matthew 14:9

Examples from the Bible stories:

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **16:1** The Israelites had no **king**, so everyone did what they thought was right for them.
- **16:18** Finally, the people asked God for a **king** like all the other nations had.
- **17:5** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- **21:6** God’s prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- **48:14** David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong’s: H4427, H4428, H4430, G09350, G09360

Luke References:

Luke 1:5 Luke 10:24 Luke 14:31 Luke 14:31 Luke 19:38 Luke 21:12 Luke 22:25 Luke 23:2 Luke 23:3 Luke 23:37 Luke 23:38

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kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”

- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

Bible References:

- 1 Thessalonians 2:12
- 2 Timothy 4:17-18
- Colossians 1:13-14
- John 18:36
- Mark 3:24
- Matthew 4:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 1:9

Examples from the Bible stories:

- **13:2** God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- **18:4** God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.
- **18:7** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **18:8** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **21:8** A king is someone who rules over a **kingdom** and judges the people.

Word Data:

- Strong’s: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G09320

Luke References:

Luke 4:5 Luke 11:17 Luke 11:18 Luke 19:12 Luke 19:15 Luke 21:10 Luke 21:10

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

Luke References:

Luke 7:38 Luke 7:45 Luke 7:45 Luke 15:20 Luke 22:47 Luke 22:48

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term "know" and "knowledge" mean generally to understand something. It can also mean to be aware of a fact. The expression "to make known" means to tell information.

- The term "knowledge" refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To "know about" God means to understand facts about him because of what he has revealed to us.
- To "know the Law" means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes "knowledge" is used as a synonym for "wisdom," which includes living in a way that is pleasing to God.
- The "knowledge of God" is sometimes used as a synonym for the "fear of Yahweh."

Translation Suggestions

- Depending on the context, ways to translate "know" could include "understand" or "be familiar with" or "be aware of" or "be acquainted with."
- In the context of understanding the difference between two things, the term is usually translated as "distinguish." When used in this way, the term is often followed by the preposition "between."

- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: know-relationship, law, reveal, understand, wise)

Bible References:

Word Data:

- Strong’s: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

Luke References:

Luke 1:4 Luke 1:18 Luke 1:34 Luke 1:77 Luke 2:15 Luke 2:17 Luke 2:43 Luke 2:49 Luke 4:34 Luke 4:41 Luke 5:22 Luke 5:24 Luke 6:8 Luke 6:44 Luke 7:37 Luke 7:39 Luke 8:17 Luke 8:46 Luke 8:53 Luke 9:11 Luke 9:33 Luke 9:47 Luke 10:11 Luke 10:22 Luke 11:13 Luke 11:17 Luke 11:44 Luke 11:52 Luke 12:2 Luke 12:30 Luke 12:39 Luke 12:39 Luke 12:46 Luke 12:47 Luke 12:48 Luke 12:56 Luke 12:56 Luke 13:25 Luke 13:27 Luke 16:4 Luke 16:15 Luke 18:20 Luke 19:15 Luke 19:22 Luke 19:42 Luke 19:44 Luke 20:7 Luke 20:21 Luke 21:20 Luke 21:30 Luke 21:31 Luke 22:34 Luke 22:57 Luke 22:60 Luke 23:7 Luke 23:49 Luke 24:16 Luke 24:18 Luke 24:31 Luke 24:35

labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

Luke References:

Luke 5:5 Luke 10:2 Luke 10:2 Luke 10:7 Luke 12:27 Luke 13:14 Luke 13:27

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: lampstand, life, light)

Bible References:

- 1 Kings 11:36
- Exodus 25:3-7
- Luke 8:16-18
- Matthew 5:15
- Matthew 6:22
- Matthew 25:3

Word Data:

- Strong’s: H3940, H3974, H4501, H5215, H5216, G29850, G30880

Luke References:

Luke 8:16 Luke 11:33 Luke 11:34 Luke 11:36 Luke 12:35 Luke 15:8

lampstand

Definition:

In the Bible, the term “lampstand” refers to a structure on which a lamp is placed in order to provide light to a room.

- The lampstand would be tall enough so that the light of the lamp could shine throughout the room.
- The lampstand could be made of wood or metal and could hold one or more lamps.
- Ordinary lamps were made of clay, and lamps for special purposes, such as for the temple, were made of metal (such as bronze, silver, or gold.)
- The lamps were in the shape of a bowl with a raised lip on one side that held a wick. The lamps were filled with olive oil that soaked the wick and burned when the wick was lighted.
- In the Jerusalem temple there was a special gold lampstand that had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, lamp, light, silver, temple)

Bible References:

- Daniel 5:5-6
- Exodus 37:17
- Mark 4:21-23
- Matthew 5:15-16
- Revelation 1:12-13
- Revelation 1:20

Word Data:

- Strong's: H4501, G30870

Luke References:

Luke 8:16 Luke 11:33

law, principle

Definition:

A "law" is a legal rule that is usually written down and enforced by someone in authority. A "principle" is a guideline for decision-making and behavior, and is usually not written down or enforced. However, sometimes the term "law" is used to mean a "principle."

- A "law" is similar to a "decree," but the term "law" is generally used to refer to something written rather than spoken.
- Both "law" and "principle" can refer to a general rule or belief that guides a person's behavior.
- This meaning of "law" is different from its meaning in the term "law of Moses," where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, "law" could be translated as "principle" or "general rule."

(See also: law of Moses, decree, command, declare)

Bible References:

- Deuteronomy 4:2
- Esther 3:8-9
- Exodus 12:12-14
- Genesis 26:5
- John 18:31
- Romans 7:1

Word Data:

- Strong's: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G17850, G35480, G35510, G47470

Luke References:

Luke 7:30 Luke 10:25 Luke 11:45 Luke 11:46 Luke 11:52 Luke 14:3

lawful, unlawful, not lawful, lawless, lawlessness

Definition:

The term "lawful" refers to something that is permitted to be done according to a law or other requirement. The opposite of this is "unlawful," which simply means "not lawful."

- In the Bible, something was "lawful" if it was permitted by God's moral law, or by the Law of Moses and other Jewish laws. Something that was "unlawful" was "not permitted" by those laws.
- To do something "lawfully" means to do it "properly" or "in the right way."
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God's laws about loving others.

- Depending on the context, ways to translate “lawful” could include “permitted” or “according to God’s law” or “following our laws” or “proper” or “fitting.”
- The phrase “Is it lawful?” could also be translated as “Do our laws allow?” or “Is that something our laws permit?”

The terms “unlawful” and “not lawful” are used to describe actions that break a law.

- In the New Testament, the term “unlawful” is not only used to refer to breaking God’s laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something “unlawful” if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something “unlawful” because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was “unlawful” for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term “lawless” describes a person who does not obey laws or rules. When a country or group of people are in a state of “lawlessness,” there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God’s laws.
- The apostle Paul wrote that in the last days there will be a “man of lawlessness,” or a “lawless one,” who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term “unlawful” should be translated using a word or expression that means “not lawful” or “lawbreaking.”
- Other ways to translate “unlawful” could be “not permitted” or “not according to God’s law” or “not conforming to our laws.”
- The expression “against the law” has the same meaning as “unlawful.”
- The term “lawless” could also be translated as “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase “man of lawlessness” could be translated as “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: law, law, Moses, Sabbath)

Bible References:

- Matthew 7:21-23
- Matthew 12:2
- Matthew 12:4

- Matthew 12:10
- Mark 3:4
- Luke 6:2
- Acts 2:23
- Acts 10:28
- Acts 22:25
- 2 Thessalonians 2:3
- Titus 2:14
- 1 John 3:4-6

Word Data:

- Strong's: H6530, G01110, G01130, G02660, G04580, G04590, G18320, G35450

Luke References:

Luke 6:2 Luke 6:4 Luke 6:9 Luke 14:3 Luke 20:22 Luke 22:37

skin disease, leper, leprosy

Definition:

The term "leprosy" is used in the Bible to refer to several different skin diseases. A "leper" is a person who has leprosy. The term "leprous" describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered "unclean" and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out "unclean" so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term "leprosy" in the Bible can be translated as "skin disease" or "dreaded skin disease."
- Ways to translate "leprous" could include "full of leprosy" or "infected with skin disease" or "covered with skin sores."

(See also: Miriam, Naaman, clean)

Bible References:

- Luke 5:13
- Luke 17:12
- Mark 1:40
- Mark 14:3
- Matthew 8:3
- Matthew 10:8-10
- Matthew 11:5

Word Data:

- Strong's: H6879, H6883, G30140, G30150

Luke References:

Luke 4:27 Luke 5:12 Luke 5:13 Luke 7:22 Luke 17:12

loins

Definition:

The term "loins" refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression "gird up the loins" refers to preparing to work hard. It comes from the custom of tucking the bottom of one's robe into a belt around the waist in order to move with ease.

- The term “loins” is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term “loins” often refers figuratively and euphemistically to a man’s reproductive organs as the source of his descendants. (See: euphemism)
- The expression “will come from your loins” could also be translated as “will be your offspring” or “will be born from your seed” or “God will cause to come from you.” (See: euphemism)
- When referring to a part of the body, this could also be translated as “abdomen” or “hips” or “waist,” depending on the context.

(See also: descendant, gird, children)

Bible References:

- 1 Peter 1:13
- 2 Chronicles 6:9
- Deuteronomy 33:11
- Genesis 37:34
- Job 15:27

Word Data:

- Strong’s: H2504, H3409, H3689, H4975, G37510

Luke References:

Luke 12:35

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lots, casting lots

Definition:

In the Bible, a “lot” is a marked object(s) used as a way of making a fair and/or random decision, usually for the purpose of selecting a specific person within a group.

“Casting lots” refers to the process of using “lots” to make a fair and/or random decision.

- In modern times, some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- In biblical times, the objects cast (the “lots”) were probably small marked stones. It is unknown how the “lots” actually indicated a decision, but it probably involved dropping or throwing marked stones on the ground.
- The phrase “casting lots” can be translated as “tossing lots” or “throwing lots” or “rolling lots.” The translation of “cast” should not sound like the lots were being thrown a long distance.
- If a decision is made “by lot,” this could be translated as “by casting lots” or “by throwing lots,” etc.

(See also: Elizabeth, priest, Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 1:7
- Luke 1:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 22:18-19

Word Data:

- Strong’s: H1486, H5307, G28190, G29750

Luke References:

Luke 23:34

manager, steward, stewardship

Definition:

The term “manager” or “steward” in the Bible refers to a servant who was entrusted with taking care of his master’s property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term “manager” is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.

Translation Suggestions:

- This could also be translated as “supervisor” or “household organizer” or “servant who manages” or “person who organizes.”

(See also: servant)

Bible References:

- 1 Timothy 3:4-5
- Genesis 39:4
- Genesis 43:16
- Isaiah 55:10-11
- Luke 8:3
- Luke 16:2
- Matthew 20:8-10
- Titus 1:7

Word Data:

- Strong’s: H0376, H4453, H5057, H6485, G20120, G36210, G36230

Luke References:

Luke 8:3 Luke 12:42 Luke 16:1 Luke 16:2 Luke 16:2 Luke 16:3 Luke 16:3 Luke 16:4 Luke 16:8

mediator

Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God’s enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.

Translation Suggestions:

- Ways to translate “mediator” could be “go-between person” or “reconciler” or “person who brings peace.”
- Compare this term with how the term “priest” is translated. It is best if the term “mediator” is translated differently.

(See also: priest, reconcile)

Bible References:

- 1 Timothy 2:5
- Galatians 3:20
- Hebrews 8:6
- Hebrews 12:24
- Luke 12:14

Word Data:

- Strong’s: H3887, G33120, G33160

Luke References:

Luke 12:14

messenger

Definition:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: angel, apostle, John (the Baptist))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 6:21
- 2 Kings 1:1-2
- Luke 7:27
- Matthew 11:10

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

Luke References:

Luke 7:24 Luke 7:27 Luke 9:52

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”

- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: Almighty, miracle, power, strength)

Bible References:

- Acts 7:22
- Genesis 6:4
- Mark 9:38-39
- Matthew 11:23

Word Data:

- Strong’s: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

Luke References:

Luke 1:49 Luke 1:51 Luke 3:16 Luke 11:21 Luke 11:22 Luke 24:19

mind, mindful, remind, reminder, likeminded

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”
- The expression “double-minded” could also be translated as “doubting” or “unable to decide” or “with conflicting thoughts.”

(See also: believe, heart, soul)

Bible References:

- Luke 10:27
- Mark 6:51-52
- Matthew 21:29
- Matthew 22:37
- James 4:8

Word Data:

- Strong's: H3629, H3820, H3824, H5162, H7725, G12710, G13740, G33280, G35250, G35400, G35630, G49930, G55900

Luke References:

Luke 1:51 Luke 10:27 Luke 24:45

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mock, mocker, mockery, ridicule, scoff at, laughingstock

Definition:

The terms "mock," "ridicule," and "scoff at" all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people's words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term "scoff at" can also refer to ridiculing an idea that is not considered believable or important.
- A "mocker" is someone who mocks and ridicules consistently.

Bible References:

- 2 Peter 3:4
- Acts 2:12-13
- Galatians 6:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 9:23-24
- Matthew 20:19
- Matthew 27:29

Examples from the Bible stories:

- **21:12** Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- **39:5** The Jewish leaders all answered the high priest, "He deserves to die!" Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- **39:12** The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, "Look, the King of the Jews!"
- **40:4** Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, "Do you have no fear of God?"
- **40:5** The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, "If you are the Son of God, come down from the cross and save yourself! Then we will believe you."

Word Data:

- Strong's: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

Luke References:

Luke 14:29 Luke 18:32 Luke 22:63 Luke 23:11 Luke 23:36

mourn, mourner, weeping

Definition:

The terms "mourn" and "mourning" refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about "mourning" because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, sin)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 1:11
- Genesis 23:2
- Luke 7:31-32
- Matthew 11:17

Word Data:

- Strong's: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

Luke References:

Luke 6:25 Luke 8:52

mystery, hidden truth

Definition:

In the Bible, the term "mystery" refers to something that we cannot know or understand unless God reveals it or explains it to us.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.

- This term could also be translated as “secret” or “hidden truth” or “previously unknown thing.”

(See also: Christ, Gentile, good news, Jew, true)

Bible References:

- Colossians 4:2-4
- Ephesians 6:19-20
- Luke 8:9-10
- Mark 4:10-12
- Matthew 13:11

Word Data:

- Strong’s: H1219, H7328, G34660

Luke References:

Luke 8:10

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nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- When used in the plural in a general way, the word translated as “nations” often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “non-Jews.”

(See also: Assyria, Babylon, Canaan, Gentile, Greek, people group, Philistines, Rome)

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:6
- 2 Kings 17:11-12
- Acts 2:5
- Acts 13:19
- Acts 17:26
- Acts 26:4
- Daniel 3:4

- Genesis 10:2-5
- Genesis 27:29
- Genesis 35:11
- Genesis 49:10
- Luke 7:5
- Mark 13:7-8
- Matthew 21:43
- Romans 4:16-17

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

Luke References:

Luke 7:5 Luke 12:30 Luke 21:10 Luke 21:10 Luke 21:24 Luke 21:25 Luke 23:2 Luke 24:47

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neighbor, neighborhood, neighboring

Definition:

The term "neighbor" usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A "neighbor" is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term "neighbor" figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means "person who lives nearby."

(See also: adversary, parable, people group, Samaria)

Bible References:

- Acts 7:26-28
- Ephesians 4:25-27
- Galatians 5:14
- James 2:8
- John 9:8-9
- Luke 1:58
- Matthew 5:43
- Matthew 19:19
- Matthew 22:39

Word Data:

- Strong's: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

Luke References:

Luke 10:27 Luke 10:29 Luke 10:36 Luke 14:12 Luke 15:6 Luke 15:9

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noble, nobleman, royal official

Definition:

The term "noble" refers to something that is excellent and of high quality. A "nobleman" is a person who belongs to a high political or social class. A man "of noble birth" is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term "nobleman" could also be translated by, "king's official" or "government officer."

Bible References:

- 2 Chronicles 23:20-21
- Daniel 4:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 16:1-3

Word Data:

- Strong's: H0117, H1419, H2715, H3358, H3513, H5057, H5081, H6440, H6579, H7261, H8282, H8269, G09370, G21040

Luke References:

Luke 19:12

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oath, vow, swear, swearing, swear by, sworn

Definition:

The term "oath" in the Bible refers to a formal promise, usually made in a legal or religious context, in which the person making the oath accepts some kind of accountability or punishment if he does not fulfill his promise. In the Bible, the term "swear" means to make an oath. A "vow" is a solemn promise or oath that a person makes to God.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In modern times, one meaning of the word "swear" is to use foul or vulgar language. This is never its meaning in the Bible.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.
- If a person in ancient Israel made a vow to God, that person was obligated to fulfill the vow. The ancient Israelites believed that God might punish a person who did not fulfill a vow that he made.
- In ancient Israel, sometimes a person would ask God to protect him or provide for him in exchange for making the vow. However, the ancient Israelites did not believe that God was obligated to fulfill these requests.

Translation Suggestions:

- Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
- To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
- Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.
- Depending on the context, the term "vow" can be translated as "solemn promise" or "solemn oath" or "promise made to God."

(See also: Abimelech, covenant, promise)

Bible References:

- Genesis 21:23
- Genesis 24:3
- Genesis 31:51-53
- Genesis 47:31

- Luke 1:73
- Mark 6:26
- Matthew 5:36
- Matthew 14:6-7
- Matthew 26:72
- 1 Corinthians 7:27-28
- Acts 21:23
- Genesis 28:21
- Genesis 31:12-13
- Jonah 1:14-16
- Jonah 2:9-10
- Proverbs 7:14

Word Data:

- Strong's: H0422, H0423, H3027, H5375, H7621, H7650, G03320, G36600, G37270, G37280, H5087, H5088, G21710

Luke References:

Luke 1:73 Luke 1:73

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oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

Luke References:

Luke 7:37 Luke 7:38 Luke 7:46 Luke 7:46 Luke 10:34 Luke 16:6

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olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: lamp, the sea, Mount of Olives)

Bible References:

- 1 Chronicles 27:28-29
- Deuteronomy 6:10-12
- Exodus 23:10-11
- Genesis 8:11
- James 3:12

- Luke 16:6
- Psalms 52:8

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

Luke References:

Luke 19:29 Luke 19:37 Luke 21:37 Luke 22:39

ordain, ordained, ordination, planned long ago, set up, prepared

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term "ordain" often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to "ordain" could be translated as to "assign" or to "appoint" or to "command" or to "make a rule" or to "institute."

(See also: command, covenant, decree, law, law, priest)

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 3:3
- Psalms 111:7-9

Word Data:

- Strong's: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

Luke References:

Luke 3:13

ordinance, regulation, requirement, strict law, custom

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow. This term is related to the term "ordain."

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term "ordinance" could be translated as "public decree" or "regulation" or "law," depending on the context.

(See also: command, decree, law, ordain, statute)

Bible References:

- Deuteronomy 4:13-14
- Exodus 27:20-21
- Leviticus 8:31-33
- Malachi 3:6-7

Word Data:

- Strong's: H2706, H4687, H4931, H4941

Luke References:

Luke 1:6

palace, house

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, high priest, king)

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 5:5-6
- Matthew 26:3-5
- Psalms 45:8

Word Data:

- Strong’s: H0759, H1002, H1004, H1055, H1406, H1964, H1965, G08330, G09330, G42320

Luke References:

Luke 7:25

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23

- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- **15:6** God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- **15:12** Then God gave Israel **peace** along all its borders.
- **16:3** Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- **21:13** He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- **48:14** David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- **50:17** Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

Luke References:

Luke 1:79 Luke 2:14 Luke 2:29 Luke 7:50 Luke 8:48 Luke 10:5 Luke 10:6 Luke 10:6 Luke 11:21 Luke 12:51 Luke 14:32 Luke 19:38 Luke 19:42 Luke 24:36

perfect, complete

Definition:

In the New Testament, the term "perfect" means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be "perfect" or "complete," that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term "perfect" also has the meaning of being "complete" or "whole."
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as "without flaw" or "without error" or "flawless" or "without fault" or "not having any faults."

(See also: blemish)

Bible References:

- Hebrews 12:2
- James 3:2
- Matthew 5:46-48
- Psalms 19:7-8

Word Data:

- Strong's: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

Luke References:

Luke 2:43 Luke 13:32 Luke 22:37

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persecute

Definition:

The terms "persecute" and "persecution" refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term "persecute" could also be translated as "keep oppressing" or "treat harshly" or "continually mistreat."
- Ways to translate "persecution" could include, "harsh mistreatment" or "oppression" or "persistent hurtful treatment"

(See also: Christian, church, oppress, Rome)

Bible References:

- Acts 7:52
- Acts 13:50
- Galatians 1:13-14
- John 5:16-18
- Mark 10:30
- Matthew 5:10
- Matthew 5:43-45
- Matthew 10:22
- Matthew 13:20-21
- Philippians 3:6

Examples from the Bible stories:

- **33:7** "The rocky ground is a person who hears God's word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away."
- **45:6** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **46:2** Saul heard someone say, "Saul! Saul! Why do you **persecute** me?" Saul asked, "Who are you, Master?" Jesus replied to him, "I am Jesus. You are **persecuting** me!"
- **46:4** But Ananias said, "Master, I have heard how this man has **persecuted** the believers."

Word Data:

- Strong's: H1814, H7291, H7852, G13750, G13760, G13770, G15590, G23470

Luke References:

Luke 11:49 Luke 21:12

persevere, perseverance

Definition:

The terms “persevere” and “perseverance” refer to continuing to do something even though it may be very difficult or take a long time.

- To persevere can also mean to keep acting in a Christ-like way even while going through difficult trials or circumstances.
- If a person has “perseverance” it means he is able to keep doing what he should do, even when it is painful or difficult.
- Continuing to believe what God teaches requires perseverance, especially when faced with false teachings.
- Be careful not to use a word like “stubborn” which usually has a negative meaning.

(See also: patient, trial)

Bible References:

- Colossians 1:11
- Ephesians 6:18
- James 5:9-11
- Luke 8:14-15

Word Data:

- Strong’s: G31150, G43430, G52810

Luke References:

Luke 8:15

perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “Perverse speech” could be translated as “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “Perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 8:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:2
- Psalms 101:4-6

Word Data:

- Strong's: H1942, H2015, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G12940

Luke References:

Luke 9:41

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pig, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called "pork." The general term for pigs and related animals is "swine."

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a "wild boar." Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as "hogs."

(See also: How to Translate Unknowns)

(See also: clean)

Bible References:

- 2 Peter 2:22
- Mark 5:13
- Matthew 7:6
- Matthew 8:32

Word Data:

- Strong's: H2386, G55190

Luke References:

Luke 8:32 Luke 8:33 Luke 15:15 Luke 15:16

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pit, pitfall, trench, cistern

Definition:

A pit is a deep hole that has been dug in the ground.

- A "cistern" was a hole dug in order to hold water.
- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase "the pit" refers to the grave or to hell. Other times it may refer to "the abyss."
- The term "pit" is also used figuratively in phrases such as, "pit of destruction" which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: abyss, hell, prison)

Bible References:

- Genesis 37:21-22
- Job 33:18
- Luke 6:39
- Proverbs 1:12

Word Data:

- Strong's: H0875, H0953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G00120, G09990, G54210

Luke References:

Luke 6:39

plow, plower, plowman, plowmen, plowshare, unplowed

Definition:

A "plow" is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: bronze, ox)

Bible References:

- 1 Samuel 8:10-12
- Deuteronomy 21:4
- Luke 9:62
- Luke 17:7
- Psalm 141:5-7

Word Data:

- Strong's: H0406, H0855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G07220, G07230

Luke References:

Luke 9:62 Luke 17:7

possess, possessed, possession, dispossess

Definition:

The terms "possess" and "possession" usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of "possessing" or "taking possession of" an area of land.
- When Yahweh commanded the Israelites to "possess" the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as "their possession." This could also be translated as "their rightful place to live."
- The people of Israel were also called Yahweh's "special possession." This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term "possess" could also be translated as "own" or "have" or "have charge over."
- The phrase "take possession of" could be translated as "take control of" or "occupy" or "live on," depending on the context.

- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship, inherit)

Bible References:

- 1 Chronicles 6:70
- 1 Kings 9:17-19
- Acts 2:45
- Deuteronomy 4:5-6
- Genesis 31:36-37
- Matthew 13:44

Word Data:

- Strong’s: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

Luke References:

Luke 6:24 Luke 8:3 Luke 11:21 Luke 12:15 Luke 12:33 Luke 12:44 Luke 14:33 Luke 16:1 Luke 19:8

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praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to “praise” could also be translated as to “speak well of” or to “highly honor with words” or to “say good things about.”
- The noun “praise” could be translated as “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: worship)

Bible References:

- 2 Corinthians 1:3
- Acts 2:47
- Acts 13:48
- Daniel 3:28
- Ephesians 1:3
- Genesis 49:8
- James 3:9-10
- John 5:41-42
- Luke 1:46
- Luke 1:64-66
- Luke 19:37-38

- Matthew 11:25-27
- Matthew 15:29-31

Examples from the Bible stories:

- **12:13** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- **17:8** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- **22:7** Zechariah said, "**Praise** God, because he has remembered his people!"
- **43:13** They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- **47:8** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

Luke References:

Luke 2:13 Luke 2:20 Luke 10:21
Luke 16:8 Luke 18:43 Luke 19:37

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preach, preaching, preacher, proclaim, proclamation

Definition:

To "preach" means to speak to a group of people, teaching them about God and urging them to obey him. To "proclaim" means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- "Preaching" and "teaching" are similar, but are not exactly the same.
- "Preaching" mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. "Teaching" is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term "preach" is usually used with the word "gospel."
- What a person has preached to others can also be referred to in general as his "teachings."
- Often in the Bible, "proclaim" means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term "proclaim" can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate "proclaim" could include "announce" or "openly preach" or "publicly declare."
- The term "proclamation" could also be translated as "announcement" or "public preaching."

(See also: declare, good news, Jesus, kingdom of God)

Strong's for preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830

Strong's for proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Bible References:

- 2 Timothy 4:1-2
- Acts 8:4-5
- Acts 10:42-43
- Acts 14:21-22
- Acts 20:25
- Luke 4:42
- Matthew 3:1-3
- Matthew 4:17
- Matthew 12:41
- Matthew 24:14
- Acts 9:20-22
- Acts 13:38-39
- Jonah 3:1-3
- Luke 4:18-19
- Mark 1:14-15
- Matthew 10:26

Examples from the Bible stories:

- **24:2** He (John) **preached** to them, saying, "Repent, for the Kingdom of God is near!"
- **30:1** Jesus sent his apostles to **preach** and to teach people in many different villages.
- **38:1** About three years after Jesus first began **preaching** and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **45:6** But in spite of this, they **preached** about Jesus everywhere they went.
- **45:7** He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- **46:6** Right away, Saul began **preaching** to the Jews in Damascus, saying, "Jesus is the Son of God!"
- **46:10** Then they sent them off to **preach** the good news of Jesus in many other places.
- **47:14** Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- **50:2** When Jesus was living on earth he said, "My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come."

Word Data:

- Strong's: H1319, H7121, H7150, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Luke References:

Luke 3:3 Luke 4:18 Luke 4:19 Luke 4:44 Luke 8:1 Luke 8:39 Luke 9:2 Luke 11:32 Luke 12:3 Luke 24:47

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profit, profits, profited, profitable

Definition:

Used in this sense, the terms "profit" and "profitable" refer to gaining some material thing through doing certain actions or behaviors. Something is "profitable" to someone if it

enables them to earn or attain good material things.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they cause material things to be gained for people.

(See also: worthy,profit-spiritual)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- Depending on context, the term “profits” could be translated as “earnings” when referring to wages earned by working.
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- The term “profited” could be translated as “gained.”
- To “profit from” something could be translated as “benefit from” or “gain money from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

Word Data:

- Strong’s: H1215, H3276, H4195, G12810, G20390, G27700, G27710, G36850, G37860, G48510, G48525, G55390, G56220, G56230, G56240

Luke References:

Luke 9:25 Luke 9:25 Luke 19:15

prostitute, harlot, whored

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: adultery, false god, sexual immorality, false god)

Bible References:

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

Word Data:

- Strong's: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

Luke References:

Luke 15:30

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proud, pride, prideful, boast, boastful, boasting

Definition:

The terms "proud" and "pride," in this sense, refer to a person thinking too highly of themself, and especially, thinking that he is better than other people. The term "boast," when used with this sense, means to talk proudly about something or someone. Often it means to brag about oneself.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The term "prideful" is always negative, with the meaning of being "arrogant" or "conceited" or "self-important."
- The term "boastful" is always negative, and refers to a person who brags about themself or what they possess or have done or can do.
- Someone who is "boastful" frequently talks about himself in a proud way.
- God rebuked the Israelites for "boasting in" their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.

Translation Suggestions:

- The noun "pride" could be translated as "arrogance" or "conceit" or "self-importance."
- Other ways to translate "boast" could include "brag" or "talk proudly" or "be proud."
- The term "boastful" could be translated by a word or phrase that means "full of prideful talk" or "prideful" or "talking proudly about oneself."

(See also: arrogant, humble, proud positive sense)

Bible References:

Examples from the Bible stories:

- **4:2** They were very **proud**, and they did not care about what God said.
- **34:10** Then Jesus said, "I tell you the truth, God heard the tax collector's prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself."

Word Data:

- Strong's: H1343, H1344, H1346, H1347, H1364, H1431, H2087, H2102, H3093, H4994, G51870, G52430, G52440, G53080, G53090, G54260, G54500

Luke References:

Luke 1:51

proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate “proverb” could include “wise saying” or “true word.”

(See also: Solomon, true, wise)

Bible References:

- 1 Kings 4:32-34
- 1 Samuel 24:12-13
- 2 Peter 2:22
- Luke 4:24
- Proverbs 1:1-3

Word Data:

- Strong’s: H2420, H4911, H4912, G38500, G39420

Luke References:

Luke 4:23

punish, punished, punishment, unpunished

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: just, repent, righteous, sin)

Bible References:

- 1 John 4:18
- 2 Thessalonians 1:9
- Acts 4:21
- Acts 7:59-60
- Genesis 4:15
- Luke 23:16
- Matthew 25:46

Examples from the Bible stories:

- **13:7** God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them.
- **16:2** Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- **19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.
- **48:6** Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- **48:10** When anyone believes in Jesus, the blood of Jesus takes away that person's sin, and God's **punishment** passes over him.
- **49:9** But God loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever.
- **49:11** Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong's: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8011, H8199, G13490, G15560, G15570, G28490, G38110, G50970

Luke References:

Luke 23:16 Luke 23:22

purple

Definition:

The term "purple" is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(Translation suggestions: Translate Names)

(See also: ephod, Philippi, royal, tabernacle, temple)

Bible References:

- 2 Chronicles 2:13-14
- Daniel 5:7
- Daniel 5:29-31
- Proverbs 31:22-23

Word Data:

- Strong's: H0710, H0711, H0713, G42090, G42100, G42110

Luke References:

Luke 16:19

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queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as "queen mother" usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: Ahasuerus, Athaliah, Esther, king. Persia ruler, Sheba)

Bible References:

- 1 Kings 10:10
- 1 Kings 11:18-19
- 2 Kings 10:12-14
- Acts 8:27
- Esther 1:17
- Luke 11:31
- Matthew 12:42

Word Data:

- Strong's: H1404, H1377, H4410, H4427, H4433, H4436, H4438, H4446, H7694, H8282, G09380

Luke References:

Luke 11:31

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rebel, rebellion, rebellious, rebelliousness

Definition:

The term "rebel" means to refuse to submit to someone's authority. A "rebellious" person often disobeys and does evil things. This kind of person is called "a rebel."

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to "rebel" could also be translated as to "disobey" or to "revolt," depending on the context.
- "Rebellious" could also be translated as "continually disobedient" or "refusing to obey."
- The term "rebellion" means "refusal to obey" or "disobedience" or "law-breaking."
- The phrase "the rebellion" or "a rebellion" can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: authority, governor)

Bible References:

- 1 Kings 12:18-19

- 1 Samuel 12:14
- 1 Timothy 1:9-11
- 2 Chronicles 10:17-19
- Acts 21:38
- Luke 23:19

Examples from the Bible stories:

- **14:14** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- **18:7** Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- **18:9** Jeroboam **rebelled** against God and caused the people to sin.
- **18:13** Most of the people of Judah also **rebelled** against God and worshiped other gods.
- **20:7** But after a few years, the king of Judah **rebelled** against Babylon.
- **45:3** Then he (Stephen) said, "You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets."

Word Data:

- Strong's: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

Luke References:

Luke 23:19 Luke 23:25

rebuke, reprove

Definition:

The term "rebuke" refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by "sternly correct" or "admonish."
- The phrase "a rebuke" could be translated by "a stern correction" or "a strong criticism."
- "Without rebuke" could be translated as "without admonishing" or "without criticism."

(See also admonish, disobey)

Bible References:

- Genesis 21:25
- Mark 1:23-26
- Mark 16:14
- Matthew 8:26-27
- Matthew 17:17-18

Word Data:

- Strong's: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

Luke References:

Luke 3:19 Luke 4:35 Luke 4:39 Luke 4:41 Luke 8:24 Luke 9:42 Luke 9:55 Luke 17:3 Luke 18:15 Luke 18:39 Luke 19:39 Luke 23:40

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12
- Psalms 49:14-15

Examples from the Bible stories:

- **21:13** The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people’s sin. His punishment would bring peace between God and people.
- **45:5** As Stephen was dying, he cried out, “Jesus, **receive** my spirit.”
- **49:6** He (Jesus) taught that some people will receive him and be saved, but others will not.
- **49:10** When Jesus died on the cross, he **received** your punishment.
- **49:13** God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong’s: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

Luke References:

Luke 2:28 Luke 6:34 Luke 6:34 Luke 8:13 Luke 9:5 Luke 9:11 Luke 9:48 Luke 9:48 Luke 9:48 Luke 9:48 Luke 9:53 Luke 10:8 Luke 10:10 Luke 10:38 Luke 11:10 Luke 15:2 Luke 15:27 Luke 16:4 Luke 16:9 Luke 16:25 Luke 18:17 Luke 18:30 Luke 19:6 Luke 19:12 Luke 19:15 Luke 20:47 Luke 23:41

reed

Definition:

The term “reed” refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called “bulrushes.” They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(Translation suggestions: Translate Names)

(See also: Egypt, Moses, Nile River)

Bible References:

- 1 Kings 14:15
- Luke 7:24
- Matthew 11:7
- Matthew 12:20
- Psalm 68:30

Word Data:

- Strong’s: H0098, H0100, H0260, H5488, H6169, H7070, G25630

Luke References:

Luke 7:24

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: kingdom)

Bible References:

- 2 Timothy 2:11-13
- Genesis 36:34-36
- Luke 1:30-33
- Luke 19:26-27
- Matthew 2:22-23

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

Luke References:

Luke 1:33 Luke 3:1 Luke 19:14 Luke 19:27

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: command, disobey, obey, stiff-necked)

Bible References:

- Galatians 4:12-14
- Hosea 4:6-7
- Isaiah 41:9
- John 12:48-50
- Mark 7:9

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

Luke References:

Luke 7:30 Luke 9:22 Luke 10:16 Luke 10:16 Luke 10:16 Luke 10:16 Luke 17:25 Luke 20:17

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Do not talk about this with anyone” or “Do not tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- Acts 5:22-23
- John 12:38

- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong's: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

Luke References:

Luke 4:14 Luke 4:37 Luke 5:15 Luke 7:17 Luke 7:18 Luke 7:22 Luke 8:20 Luke 8:34 Luke 8:36 Luke 8:47 Luke 9:36 Luke 13:1 Luke 14:21 Luke 24:9

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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

Luke References:

Luke 6:23 Luke 6:35

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robe, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a

man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: royal, tunic)

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22
- Luke 20:46
- Matthew 27:27-29

Word Data:

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

Luke References:

Luke 15:22 Luke 20:46

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ruin, ruins, ruined

Definition:

To "ruin" something means to spoil, destroy, or cause to be useless. The term "ruin" or "ruins" refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God's wrath as a "day of ruin" when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to "ruin" could be translated as to "destroy" or to "spoil" or to "make useless" or to "break."
- The term "ruin" or "ruins" could be translated as "rubble" or "broken-down buildings" or "destroyed city" or "devastation" or "brokenness" or "destruction," depending on the context.

(See also: devastated)

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:16
- Isaiah 23:13-14

Word Data:

- Strong's: H0006, H1197, H1530, H1820, H1942, H2034, H2040, H2717, H2719, H2720, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4876, H4889, H5221, H5327, H5557, H5754, H5856, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G26790, G26920, G36390, G44850

Luke References:

Luke 6:49

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rule, reign, ruler, prefect, official, leader

Definition:

The term "ruler" is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one

who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: authority, governor, king, synagogue)

Bible References:

- Acts 3:17-18
- Acts 7:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 9:32-34
- Matthew 20:25
- Titus 3:1

Word Data:

- Strong’s: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360, G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

Luke References:

Luke 1:52 Luke 8:41 Luke 11:15 Luke 12:11 Luke 12:58 Luke 14:1 Luke 18:18 Luke 20:20 Luke 22:25 Luke 23:13 Luke 23:35 Luke 24:20

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: How to Translate Unknowns)

(See also: ash, camel, goat, humble, mourn, repent, sign)

Bible References:

- 2 Samuel 3:31
- Genesis 37:34
- Joel 1:8-10
- Jonah 3:5
- Luke 10:13
- Matthew 11:21

Word Data:

- Strong’s: H8242, G45260

Luke References:

Luke 10:13

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sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, drink offering, false god, fellowship offering, freewill offering peace offering, priest, sin offering, worship)

Bible References:

- 2 Timothy 4:6
- Acts 7:42
- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- **5:6** “Take Isaac, your only son, and kill him as a **sacrifice** to me.” Again Abraham obeyed God and prepared to **sacrifice** his son.
- **5:9** God had provided the ram to be the **sacrifice** instead of Isaac.
- **13:9** Anyone who disobeyed God’s law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person’s sin and made that person clean in God’s sight.
- **17:6** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **48:6** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- **48:8** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- **49:11** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong’s: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Luke References:

Luke 2:24 Luke 13:1

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sandal

Definition:

A sandal is a simple shoe with a flat sole that is held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- In ancient Israel, a sandal was sometimes used to confirm a legal transaction, such as the selling of property. One person would take off a sandal and give it to the other person to show that the transaction was legal and binding.
- John said that he was not worthy to even untie Jesus’ sandals, which was a normal task for the servant or slave with the lowest status in a Jewish household.

Bible References:

- Acts 7:33

- Deuteronomy 25:10
- John 1:27
- Joshua 5:15
- Mark 6:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G45470, G52660

Luke References:

Luke 3:16 Luke 10:4 Luke 15:22 Luke 22:35

scroll

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: seal, synagogue, word of God)

Bible References:

- Jeremiah 29:3
- Luke 4:17
- Numbers 21:14-15
- Revelation 5:2

Word Data:

- Strong's: H4039, H4040, H5612, G09740, G09750

Luke References:

Luke 4:17 Luke 4:17 Luke 4:20

seed

Definition:

A "seed" is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term "seed" can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, "seed" is also used to refer to a man's or woman's offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people's hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term "seed" to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When "seed" refers to people who are of the same family line, it may be more clear to use the word "descendant" or "descendants" instead of "seed." Some languages may have a word that means "children and grandchildren."

- For a man or woman's "seed," consider how the target expresses this in a way that will not offend or embarrass people.

(See also: children, descendant)

Bible References:

- 1 Kings 18:32
- Genesis 1:11
- Jeremiah 2:21
- Matthew 13:8

Word Data:

- Strong's: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

Luke References:

Luke 1:55 Luke 8:5 Luke 8:11

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seek, search, look for

Definition:

The term "seek" means to look for something or someone. In the past tense, the verb is "sought." This term is sometimes used figuratively, meaning to "attempt" or "make an effort" to do something or to ask for something.

- To "seek" or "look for" an opportunity to do something can mean to "try to find a time" to do it.
- To "seek Yahweh" means to "spend time and energy getting to know Yahweh and learning to obey him."
- To "seek protection" means to "try to find a person or place that will protect you from danger."
- To "seek justice" means to "make an effort to see that people are treated justly or fairly."
- To "seek the truth" means to "make an effort to find out what the truth is."
- To "seek favor" means to "urgently ask for favor" or to "do things to cause someone to help you."

(See also: just, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong's: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

Luke References:

Luke 2:48 Luke 2:49 Luke 4:42 Luke 5:18 Luke 6:19 Luke 9:9 Luke 11:9 Luke 11:10 Luke 11:16 Luke 11:24 Luke 11:29 Luke 12:29 Luke 12:30 Luke 12:31 Luke 13:6 Luke 13:7 Luke 13:24 Luke 15:8 Luke 17:33 Luke 19:3 Luke 19:10 Luke 19:47 Luke 20:19 Luke 22:2 Luke 22:6 Luke 24:5

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seize, seizure, capture

Definition:

The term "seize" means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.

- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

Luke References:

Luke 5:9 Luke 7:16 Luke 8:29 Luke 8:37 Luke 22:54

serpent, snake, viper

Definition:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: How to Translate Names)

(See also: curse, deceive, disobey, Eden, evil, prey, Satan, sin, tempt)

Bible References:

- Genesis 3:3
- Genesis 3:4-6
- Genesis 3:12-13
- Mark 16:17-18
- Matthew 3:7
- Matthew 23:33

Word Data:

- Strong's: H0660, H2119, H5175, H6620, H6848, H8314, H8577, G21910, G20620, G37890

Luke References:

Luke 3:7 Luke 10:19 Luke 11:11

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servant, serve, maidservant, young man, young women

Definition:

A "servant" refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master's direction. In the Bible, "servant" and "slave" are mostly interchangeable terms. The term "serve" generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words "young man" or "young woman" often mean "servant" or "slave." This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. "her young women" which could be translated as "her servants" or "her slaves."

Translation Suggestions

- The term "serve" can also be translated as "minister to" or "work for" or "take care of" or "obey," depending on the context.
- To "serve God" can be translated as to "worship and obey God" or to "do the work that God has commanded."
- In the Old Testament, God's prophets and other people who worshiped God were often called his "servants."
- In the New Testament, people who obeyed God through faith in Christ were often called his "servants."
- To "serve tables" means to bring food to people who are sitting at tables, or more generally, to "distribute food."
- In the context of a person serving guests, this term means "care for" or "serve food to" or "provide food for." When Jesus told the disciples to "serve" the fish to the people, this could be translated as, "distribute" or "hand out" or "give."
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to "serve" the old covenant. This refers to obeying the laws of Moses. Now they "serve" the new covenant. That is, because of Jesus' sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their "service" to either the old or new covenant. This could be translated as "serving" or "obeying" or "devotion to."
- Often, when a person referred to himself as "your servant" he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works, obey, house, lord)

Bible References:

Examples from the Bible stories:

- **6:1** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- **19:10** Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- **29:3** “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- **35:6** “All my father’s **servants** have plenty to eat, and yet here I am starving.”
- **47:4** The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- **50:4** Jesus also said, “A **servant** is not greater than his master.”

Word Data:

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

Luke References:

Luke 1:2 Luke 1:54 Luke 1:69 Luke 1:74 Luke 2:29 Luke 2:37 Luke 4:8 Luke 4:39 Luke 7:2 Luke 7:3 Luke 7:7 Luke 7:8 Luke 7:10 Luke 10:40 Luke 10:40 Luke 12:37 Luke 12:37 Luke 12:43 Luke 12:45 Luke 12:45 Luke 12:45 Luke 12:46 Luke 12:47 Luke 14:17 Luke 14:21 Luke 14:21 Luke 14:22 Luke 14:23 Luke 15:17 Luke 15:19 Luke 15:22 Luke 15:26 Luke 15:29 Luke 16:13 Luke 16:13 Luke 16:13 Luke 17:7 Luke 17:8 Luke 17:9 Luke 17:10 Luke 19:13 Luke 19:13 Luke 19:15 Luke 19:17 Luke 19:22 Luke 20:10 Luke 20:11 Luke 22:50 Luke 22:56

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.

- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong’s: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

Luke References:

Luke 9:26 Luke 9:26 Luke 13:17
Luke 14:9 Luke 16:3

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ewe, ram, sheep, sheepfold, sheepshearer, sheepskin

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: Israel, lamb, sacrifice, shepherd)

Bible References:

- Acts 8:32
- Genesis 30:32
- John 2:14
- Luke 15:5
- Mark 6:34
- Matthew 9:36
- Matthew 10:6
- Matthew 12:12
- Matthew 25:33

Examples from the Bible stories:

- **9:12** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **17:2** David was a shepherd from the town of Bethlehem. At different times while he was watching his father’s **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **30:3** To Jesus, these people were like **sheep** without a shepherd.
- **38:8** Jesus said, “All of you will all abandon me tonight. It is written, ‘I will strike the shepherd and all the **sheep** will be scattered.’”

Word Data:

- Strong’s: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

Luke References:

Luke 15:4 Luke 15:6

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shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of

other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: sheep, livestock, pastor)

Bible References:

- Genesis 13:7
- Genesis 49:24
- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

Examples from the Bible stories:

- **9:11** Moses became a **shepherd** in the wilderness far away from Egypt.to
- **17:2** David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father’s sheep, David had killed both a lion and a bear that had attacked the sheep.
- **23:6** That night, there were some **shepherds** in a nearby field guarding their flocks.

- **23:8** The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- **30:3** To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

Luke References:

Luke 2:8 Luke 2:15 Luke 2:18 Luke 2:20 Luke 17:7

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as "precious metal"

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

Luke References:

Luke 9:3 Luke 19:15 Luke 19:23 Luke 22:5

snare, ensnare, entrap, trap, trapped, pitfall

Definition:

The terms "snare" and "trap" refer to devices that are used to catch animals and keep them from escaping. To "snare" or "ensnare" is to catch with a snare, and to "trap" or "entrap" is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A "snare" is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A "trap" is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can not get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.

- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who is starts sinning and cannot stop can be described as “ensnared by sin” in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: free, prey, Satan, tempt)

Bible References:

- Ecclesiastes 7:26
- Luke 21:34
- Mark 12:13
- Psalms 18:5

Word Data:

- Strong’s: H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6679, H6983, H7639, H7845, H8610, G00640, G23390, G23400, G38020, G38030, G39850, G46250

Luke References:

Luke 11:54 Luke 21:35

sow, sower, plant, planted, replanted, transplanted

Definition:

To “sow” means to put seeds on top of or in the ground in order to grow plants. A “sower” is a person who sows or plants seeds. A “plant” is generally something that grows and is attached to the ground.

- One method of sowing or planting seeds during biblical times was to take handfuls of seeds and scatter them on the ground.
- Farmers would often plow the ground on which they had sown seeds after they had sown the seeds. The reason farmers would plow the ground after they had sown the seed is so that the seed would be covered with soil.
- Sometimes farmers may have plowed the field that they sowed seeds in both before and after sowing seeds.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word or phrase you use to translate this term refers to, or can include, planting seeds by scattering them because this is the method of sowing that Jesus was referring to in his parable in Matthew 13:3-23, Mark 4:2-20, and Luke 8:4-8 where he describes a sower who sowed seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”

- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.

(See also: harvest)

Bible References:

- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong’s: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

Luke References:

Luke 8:5 Luke 8:5 Luke 8:5 Luke 12:24 Luke 19:21 Luke 19:22

staff, clubs

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses’ staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd’s staff had a hook on the end, so it differed from the shepherd’s rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: Pharaoh, power, sheep, shepherd)

Bible References:

- Exodus 4:1-3
- Exodus 7:9
- Luke 9:3
- Mark 6:7-9
- Matthew 10:8-10
- Matthew 27:29

Word Data:

- Strong’s: H4132, H4294, H4731, H4938, H6086, H6418, H7626, G25630, G35860, G44640

Luke References:

Luke 9:3

strong drink

Definition:

The term “strong drink” refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone fermentation.
- Kinds of “strong drink” include grape wine, palm wine, beer, and apple cider. In the Bible, grape wine was the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the “Nazirite vow” were not permitted to drink fermented drinks.
- This term could also be translated as “fermented drink” or “alcoholic drink.”

(See also: grape, Nazirite, vow, wine)

Bible References:

- Isaiah 5:11-12
- Leviticus 10:9

- Luke 1:14-15
- Numbers 6:3

Word Data:

- Strong's: H5435, H7941, G46080

Luke References:

Luke 1:15

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stumble, reeling

Definition:

The term "stumble" means "almost fall" when walking or running. Usually it involves tripping over something.

- Figuratively, to "stumble" can mean to "sin" or to "falter" in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term "stumble" means to physically trip over something, it should be translated with a term that means "almost fall" or "trip over."
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, "stumble" could be translated as "sin" or "falter" or "stop believing" or "become weak," depending on the context.
- Another way to translate this term could be, "stumble by sinning" or "stumble by not believing."
- The phrase "made to stumble" could be translated as "caused to become weak" or "caused to falter."

(See also: believe, persecute, sin, stumbling block)

Bible References:

- 1 Peter 2:8
- Hosea 4:5
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:8

Word Data:

- Strong's: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

Luke References:

Luke 17:2

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subject, be subject to, subjected, subjecting, subjection

Definition:

A person is the "subject" of another person if the second person rules over and/or leads the first. A person is the "subject" of a belief system or teaching if they believe it and therefore live according to it. To "be subject to" is to "obey" or to "submit to the authority of."

- The phrase "put in subjection to" refers to causing people to be under the authority of a leader or ruler.
- Depending on context, the word "subjected" can be translated as "submitted" or "under the authority of."

- Sometimes the term “subject” is used to refer to being the topic or focus of something, such as in, “you will be the subject of ridicule.”
- The phrase “be subject to” means the same as “be submissive to” or “submit to.”
- The phrase “were subject to tribute” means the same as “were forced to pay tribute” or “were forced to give tribute.”
- To “subject” someone or something to a particular experience means to cause that person to experience something negative, such as pain.
- The phrase “subject to weakness” in Hebrews 5:2 and the phrases “was subjected” and “having subjected it” in Romans 8:20 all refer to being caused to experience something negative. The phrase in Hebrews 5:2 can be translated as “encompassed with weakness”. The phrases in Romans 8:20 can be translated as “was placed under” and “having place it under” or as “was forced to experience” and “having forced it to experience this”.

(See also: submit)

Bible References:

Word Data:

- Strong’s: G52930

Luke References:

Luke 2:51 Luke 10:17 Luke 10:20

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suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 2:14-16
- 2 Thessalonians 1:3-5
- 2 Timothy 1:8
- Acts 7:11-13
- Isaiah 53:11
- Jeremiah 6:6-8
- Matthew 16:21
- Psalms 22:24
- Revelation 1:9
- Romans 5:3-5

Examples from the Bible stories:

- **9:13** God said, “I have seen the **suffering** of my people.”
- **38:12** Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- **42:3** He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- **42:7** He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- **44:5** “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- **46:4** God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- **50:17** He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

Word Data:

- Strong’s: H0943, H1741, H1934, H4531, H5142, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G00910, G09410, G09710, G22100, G23460, G23470, G25520, G25530, G25610, G38040, G39580, G43100, G47780, G47770, G48410, G50040

Luke References:

Luke 9:22 Luke 13:2 Luke 17:25 Luke 22:15 Luke 24:26 Luke 24:46

sulfur, sulfurous

Definition:

Sulfur is a yellow substance that becomes a burning liquid when it is set on fire.

- Sulfur also has a very strong smell that is like the odor of rotten eggs.
- In the Bible, burning sulfur is a symbol of God’s judgment on ungodly and rebellious people.
- During the time of Lot, God rained down fire and sulfur on the evil cities of Sodom and Gomorrah.
- In some English Bible versions, sulfur is referred to as “brimstone,” which literally means “burning stone.”

Translation Suggestions:

- Possible translations of this term could include “yellow stone that burns” or “burning yellowish rock.”

(See also: Gomorrah, judge, Lot, rebel, Sodom, godly)

Bible References:

- Genesis 19:24
- Isaiah 34:9
- Luke 17:29
- Revelation 20:10

Word Data:

- Strong’s: H1614, G23030

Luke References:

Luke 17:29

sweep

Definition:

To “sweep” usually means to remove dirt by making broad, quick movements with a broom or brush. “Swept” is the past tense of “sweep.” These words are also used figuratively.

- The term “sweep” is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
- For example, Isaiah prophesied that the Assyrians would “sweep through” the Kingdom of Judah. This means they would destroy Judah and capture its people.
- The term “sweep” can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.
- When overwhelming, difficult things are happening to a person, it can be said that they are “sweeping over” him.

(See also: Assyria, Isaiah, Judah, prophet)

Bible References:

- 1 Kings 16:3
- Daniel 11:40-41
- Genesis 18:24
- Proverbs 21:7-8
- Psalms 90:5

Word Data:

- Strong’s: H0622, H0857, H1640, H2498, H2894, H3261, H5500, H5595, H7857, G42160, G45630, G49510

Luke References:

Luke 11:25 Luke 15:8

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword’s blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called “double-edged” or “two-edged” swords.
- Jesus’ disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest’s servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God’s word. God’s teachings in the Bible exposed people’s innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, “God’s word is like a sword, which cuts deeply and exposes sin.”
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as “the tongue is like a sword that can badly injure someone.”
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.

- A sword could also be described as a “sharp weapon” or “long knife.” Some translations could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35
- Luke 21:24
- Matthew 10:34
- Matthew 26:55
- Revelation 1:16

Word Data:

- Strong’s: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

Luke References:

Luke 2:35 Luke 21:24 Luke 22:36 Luke 22:38 Luke 22:49 Luke 22:52

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tax, tribute, taxation, taxpayer, tax collector

Definition:

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them. A “tax collector” was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person’s property is worth.
- In the time of Jesus and and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term “tax” could also be translated as “required payment” or “government money” or “temple money,” depending on the context.
- To “pay taxes” could also be translated as to “pay money to the government” or “receive money for the government” or “make the required payment.” To “collect taxes” could be translated as to “receive money for the government.”
- A “tax collector” is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, “tax collectors and sinners” was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: Jew, Rome, sin)

Strong's for Tax: H2670, H4060, H4371, H4522, H4864, H6186, G13230, G27780, G50550, G54110

Strong's for Tax Collector: H5065, H5674, G50570, G50580

Bible References:

- Luke 20:21-22
- Mark 2:13-14
- Matthew 9:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 3:12-13
- Luke 5:27-28
- Matthew 5:46-48
- Matthew 9:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Examples from the Bible stories:

- **34:6** He said, "Two men went to the Temple to pray. One of them was a tax collector, and the other was a religious leader."
- **34:7** "The religious leader prayed like this, 'Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that tax collector.'"
- **34:9** "But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, 'God, please be merciful to me because I am a sinner.'"
- **34:10** Then Jesus said, "I tell you the truth, God heard the tax collector's prayer and declared him to be righteous."
- **35:1** One day, Jesus was teaching many tax collectors and other sinners who had gathered to hear him.

Word Data:

- Strong's: H2670, H4060, H4371, H4522, H4864, H6186, G13230, H5065, H5674, G27780, G50550, G54110, G50570, G50580

Luke References:

Luke 3:12 Luke 5:27 Luke 5:27 Luke 5:29 Luke 5:30 Luke 7:29 Luke 7:34 Luke 15:1 Luke 18:10 Luke 18:11 Luke 18:13 Luke 19:2 Luke 20:22 Luke 23:2

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word "teacher" is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called "students" or "disciples."
- In some Bible translations, this term is capitalized ("Teacher") when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as "Sir" or "Rabbi" or "Preacher."

(See also: disciple, preach)

Bible References:

- Ecclesiastes 1:12-15
- Ephesians 4:11-13

- Galatians 6:6-8
- Habakkuk 2:18
- James 3:2
- John 1:37-39
- Luke 6:40
- Matthew 12:38-40

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, "**Teacher**, what must I do to inherit eternal life?"
- **28:1** One day a rich young ruler came up to Jesus and asked him, "Good **Teacher**, what must I do to have eternal life?"
- **37:2** After the two days had passed, Jesus said to his disciples, "Let's go back to Judea." "But **Teacher**," the disciples answered, "Just a short time ago the people there wanted to kill you!"
- **38:14** Judas came to Jesus and said, "Greetings, **Teacher**," and kissed him.
- **49:3** Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong's: H3384, H3925, G13200, G25670, G35470, G55720

Luke References:

Luke 2:46 Luke 3:12 Luke 5:17 Luke 6:40 Luke 6:40 Luke 7:40 Luke 8:49 Luke 9:38 Luke 10:25 Luke 11:45 Luke 12:13 Luke 18:18 Luke 19:39 Luke 20:21 Luke 20:28 Luke 20:39 Luke 21:7 Luke 22:11

tenth, tithe

Definition:

The terms "tenth" and "tithe" refer to "ten percent" or "one-out-of-ten portion" of one's money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as "one-tenth" or "one out of ten."

(See also: believe, Israel, Levite, livestock, Melchizedek, minister, sacrifice, tabernacle, temple)

Bible References:

- Genesis 14:19-20
- Genesis 28:20-22
- Hebrews 7:4-6
- Isaiah 6:13
- Luke 11:42
- Luke 18:11-12
- Matthew 23:23-24

Word Data:

- Strong's: H4643, H6237, H6241, G05860, G11810, G11830

Luke References:

Luke 11:42 Luke 18:12

terror, terrorize, terrify, dread, panic

Definition:

The term “terror” refers to a feeling of extreme or intense fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 2:25
- Exodus 14:10
- Luke 21:9
- Mark 6:48-50

Word Data:

- Strong’s: H0367, H0926, H0928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, G16290, G16300, G22580, G44220, G44260, G54010

Luke References:

Luke 21:9 Luke 24:5 Luke 24:37

thief, thieves, rob, robber, robbery, bandit

Definition:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.

- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: bless, crime, crucify, darkness, destroyer, power, Samaria, Satan)

Bible References:

- 2 Peter 3:10
- Luke 12:33
- Mark 14:48
- Proverbs 6:30
- Revelation 3:3

Word Data:

- Strong's: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

Luke References:

Luke 10:30 Luke 10:36 Luke 12:33 Luke 12:39 Luke 19:46 Luke 22:52

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thorn, thorn bush, thistle

Definition:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A "thorn" is a hard, sharp growth on the branch or stem of a plant. A "thornbush" is a type of small tree or shrub that has many thorns on its branches.
- A "thistle" is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus' head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 6:7-8
- Matthew 13:7
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong's: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

Luke References:

Luke 6:44 Luke 8:7 Luke 8:7 Luke 8:14

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throne, enthroned

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word "throne" can also be used to refer to the ruler, his reign, or his power.

- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God's throne. One way to translate this could be, "where God reigns as king."

(See also: authority, power, king, reign)

Bible References:

- Colossians 1:15-17
- Genesis 41:40
- Luke 1:32
- Luke 22:30
- Matthew 5:34
- Matthew 19:28
- Revelation 1:4-6

Word Data:

- Strong's: H3427, H3676, H3678, H3764, H7675, G09680, G23620

Luke References:

Luke 1:32 Luke 1:52 Luke 22:30

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grave, gravedigger, tomb, burial place

Definition:

The terms "tomb" and "grave" refer to a place where people put the body of a person who has died. A "burial place" is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include "cave" or "hole in the side of a hill."
- The phrase "the grave" is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

Bible References:

- Acts 2:29-31
- Genesis 23:6
- Genesis 50:5
- John 19:41
- Luke 23:53
- Mark 5:1-2
- Matthew 27:53
- Romans 3:13

Examples from the Bible stories:

- **32:4** The man lived among the **tombs** in the area.
- **37:6** Jesus asked them, "Where have you put Lazarus?" They told him, "In the **tomb**. Come and see."
- **37:7** The **tomb** was a cave with a stone rolled in front of its opening.
- **40:9** Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus' body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- **41:4** He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.

- **41:5** When the women arrived at the **tomb**, the angel told them, “Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.” The women looked into the **tomb** and saw where Jesus’ body had been laid. His body was not there!

Word Data:

- Strong’s: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

Luke References:

Luke 8:27 Luke 11:44 Luke 11:47 Luke 23:53 Luke 23:55 Luke 24:1 Luke 24:2 Luke 24:9 Luke 24:12 Luke 24:22 Luke 24:24

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3
- Philippians 2:11

Word Data:

- Strong’s: H3956, G11000, G12580, G20840

Luke References:

Luke 1:64 Luke 16:24

torment, tormented, tormentor

Definition:

The term “torment” refers to terrible suffering. To torment someone means to cause that

person to suffer, often in a cruel way.

- Sometimes the term “torment” refers to physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the “beast” will suffer in the end times.
- Suffering may also take the form of spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- This term could be translated as “terrible suffering” or “cause someone to suffer greatly” or “agony.” Some translators may add “physical” or “spiritual” to make the meaning clear.

(See also: beast, everlasting, Job, Savior, spirit, suffer, worship)

Bible References:

- 2 Peter 2:8
- Jeremiah 30:20-22
- Lamentations 1:11-12
- Luke 8:28-29
- Revelation 11:10

Word Data:

- Strong’s: H3013, G09280, G09290, G09300, G09310, G25580, G28510, G36000

Luke References:

Luke 8:28 Luke 16:23 Luke 16:28

tremble, stagger, shake, shaken, quake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, fear, Lord)

Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

Word Data:

- Strong’s: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

Luke References:

Luke 8:47

trial, proving

Definition:

The term “trial” refers to a situation in which something or someone is “tried” or tested.

- A trial can be a judicial hearing in which evidence is given to prove whether a person is innocent or guilty of wrongdoing.
- The term “trial” can also refer to difficult circumstances that a person goes through as God tests their faith. Another word for this is “a testing” or “a temptation” is one particular type of trial.
- Many people in the Bible were tested to see if they would continue to believe and obey God. They went through trials which included being beaten, imprisoned, or even killed because of their faith.

(See also: tempt, test, innocent, guilt)

Bible References:

- Deuteronomy 4:34
- Ezekiel 21:12-13
- Lamentations 3:58-61
- Proverbs 25:7-8

Word Data:

- Strong’s: H0974, H4531, H4941, H7378, G01780, G13830, G29190, G39860

Luke References:

Luke 22:28

tribe, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 2:36-38

Word Data:

- Strong’s: H0523, H4294, H7625, H7626, G14290, G54430

Luke References:

Luke 2:36 Luke 22:30

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be

“troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong’s: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

Luke References:

Luke 1:12 Luke 1:29 Luke 6:18 Luke 7:6 Luke 8:49 Luke 10:41 Luke 11:7 Luke 18:5 Luke 24:38

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tunic

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.

- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: How to Translate Unknowns)

(See Also: robe)

Bible References:

- Daniel 3:21-23
- Isaiah 22:21
- Leviticus 8:12-13
- Luke 3:11
- Mark 6:7-9
- Matthew 10:10

Word Data:

- Strong’s: H2243, H3801, H6361, G55090

Luke References:

Luke 3:11 Luke 6:29 Luke 9:3

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understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

Luke References:

Luke 1:22 Luke 2:47 Luke 2:50 Luke 8:10 Luke 8:10 Luke 9:45 Luke 9:45 Luke 10:21 Luke 18:34 Luke 18:34 Luke 20:19 Luke 20:23 Luke 24:45

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vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-

bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: Metaphor)

(See also: grape, vineyard)

Bible References:

- Genesis 40:9
- Genesis 49:11
- John 15:1
- Luke 22:18
- Mark 12:3
- Matthew 21:35-37

Word Data:

- Strong’s: H5139, H1612, H8321, G02880, G02900, G10090, G10920

Luke References:

Luke 22:18

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vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: grape, Israel, vine)

Bible References:

- Genesis 9:20-21
- Luke 13:6
- Luke 20:15
- Matthew 20:2
- Matthew 21:40-41

Word Data:

- Strong’s: H1612, H3754, H3755, H8284, G02900

Luke References:

Luke 13:6 Luke 20:9 Luke 20:10 Luke 20:13 Luke 20:15 Luke 20:15 Luke 20:16

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virgin, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: Christ, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
- Luke 1:27

- Luke 1:35
- Matthew 1:23
- Matthew 25:2

Examples from the Bible stories:

- **21:9** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- **22:4** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- **22:5** Mary replied, “How can this be, since I am a **virgin**?”
- **49:1** An angel told a **virgin** named Mary that she would give birth to God’s Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: H1330, H1331, G39320, G39330

Luke References:

Luke 1:27 Luke 1:27

vision, envision

Definition:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as “Daniel had dreams and visions in his mind” could be translated as something like “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: dream)

Bible References:

- Acts 9:10-12
- Acts 10:3-6
- Acts 10:11
- Acts 12:9-10
- Luke 1:22
- Luke 24:23
- Matthew 17:9-10

Word Data:

- Strong’s: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G37010, G37050, G37060

Luke References:

Luke 1:22 Luke 24:23

soldier, warrior

Definition:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.

- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: courage, crucify, Rome, tomb)

Bible References:

- 1 Chronicles 21:5
- Acts 21:33
- Luke 3:14
- Luke 23:11
- Matthew 8:8-10

Word Data:

- Strong’s: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

Luke References:

Luke 3:14 Luke 7:8 Luke 23:11 Luke 23:36

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waste, wasted, wasteland, becomes weak

Definition:

To waste something means to carelessly throw it away or to use it unwisely. Something that is a “wasteland” or a “waste” refers to land or a city that has been destroyed so that nothing lives in it anymore.

- The term “waste away” is an expression that means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.
- To “lay waste” to a city or land means to destroy it.
- Another word for a “wasteland” could be “desert” or “wilderness.” But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.

Bible References:

- Ezekiel 6:6
- Leviticus 26:39
- Matthew 26:8
- Revelation 18:15-17
- Zechariah 7:13-14

Word Data:

- Strong’s: H0535, H1086, H1104, H1326, H2100, H2490, H2522, H2717, H2721, H2723, H3615, H3856, H4127, H4198, H4592, H4743, H5307, H5327, H7334, H7582, H7703, H7736, H7843, H8047, H8074, H8077, H8414, G06840, G12870, G20490, G26730

Luke References:

Luke 13:7 Luke 15:13 Luke 16:1

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

Luke References:

Luke 2:8 Luke 6:7 Luke 11:54 Luke 12:37 Luke 14:1 Luke 20:20 Luke 21:36

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: Metaphor)

(See also: adversary, watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34

- Psalm 62:2

Word Data:

- Strong's: H0803, H0971, H0975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6076, H6438, H6836, G44440

Luke References:

Luke 13:4 Luke 14:28

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cistern, well

Definition:

The terms "well" and "cistern" refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A "broken cistern" happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people's homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.

Translation Suggestions:

- Ways to translate "well" could include "deep water hole" or "deep hole for spring water" or "deep hole for drawing water."
- The term "cistern" could be translated as "stone water pit" or "deep and narrow pit for water" or "underground tank for holding water."
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

(See also: Jeremiah, prison, strife)

Bible References:

- 1 Chronicles 11:17
- 2 Samuel 17:17-18
- Genesis 16:14
- Luke 14:4-6
- Numbers 20:17

Word Data:

- Strong's: H0875, H0883, H0953, H1360, H4599, H4726, H4841, G40770, G54210

Luke References:

Luke 14:5

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 3:17
- Matthew 3:12
- Matthew 13:26

Word Data:

- Strong’s: H1250, H2406, G46210

Luke References:

Luke 3:17 Luke 16:7 Luke 22:31

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: grape, vine, vineyard, winepress)

Bible References:

- 1 Timothy 5:23
- Genesis 9:21
- Genesis 49:12
- John 2:3-5
- John 2:10
- Matthew 9:17
- Matthew 11:18

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

Luke References:

Luke 1:15 Luke 5:37 Luke 5:37 Luke 5:37 Luke 5:37 Luke 5:37 Luke 5:38 Luke 5:38 Luke 7:33 Luke 10:34

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winnow, sift

Definition:

The terms "winnow" and "sift" mean to separate grain from unwanted materials. In the Bible, both words can also be used to refer to separating or dividing people.

- To "winnow" means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word "sift" refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, "winnow" and "sift" are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term "sift" in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be "shaking" or "fanning." If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: How to Translate Unknowns)

(See also: chaff, grain)

Bible References:

- Isaiah 21:10
- Luke 22:31
- Matthew 3:12
- Proverbs 20:8
- Ruth 3:2

Word Data:

- Strong's: H2219, H5128, H5130, G44250, G46170

Luke References:

Luke 22:31

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wolf, wild dog, wild dogs

Definition:

A wolf is a fierce, meat-eating animal that is similar to a wild dog.

- Wolves usually hunt in groups and stalk their prey in a clever and stealthy manner.

- In the Bible, the term “wolves” is used figuratively to refer to false teachers or false prophets who destroy believers, who are compared to sheep. False teaching causes people to believe wrong things that bring harm to them.
- This comparison is based on the fact that sheep are especially vulnerable to being attacked and eaten by wolves, because they are weak and cannot defend themselves.

Translation Suggestion

- This term could be translated as “wild dog” or “wild animal.”
- Other names for wild dogs could be “jackal” or “coyote.”
- When used figuratively to refer to people, this could be translated as “evil people who harm people like animals that attack sheep.”

(See also: evil, false prophet, sheep, teach)

Bible References:

- Acts 20:29
- Isaiah 11:7
- John 10:11-13
- Luke 10:3
- Matthew 7:15
- Zephaniah 3:3

Word Data:

- Strong’s: H2061, H3611, G30740

Luke References:

Luke 10:3

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: euphemism)
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 2:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

Luke References:

Luke 1:15 Luke 1:31 Luke 1:41 Luke 1:42 Luke 1:44 Luke 2:21 Luke 2:23 Luke 11:27 Luke 21:23 Luke 23:29

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong’s: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

Luke References:

Luke 6:28 Luke 23:41

yeast, leaven, unleavened

Definition:

“Leaven” is a general term for a substance that causes bread dough to expand and rise. “Yeast” is a specific kind of leaven.

- In some English translations, the word for leaven is translated as “yeast,” which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.

- When the Israelites escaped from Egypt, they did not have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term “leaven” or “yeast” is used figuratively in the Bible as a picture of how sin spreads through a person’s life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term “leaven” is also used in a positive way to explain how the influence of God’s kingdom spreads from person to person.

Translation Suggestions

- This could be translated as “leaven” or “substance that causes dough to rise” or “expanding agent.” The word “rise” could be expressed as “expand” or “get bigger” or “puff up.”
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means “leavening,” this would be the best term to use.

(See also: Egypt, Passover, unleavened bread)

Bible References:

- Exodus 12:8
- Galatians 5:9-10
- Luke 12:1
- Luke 13:21
- Matthew 13:33
- Matthew 16:8

Word Data:

- Strong’s: H2556, H2557, H4682, H7603, G01060, G22190, G22200

Luke References:

Luke 12:1 Luke 13:21 Luke 13:21