

unfoldingWord® Translation Notes

v91

Acts

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unfoldingWord® Translation Notes - Acts

Introduction to Acts

Part 1: General Introduction

Outline of Acts

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

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

What is the book of Acts about?

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

How should the title of this book be translated?

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

Who wrote the book of Acts?

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

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

Part 2: Important Religious and Cultural Concepts

What is the church?

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

The kingdom of God

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

Part 3: Important Translation Issues

Figurative usages in the book of Acts

“arise/arising”

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

“brothers”

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

“to the same”

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

“in/to/into the temple”

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

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

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

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

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

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

- Acts 3:22, “the Lord our God.” Some versions read “the Lord your God,” and other versions read “the Lord God.”
- Acts 7:46, “a dwelling for the house of Jacob.” Some versions read “for the God of Jacob.”
- Acts 10:19, “three men.” Some versions read “two men” or “some men.”

- Acts 10:30, “Four days ago, at this hour, I was praying at the ninth {hour} in my house.” Some versions read, “From the fourth day until this hour, I was fasting, and at the ninth hour I was praying in my house.”
- Acts 12:25, “They returned from Jerusalem.” Some versions read, “They returned to Jerusalem” (or “to there”).
- Acts 13:18, “he put up with them.” Some versions read, “he cared for them.”
- Acts 15:17–18, “This is what the Lord says, who has done these things that have been known from ancient times.” Some older versions read, “This is what the Lord says, to whom are known all his deeds from ancient times.”

(See: Textual Variants)

Acts 1

Acts 1 Chapter Introduction

Structure and Formatting

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

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

Religious and Cultural Concepts in This Chapter

The Ascension

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

Baptism

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

“He spoke things concerning the kingdom of God”

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

be careful to avoid letting how they understand that issue affect how they translate this verse.

Translation Issues in This Chapter

Long sentence

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

The details of the death of Judas

There are some differences in detail between the way Luke describes the death of Judas in the book of Acts and the way Matthew describes it in his gospel. Luke says that Judas used the money he got for betraying Jesus to buy a field; Matthew says that Judas returned the money to the Jewish leaders and that they bought the field with it. Luke says that Judas killed himself by falling onto the field from a height; Matthew says that Judas hanged himself. Luke says that the field was named the "Field of Blood" because Judas died a bloody death there; Matthew says the field was given that name because it was purchased with "blood money," that is, money paid to ensure someone's death.

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

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

The 12 disciples

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

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

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

Acts 1:1

ULT	UST
I made the first account, O Theophilus, about all that Jesus began both to do and to teach,	*Dear Theophilus, In the first book that I wrote for you, I told about many of Jesus' actions and teachings.*

ULT I made the first account
UST In the first book that I wrote for you, I told
(τὸν & πρῶτον λόγον ἐποιησάμην)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT O Theophilus
UST Dear Theophilus
(ὦ Θεόφιλε)

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

ULT Theophilus
UST Theophilus
(Θεόφιλε)

Theophilus is the name of a man. It means "friend of God." It may be his actual name, or it may describe what this man was like. Most translations treat it as his name.

Support Reference: How to Translate Names

> ULT **about all that Jesus began both to do and to teach**
> UST about many of Jesus' actions and teachings
> (περὶ πάντων & ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **about all that Jesus began both to do and to teach**
> UST about many of Jesus' actions and teachings
> (περὶ πάντων & ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν)

This is a generalization for emphasis. Alternate translation: [about some of the most important things that Jesus did and taught]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Acts 1:2

ULT	UST
until that day when he was taken up, having given commands through the Holy Spirit to the apostles whom he had chosen,	*{I told you about those things} up to the moment when God took Jesus up to heaven. Before Jesus went to heaven, he gave instructions to his chosen Representatives as the Holy Spirit guided him.*

ULT **until that day**
UST {I told you about those things} up to the moment when
(ἄχρι ἧς ἡμέρας)

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

Support Reference: Idiom

ULT **he was taken up**
UST God took Jesus up to heaven
(ἀνελήμφθη)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [God took him up]

Support Reference: Active or Passive

ULT **he was taken up**
UST God took Jesus up to heaven
(ἀνελήμφθη)

Luke is referring to Jesus being **taken up** into heaven. See the discussion of "Ascension" in the introduction to this chapter. Alternate translation: [he was taken up into heaven] or [God took him up into heaven]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	the moment
the Holy Spirit	the Holy Spirit
to the apostles	to … Representatives
he had chosen	his chosen

Acts 1:3

ULT	UST
to whom also, after he had suffered, he presented himself living with many proofs, appearing to them for 40 days and speaking things concerning the kingdom of God.	*Even though the Romans executed Jesus on a cross, God made him alive again. Jesus then went to his Representatives {and other disciples} and proved to them in many convincing ways that he truly was alive again. He met with them at different times over a period of 40 days. He talked with them about how God would rule the lives of people everywhere.*

ULT **to whom also, after he had suffered, he presented himself living with many proofs**
UST Even though the Romans executed Jesus on a cross, God made him alive again. Jesus then went to his Representatives {and other disciples} and proved to them in many convincing ways that he truly was alive again
(οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα, μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις)

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

ULT **after he had suffered**
UST Even though the Romans executed Jesus on a cross
(μετὰ τὸ παθεῖν αὐτὸν)

This refers to how Jesus suffered and died on the cross. Alternate translation: [after he had suffered and died on the cross]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with many proofs**
UST in many convincing ways
(ἐν πολλοῖς τεκμηρίοις)

The word translated as **proofs** describes items of evidence that are decisive and convincing. Alternate translation: [with many definitive proofs]

Support Reference: Assumed Knowledge and Implicit Information

ULT **appearing to them for 40 days and speaking**
UST He met with them at different times over a period of 40 days. He talked with them
(δι᾽ ἡμερῶν τεσσεράκοντα, ὀπτανόμενος αὐτοῖς, καὶ λέγων)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **things concerning the kingdom of God**
UST about how God would rule the lives of people everywhere
(τὰ περὶ τῆς Βασιλείας τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
had suffered	Even though the Romans executed … on a cross
days	days
kingdom of God	God would rule the lives of people everywhere

Acts 1:4

ULT	UST
And meeting together with them, he commanded them not to depart from Jerusalem, but to await the promise of the Father, "which you heard from me,	*One time while Jesus was with his disciples, he told them, "I want you to stay here in the city of Jerusalem and wait until God our Father sends his Spirit to you. As I told you, he promised that he would do that.*

ULT **not to depart from Jerusalem, but**
UST I want you to stay here in the city of Jerusalem and
(ἀπὸ Ἰεροσολύμων, μὴ χωρίζεσθαι, ἀλλὰ)

If it would be helpful in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **depart**. Alternate translation: [to remain in Jerusalem and]

Support Reference: Double Negatives

ULT **not to depart from Jerusalem**
UST I want you to stay here in the city of Jerusalem
(ἀπὸ Ἰεροσολύμων, μὴ χωρίζεσθαι)

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

Support Reference: Quote Markings

ULT **the promise of the Father**
UST God our Father sends his Spirit to you … he promised that would do that
(τὴν ἐπαγγελίαν τοῦ Πατρὸς)

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

Support Reference: Metonymy

ULT **of the Father**
UST God our Father
(τοῦ Πατρὸς)

Father is an important title for God. Alternate translation: [of God the Father]

Support Reference: Translating Son and Father

ULT **which you heard from me**
UST As I told you
(ἣν ἠκούσατέ μου)

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

Support Reference: Direct and Indirect Quotations

ULT **you heard**
UST told you
(ἠκούσατέ)

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

Support Reference: Forms of You

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
meeting together with them	One time while Jesus was with his disciples
Jerusalem	the city of Jerusalem
promise	sends his Spirit to you … he promised that would do that
of the Father	God our Father

Acts 1:5

ULT	UST
that John indeed baptized with water, but you will be baptized in the Holy Spirit after these not many days."	*John baptized people in water, but within a few days God is going to baptize you in the Holy Spirit."*

> ULT **John**
> UST John
> (Ἰωάννης)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you will be baptized in the Holy Spirit**
> UST God is going to baptize you in the Holy Spirit
> (ὑμεῖς & ἐν Πνεύματι βαπτισθήσεσθε Ἁγίῳ)

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

Support Reference: Metaphor

> ULT **you will be baptized**
> UST God is going to baptize you
> (ὑμεῖς & βαπτισθήσεσθε)

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

Support Reference: Active or Passive

> ULT **after these not many days**
> UST within a few days
> (οὐ μετὰ πολλὰς ταύτας ἡμέρας)

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

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John
baptized	baptized people
will be baptized	God is going to baptize
the … Spirit	the … Spirit
days	days

Acts 1:6

ULT	UST
They therefore having assembled, they were asking him, saying, "Lord, if you are restoring the kingdom to Israel at this time?"	*One day when the Representatives were meeting together with Jesus, they asked him, "Lord, will you now become our king so that we Israelite people will have our own king once again?"*

ULT **They therefore having assembled, they were asking him**
UST One day when the Representatives were meeting together with Jesus, they asked him
(οἱ & οὖν συνελθόντες, ἠρώτων αὐτὸν)

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

Support Reference: Pronouns — When to Use Them

ULT **if you are restoring the kingdom to Israel at this time**
UST will you now become our king so that we Israelite people will have our own king once again
(εἰ ἐν τῷ χρόνῳ τούτῳ, ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ)

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

Support Reference: Idiom

ULT **if you are restoring the kingdom to Israel**
UST will you … become our king so that we Israelite people will have our own king once again
(εἰ & ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having assembled	One day when … were meeting together
Lord	Lord

ULT	UST
kingdom	will you … become our king so that … will have our own king once again
to Israel	we Israelite people
time	now

Acts 1:7

ULT	UST
But he said to them, "It is not for you to know the times or the seasons that the Father has set by his own authority.	*He replied to them, "You do not need to know when that will happen. God my Father alone has decided {when he will make me king}."*

ULT **It is not for you to know**
UST You do not need to know
(οὐχ ὑμῶν ἐστιν γνῶναι)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the times or the seasons**
UST when that will happen
(χρόνους ἢ καιροὺς)

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

Support Reference: Doublet

ULT **the Father**
UST God my Father
(ὁ Πατὴρ)

Father is an important title for God. Alternate translation: [God the Father]

Support Reference: Translating Son and Father

ULT **by his own authority**
UST alone
(ἐν τῇ ἰδίᾳ ἐξουσίᾳ)

If your language does not use an abstract noun for the idea behind the word **authority**, you could express the same idea with a verb such as "control." Alternate translation: [as the one who controls all things]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to know	do … need to know
the times	when that will happen
the seasons	when that will happen
Father	God my Father
authority	alone

Acts 1:8

ULT	UST
But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses both in Jerusalem and in all Judea and Samaria, and to the end of the earth.”	*But when the Holy Spirit comes to you, he will enable you to tell people about me powerfully. You will do this here in the city of Jerusalem. You will do it in the nearby regions of Judea and Samaria. But you will also do it all over the world.*

ULT **you will receive power when the Holy Spirit has come upon you, and you will be my witnesses**
UST when the Holy Spirit comes to you, he will enable you to tell people about me powerfully. You will do this … You will do it … you will … do it
(λήμψεσθε δύναμιν, ἐπελθόντος τοῦ Ἁγίου Πνεύματος ἐφ’ ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες)

Jesus is using the word translated as **and** to describe a result. Alternate translation: [when the Holy Spirit comes upon you, then you will receive power to be my witnesses]

Support Reference: Connect — Reason-and-Result Relationship

ULT **power**
UST powerfully
(δύναμιν)

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

Support Reference: Abstract Nouns

ULT **to the end of the earth**
UST all over the world
(ἕως ἐσχάτου τῆς γῆς)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will receive	he will enable you
Holy Spirit	Holy Spirit
witnesses	to tell people about me … You will do this … You will do it … you will … do it
Jerusalem	the city of Jerusalem

ULT	UST
Judea	the nearby regions of Judea
Samaria	Samaria
of the earth	the world

Acts 1:9

ULT	UST
And having said these things, as they were looking, he was raised up, and a cloud hid him from their eyes.	*After he said that, he started to rise up {into heaven} while they watched. But then a cloud blocked their view so that they could no longer see him.*

ULT **as they were looking**
UST while they watched
(βλεπόντων αὐτῶν)

Your language may require you to specify the object of **looking**. Alternate translation: [as they were looking at him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he was raised up**
UST he started to rise up {into heaven}
(ἐπήρθη)

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

Support Reference: Active or Passive

ULT **from their eyes**
UST so that they could no longer see
(ἀπὸ τῶν ὀφθαλμῶν αὐτῶν)

Luke is using the **eyes** of the apostles to mean their capacity to see. Alternate translation: [from their sight]

Support Reference: Metonymy

Acts 1:10

ULT	UST
And while they were looking intently into heaven as he was going up, and behold, two men stood by them in white clothes.	*While they were still staring toward the sky as Jesus was going up, suddenly two angels in human form stood beside them. Their clothes shone brightly.*

ULT **they were looking intently into heaven**
UST they were still staring toward the sky
(ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **and behold, two men**
UST suddenly two angels in human form
(καὶ ἰδοὺ ἄνδρες δύο)

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

Support Reference: Metaphor

ULT **And**
(καὶ)

Luke uses the word translated as **And** to indicate that the event of the men appearing happened after the event of Jesus going up. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **two men**
UST two angels in human form
(ἄνδρες δύο)

These were actually angels. Luke calls them **men** because they appeared in human form. Alternate translation: [two angels]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **white clothes**
> UST Their clothes shone brightly
> (ἐσθήσεσι λευκαῖς)

In this context, the word **white** likely has the specific sense of “bright” or “shining.”

Alternate translation: [bright clothes] or [shining clothes]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	the sky

Acts 1:11

ULT	UST
And they said, "Men, Galileans, why do you stand looking into heaven? This Jesus, the one having been taken up from you into heaven, thus will come, the way you saw him going into heaven."	*One of the angels said, "You men who come from Galilee, you do not need to look up at the sky any longer! Someday this same Jesus, whom God took from you up into heaven, will come back {to earth}. He will return in the same way that you just now saw him go up to heaven."*

ULT **they said**
UST One of the angels said
(οἱ & εἶπαν)

This could mean: (1) one of the angels had spoken on behalf of both of them. Alternate translation: [one of them said]; (2) the two angels had each said different parts of the quotation.

Support Reference: Assumed Knowledge and Implicit Information

ULT **they said**
UST One of the angels said
(οἱ & εἶπαν)

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

Support Reference: Verbs

ULT **Men, Galileans**
UST You men who come from Galilee
(ἄνδρες, Γαλιλαῖοι)

This is an idiomatic form of address. Alternate translation: [You Galileans]

Support Reference: Idiom

ULT **why do you stand looking into heaven**
UST you do not need to look up at the sky any longer
(τί ἑστήκατε βλέποντες εἰς τὸν οὐρανόν)

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

Support Reference: Rhetorical Question

ULT **why do you stand looking**
UST you do not need to look up … any longer
(τί ἑστήκατε βλέποντες)

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

Support Reference: Idiom

ULT **the one having been taken up from you into heaven … you saw him going into heaven**
UST whom God took from you up into heaven … that you just now saw him go up to heaven
(ὁ ἀναλημφθεὶς ἀφ᾽ ὑμῶν εἰς τὸν οὐρανὸν & ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one having been taken up**
UST whom God took … up
(ὁ ἀναλημφθεὶς)

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

Support Reference: Active or Passive

ULT **the way**
UST in the same way
(ὃν τρόπον)

Alternate translation: [in the same way in which]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Galileans	who come from Galilee
heaven	the sky
Jesus	Jesus
heaven	heaven

ULT	UST
heaven	heaven

Acts 1:12

ULT	UST
Then they returned to Jerusalem from the hill that is called Olivet, which is near Jerusalem, having a journey of a Sabbath.	*Then {after the two angels left}, the Representatives returned to Jerusalem from the Mount of Olives, which is a short distance from Jerusalem.*

ULT **they returned**
UST the Representatives returned
(ὑπέστρεψαν)

The word **they** refers to the apostles. Alternate translation: [the apostles returned]

Support Reference: Pronouns — When to Use Them

ULT **the hill that is called Olivet**
UST the Mount of Olives
(ὄρους τοῦ καλουμένου Ἐλαιῶνος)

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

Support Reference: Active or Passive

ULT **the hill that is called Olivet**
UST the Mount of Olives
(ὄρους τοῦ καλουμένου Ἐλαιῶνος)

Olivet is the name of a hill. If your readers might recognize it better if you called it the Mount of Olives, you could use that name in your translation, as UST does.

Support Reference: How to Translate Names

ULT **having a journey of a Sabbath**
UST a short distance from Jerusalem
(Σαββάτου ἔχον ὁδόν)

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

Support Reference: Idiom

ULT **having a journey of a Sabbath**
UST a short distance from Jerusalem
(Σαββάτου ἔχον ὁδόν)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
the hill that is called Olivet	the Mount of Olives
Olivet	the Mount of Olives
Jerusalem	a short distance from Jerusalem
of a Sabbath	a short distance from Jerusalem

Acts 1:13

ULT	UST
And when they arrived, they went up into the upper chamber where they were staying, both Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon the Zealot, and Judas of James.	*After they entered the city, they went into the upstairs room {in the house} where they were staying. Those who were there included Peter, John, James, Andrew, Philip, Thomas, Bartholomew, and Matthew. They also included another man named James, who was the son of Alphaeus; Simon the Zealot; and Judas, who was the son of yet another man named James.*

ULT **when they arrived**
UST After they entered the city
(ὅτε εἰσῆλθον)

The previous verse explains that the apostles returned to Jerusalem. If it would be helpful to your readers, you could state that again explicitly here. Alternate translation: [when they arrived back in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they went up into the upper chamber where they were staying**
UST they went into the upstairs room {in the house} where they were staying
(εἰς τὸ ὑπερῷον, ἀνέβησαν οὗ ἦσαν καταμένοντες)

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

Support Reference: Translate Unknowns

ULT **James of Alphaeus … Judas of James**
UST another man named James, who was the son of Alphaeus … Judas, who was the son of yet another man named James
(Ἰάκωβος Ἁλφαίου & Ἰούδας Ἰακώβου)

These are two occurrences of an idiom. Alternate translation: [James the son of Alphaeus … Judas the son of James]

Support Reference: Idiom

ULT James of Alphaeus … Judas of James
UST another man named James, who was the son of Alphaeus … Judas, who was the son of yet another man named James
(Ἰάκωβος Ἁλφαίου & Ἰούδας Ἰακώβου)

These are the names of four men. As the UST indicates, the man named **James** who was the father of **Judas** is not the same man as the James who is mentioned first in this verse, and he is also not the same man as James the son of Alphaeus.

Support Reference: How to Translate Names

ULT Simon the Zealot
UST Simon the Zealot
(Σίμων ὁ Ζηλωτὴς)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
John	John
James	James
Andrew	Andrew
Philip	Philip
Thomas	Thomas
Bartholomew	Bartholomew
Matthew	Matthew
James of Alphaeus	another man named James, who was the son of Alphaeus
Simon the Zealot	Simon the Zealot
Zealot	Zealot
Judas of James	Judas, who was the son of yet another man named James

Acts 1:14

ULT	UST
They all were continuing unanimously in prayer, with the women and Mary the mother of Jesus and with his brothers.	*All these men prayed together regularly and frequently. Others who prayed with them included the women who had traveled with Jesus; Mary, who was Jesus' mother; and his younger brothers.*

ULT **unanimously**
UST together
(ὁμοθυμαδὸν)

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

ULT **the women**
UST the women who had traveled with Jesus
(γυναιξὶν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **his brothers**
UST his younger brothers
(τοῖς ἀδελφοῖς αὐτοῦ)

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

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in prayer	prayed
Mary	Mary

ULT	UST
of Jesus	Jesus

Acts 1:15

ULT	UST
And in those days Peter, having stood up in the midst of the brothers, said (and the multitude of names to the same was about 120),	*Now about 120 people were meeting together at that place. At one of the meetings, Peter stood up among his fellow believers {because he was going to say something important}. He said,*

ULT **And in those days**
UST At one of the meetings
(καὶ ἐν ταῖς ἡμέραις ταύταις)

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

Support Reference: Introduction of a New Event

ULT **in those days**
UST At one of the meetings
(ἐν ταῖς ἡμέραις ταύταις)

Luke is using the term **days** to refer to a specific time. Alternate translation: [during that time]

Support Reference: Idiom

ULT **having stood up**
UST stood up … because he was going to say something important
(ἀναστὰς)

Peter **stood up** to indicate that he had something important to say. Alternate translation: [having stood up to show that he had something important to say]

Support Reference: Symbolic Action

ULT **of the brothers**
UST his fellow believers
(τῶν ἀδελφῶν)

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation: [his fellow believers]

Support Reference: Metaphor

ULT **of the brothers**
UST his fellow believers
(τῶν ἀδελφῶν)

Although the term **brothers** is masculine, Luke is using the word in a generic sense that includes both men and women. As the General Introduction to Acts suggests, here and throughout the book, if you retain this figurative usage in your translation, you could state "brothers and sisters" to indicate that it has this generic sense.

Support Reference: When Masculine Words Include Women

ULT **and the multitude of names to the same was about 120**
UST Now about 120 people were meeting together at that place
(ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσι)

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

Support Reference: Background Information

ULT **the multitude of names**
UST people … meeting together
(ὄχλος ὀνομάτων)

Luke is using the term **names** to mean "people," by association with the way that people have names. Alternate translation: [the number of people]

Support Reference: Metonymy

ULT **to the same**
UST at that place
(ἐπὶ τὸ αὐτὸ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	At one of the meetings
Peter	Peter

Acts 1:16

ULT	UST
“Men, brothers, it was necessary for the scripture to be fulfilled that the Holy Spirit spoke before by the mouth of David concerning Judas, the one having become a guide to the ones arresting Jesus.	*“You who believe as I do, there are words that King David wrote in the Scriptures long ago that had to happen as he said they would. The Holy Spirit, who knew that Judas would show Jesus’ enemies where to find him and arrest him, inspired David to write those words.*

ULT **Men, brothers**
UST You who believe as I do
(ἄνδρες, ἀδελφοί)

This is an idiomatic form of address. Alternate translation: [My brothers]

Support Reference: Idiom

ULT **Men, brothers**
UST You who believe as I do
(ἄνδρες, ἀδελφοί)

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

Support Reference: Metaphor

ULT **it was necessary for the scripture to be fulfilled that the Holy Spirit spoke before by the mouth of David concerning Judas, the one having become a guide to the ones arresting Jesus**
UST there are words that King David wrote in the Scriptures long ago that had to happen as he said they would. The Holy Spirit, who knew that Judas would show Jesus’ enemies where to find him and arrest him, inspired David to write those words
(ἔδει πληρωθῆναι τὴν Γραφὴν, ἣν προεῖπε τὸ Πνεῦμα τὸ Ἅγιον διὰ στόματος Δαυεὶδ περὶ Ἰούδα, τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν)

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

Support Reference: Information Structure

ULT **it was necessary for the scripture to be fulfilled**
UST there are words that … wrote in the Scriptures … that had to happen
(ἔδει πληρωθῆναι τὴν Γραφὴν)

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

Support Reference: Active or Passive

ULT **spoke before**
UST long ago
(προεῖπε)

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

ULT **by the mouth of David**
UST King David … as he said they would … inspired David to write
(διὰ στόματος Δαυεὶδ)

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

Support Reference: Metonymy

ULT **the one having become a guide to the ones arresting Jesus**
UST would show Jesus' enemies where to find him and arrest him
(τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scripture	there are words that … wrote in the Scriptures
to be fulfilled	to happen
of David	King David … David
Judas	Judas
Jesus	Jesus … him … him

ULT	UST
Holy Spirit	Holy Spirit

Acts 1:17

ULT	UST
For he was numbered with us and received a share of this ministry.”	*But Jesus had chosen Judas, along with the rest of us, to represent him. {So we need to find someone else to take his place.}”*

ULT **For**
UST But
(ὅτι)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **he was numbered with us and received a share of this ministry**
UST Jesus had chosen Judas, along with the rest of us, to represent him. {So we need to find someone else to take his place … }
(κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης)

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

Support Reference: Parallelism

ULT **he was numbered with us**
UST Jesus had chosen Judas, along with the rest of us, to represent him
(κατηριθμημένος ἦν ἐν ἡμῖν)

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

ULT **he was numbered with us**
UST Jesus had chosen Judas, along with the rest of us, to represent him
(κατηριθμημένος ἦν ἐν ἡμῖν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [he belonged to our group of apostles]

Support Reference: Active or Passive

ULT **with us**
UST along with the rest of us
(ἐν ἡμῖν)

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

Support Reference: Exclusive and Inclusive 'We'

ULT **a share of this ministry**
UST So we need to find someone else to take his place
(τὸν κλῆρον τῆς διακονίας ταύτης)

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

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … ministry	So we need to find someone else to take his place

Acts 1:18

ULT	UST
(Now indeed this one bought a field from the wage of unrighteousness, and having become prostrate, he burst open in the middle, and all his entrails were poured out.	*This is how Judas died. The Jewish leaders gave Judas money for betraying Jesus. He used that money to buy a field {and he went to that field to kill himself because he felt so badly about what he had done to Jesus}. As he killed himself, his body landed with such force on that field that his abdomen burst open and all his intestines spilled out.*

ULT **Now indeed**
UST This is how Judas died
(μὲν οὖν)

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

Support Reference: Background Information

ULT **this one**
UST Judas … He
(οὗτος)

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

Support Reference: Nominal Adjectives

ULT **from the wage of unrighteousness**
UST The Jewish leaders gave … money for betraying Jesus … used that money
(ἐκ μισθοῦ τῆς ἀδικίας)

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

Support Reference: Abstract Nouns

ULT **from the wage of unrighteousness**
UST The Jewish leaders gave … money for betraying Jesus … used that money
(ἐκ μισθοῦ τῆς ἀδικίας)

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

Support Reference: Metonymy

ULT **having become prostrate**
UST As he killed himself, his body landed with such force on that field
(πρηνὴς γενόμενος)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **having become prostrate**
UST As he killed himself, his body landed with such force on that field
(πρηνὴς γενόμενος)

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

ULT **all his entrails were poured out**
UST all his intestines spilled out
(ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [all his inward parts poured out]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of unrighteousness	The Jewish leaders gave … money for betraying Jesus … used that money

Acts 1:19

ULT	UST
And it became known to all those living in Jerusalem. Therefore that field was called in their own language Akeldama, that is, Field of Blood.)	*The news about this spread widely among the people of Jerusalem. When they heard about it, they gave that field a new name. In their Aramaic language it was Akeldama, which means "Field of Blood." {They gave it that name because it was where someone had died.}*

ULT **it became known to all those living in Jerusalem**
UST The news about this spread widely among the people of Jerusalem
(γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλήμ)

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

ULT **it became known to all those living in Jerusalem**
UST The news about this spread widely among the people of Jerusalem
(γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλήμ)

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

Support Reference: Hyperbole

ULT **Therefore that field was called**
UST When they heard about it, they gave that field a new name
(ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [So they called that field]

Support Reference: Active or Passive

ULT **Akeldama**
UST Akeldama
(Ἀκελδαμάχ)

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

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Jerusalem	of Jerusalem
was called	they gave … a new name

Acts 1:20

ULT	UST
“For it is written in the book of Psalms, ‘Let his habitation become desolate, and let not one dwelling be in it,’ and ‘Let another take his overseership.’	*Peter also said, “What happened to Judas is like what we read in the book of Psalms: ‘May his home become empty, with no one living in it.’ These other words in the Psalms also refer to him: ‘Let someone else take over his work as a leader.’”*

ULT **For it is written**
UST Peter also said, “What happened to Judas is like what we read
(γέγραπται γὰρ)

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

Support Reference: Quote Markings

ULT **it is written in the book of Psalms, Let his habitation become desolate, and let not one dwelling be in it,’ and Let another take his overseership**
UST what we read in the book of Psalms: ‘May his home become empty, with no one living in it.’ These other words in the Psalms also refer to him: ‘Let someone else take over his work as a leader
(γέγραπται & ἐν βίβλῳ Ψαλμῶν, γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ; καί, τὴν ἐπισκοπὴν αὐτοῦ, λαβέτω ἕτερος)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [it is written in the book of Psalms that his habitation should be made desolate, with no one dwelling in it, and that another should take his overseership]

Support Reference: Quotes within Quotes

ULT **it is written in the book of Psalms**
UST what we read in the book of Psalms
(γέγραπται & ἐν βίβλῳ Ψαλμῶν)

If it would be clearer in your language, you could state this with an active form, and you could state who did the action. Alternate translation: [David wrote in the book of Psalms]

Support Reference: Active or Passive

> ULT **Let his habitation become desolate, and let not one dwelling be in it**
> UST May his home become empty, with no one living in it
> (γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ)

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

Support Reference: Third-Person Imperatives

> ULT **Let his habitation become desolate, and let not one dwelling be in it**
> UST May his home become empty, with no one living in it
> (γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ)

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

Support Reference: Imperatives — Other Uses

> ULT **Let his habitation become desolate, and let not one dwelling be in it**
> UST May his home become empty, with no one living in it
> (γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ)

It may be more natural in your language to use the second person for this imperative. Alternate translation: [God, please make his habitation desolate, and please make no one dwell in it]

Support Reference: First, Second or Third Person

ULT **Let his habitation become desolate, and let not one dwelling be in it**
UST May his home become empty, with no one living in it
(γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ)

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

Support Reference: Parallelism

ULT **Let his habitation become desolate, and let not one dwelling be in it**
UST May his home become empty, with no one living in it
(γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ)

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

Support Reference: Metaphor

ULT **Let another take his overseership**
UST Let someone else take over his work as a leader
(τὴν ἐπισκοπὴν αὐτοῦ, λαβέτω ἕτερος)

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

ULT **Let another take his overseership**
UST Let someone else take over his work as a leader
(τὴν ἐπισκοπὴν αὐτοῦ, λαβέτω ἕτερος)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [May another take his overseership] or [Another should take his overseership]

Support Reference: Third-Person Imperatives

> **ULT Let another take his overseership**
> **UST** Let someone else take over his work as a leader
> (τὴν ἐπισκοπὴν αὐτοῦ, λαβέτω ἕτερος)

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

Support Reference: Imperatives — Other Uses

> **ULT Let another take his overseership**
> **UST** Let someone else take over his work as a leader
> (τὴν ἐπισκοπὴν αὐτοῦ, λαβέτω ἕτερος)

It may be more natural in your language to use the second person for this imperative. Alternate translation: [God, make another take his overseership] or [God, please give his overseership to another]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
desolate	empty

Acts 1:21

ULT	UST
Therefore it is necessary, of the men having accompanied us during all the time in which the Lord Jesus came in and went out among us,	*"So we need to identify all the men who were with us during the whole time when the Lord Jesus was with us.*

Note:

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

Support Reference: Verse Bridges

ULT **us … us**
UST us … us
(ἡμῖν & ἡμᾶς)

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

Support Reference: Exclusive and Inclusive 'We'

ULT **the Lord Jesus came in and went out among us**
UST the Lord Jesus was with us
(εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς)

Peter is speaking in an idiomatic way. Alternate translation: [the Lord Jesus lived among us]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the time	the … time
Lord	Lord
Lord Jesus	Lord Jesus

Acts 1:22

ULT	UST
beginning from the baptism of John until the day on which he was taken up from us—one of these {is} to become a witness with us of his resurrection."	*{They need to have been with us} from the time when John the Baptizer began his work until the day when Jesus left us and rose up to heaven. One such man must {replace Judas and} join us in telling people about Jesus and how God caused him to live again after he died."*

ULT **beginning from the baptism of John**
UST {They need to have been with us} from the time when John the Baptizer began his work
(ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου)

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

Support Reference: Abstract Nouns

ULT **the day on which**
UST the day when
(τῆς ἡμέρας ἧς)

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

Support Reference: Idiom

ULT **he was taken up … of his resurrection**
UST Jesus left … and rose up to heaven … and how God caused him to live again after he died
(ἀνελήμφθη & τῆς ἀναστάσεως αὐτοῦ)

The pronoun **he** refers to Jesus, not to John the Baptist. The pronoun **his** also refers to Jesus. For clarity, you may want to use the name Jesus instead of one or both of these pronouns. Alternate translation: [Jesus was taken up … the resurrection of Jesus]

Support Reference: Pronouns — When to Use Them

ULT **he was taken up from us**
UST Jesus left us and rose up to heaven
(ἀνελήμφθη ἀφ᾽ ἡμῶν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [God took him up from us]

Support Reference: Active or Passive

ULT **from us … with us**
UST us … must {replace Judas and} join us
(ἀφ᾽ ἡμῶν & σὺν ἡμῖν)

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

Support Reference: Exclusive and Inclusive 'We'

ULT **one of these**
UST One such man
(ἕνα τούτων)

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

Support Reference: Nominal Adjectives

ULT **of his resurrection**
UST and how God caused him to live again after he died
(τῆς ἀναστάσεως αὐτοῦ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
baptism	the time when … began his work
of John	John the Baptizer
day	day
a witness	in telling people about Jesus

ULT	UST
of … resurrection	and how God caused … to live again after he died

Acts 1:23

ULT	UST
And they stood up two, Joseph, called Barsabbas, who was named Justus, and Matthias.	*So the people who were meeting together suggested two men who could replace Judas. One man was Joseph the son of Sabbas, who also had the name Justus. The other man was Matthias.*

> ULT **they stood up two**
> UST the people who were meeting together suggested two men who could replace Judas
> (ἔστησαν δύο)

The pronoun **they** refers to all of the believers who were present on this occasion. This is the group that Luke describes as “the brothers” in 1:15. Alternate translation: [the believers stood up two]

Support Reference: Pronouns — When to Use Them

> ULT **they stood up two**
> UST the people who were meeting together suggested two men who could replace Judas
> (ἔστησαν δύο)

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

Support Reference: Nominal Adjectives

> ULT **they stood up two**
> UST the people who were meeting together suggested two men who could replace Judas
> (ἔστησαν δύο)

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

Support Reference: Symbolic Action

ULT **Joseph … Barsabbas … Justus**
UST One man was Joseph the son of Sabbas … Justus
(Ἰωσὴφ & Βαρσαββᾶν & Ἰοῦστος)

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

Support Reference: How to Translate Names

ULT **called Barsabbas, who was named Justus**
UST the son of Sabbas, who also had the name Justus
(τὸν καλούμενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰοῦστος)

If it would be helpful in your language, you could state both of these things with active forms. Alternate translation: [whom people called Barsabbas and whose other name was Justus]

Support Reference: Active or Passive

ULT **Matthias**
UST The … man was Matthias
(Μαθθίαν)

Matthias is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called	the son of Sabbas
was named	also had the name

Acts 1:24

ULT	UST
And praying, they said, "You, Lord, heart-knower of all, show which one from these two you have chosen	*Then they prayed: "Lord Jesus, Judas stopped representing you as he should have. He has now gone to the place where he deserves to be. You know what every person thinks privately. So please show us which of these two men you have chosen to take the place of Judas as your Representative." (vv24-25)*

Note:

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

Support Reference: Verse Bridges

ULT **praying, they said**
UST they prayed
(προσευξάμενοι, εἶπαν)

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

Support Reference: Hendiadys

ULT **praying, they said**
UST they prayed
(προσευξάμενοι, εἶπαν)

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

Support Reference: Synecdoche

ULT **You, Lord, heart-knower of all**
UST Lord Jesus … You know what every person thinks privately
(σὺ Κύριε, καρδιογνῶστα πάντων)

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

ULT **You, Lord, heart-knower of all**
UST Lord Jesus … You know what every person thinks privately
(σὺ Κύριε, καρδιογνῶστα πάντων)

Here, the **heart** represents the thoughts and motives. Alternate translation: [You, Lord, who know the thoughts and motives of all people]

Support Reference: Metaphor

ULT **You, Lord**
UST Lord Jesus
(σὺ Κύριε)

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

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

ULT **which one from these two you have chosen**
UST which of these two men you have chosen
(ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
praying	they prayed
Lord	Lord Jesus
you have chosen	you have chosen

Acts 1:25

ULT	UST
to take this place of ministry and apostleship from which Judas turned aside to go to his own place."	*Then they prayed: "Lord Jesus, Judas stopped representing you as he should have. He has now gone to the place where he deserves to be. You know what every person thinks privately. So please show us which of these two men you have chosen to take the place of Judas as your Representative." (vv24-25)*

ULT **to take this place of ministry and apostleship**
UST Then … to take the place … as your Representative
(λαβεῖν τὸν τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς)

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

Support Reference: Hendiadys

ULT **from which Judas turned aside**
UST Judas stopped representing you as he should have … of Judas
(ἀφ' ἧς παρέβη Ἰούδας)

The expression **turned aside** means that Judas stopped performing this ministry. Alternate translation: [which Judas stopped fulfilling]

Support Reference: Metaphor

ULT **to go to his own place**
UST He has now gone to the place where he deserves to be
(πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον)

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

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of ministry	as your Representative
apostleship	as your Representative
Judas	Judas … of Judas

Acts 1:26

ULT	UST
And they cast lots for them, and the lot fell to Matthias, and he was chosen together with the 11 apostles.	*Then they cast lots to choose between the two of them. The lot indicated that Matthias was the one to replace Judas. So he became a Representative along with the 11 others.*

ULT **And**
UST Then
(καὶ)

Luke uses the word translated as **And** to introduce what the believers did as a result of Peter's speech. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they cast lots for them**
UST they cast lots to choose between the two of them
(ἔδωκαν κλήρους αὐτοῖς)

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

Support Reference: Pronouns — When to Use Them

ULT **they cast lots for them**
UST they cast lots to choose between the two of them
(ἔδωκαν κλήρους αὐτοῖς)

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

Support Reference: Translate Unknowns

> ULT **the lot fell to Matthias**
> UST The lot indicated that Matthias was the one to replace Judas
> (ἔπεσεν ὁ κλῆρος ἐπὶ Μαθθίαν)

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

Support Reference: Idiom

> ULT **he was chosen together**
> UST he became a Representative
> (συνκατεψηφίσθη)

If your language does not use this passive form, you could state this in active form. Alternate translation: [the believers chose him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lots	lots
lot	lot
the 11 apostles	the 11 others
apostles	others

Acts 2

Acts 2 Chapter Introduction

Structure and Formatting

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

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

Religious and Cultural Concepts in This Chapter

Pentecost

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

Tongues

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

Last days

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

The prophecy of Joel

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

Baptize

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

Wonders and signs

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

Translation Issues in This Chapter

"You killed" (2:23)

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

Long sentences

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

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

Poetry

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

Acts 2:1

ULT	UST
And when the day of Pentecost was completely filled, they were all together to the same.	*On the day when the Jews were celebrating the Pentecost festival, the believers were all together in one place {in the city of Jerusalem}.*

ULT **And when the day of Pentecost was completely filled**
UST On the day when the Jews were celebrating the Pentecost festival
(καὶ ἐν τῷ συνπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς)

Luke uses this time reference to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **when the day of Pentecost was completely filled**
UST On the day when the Jews were celebrating the Pentecost festival
(ἐν τῷ συνπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς)

This is an idiomatic way of speaking about time. Alternate translation: [when the day of Pentecost had come] or, if your language does not speak of days “coming”, [on the day of Pentecost]

Support Reference: Idiom

ULT **when the day of Pentecost was completely filled**
UST On the day when the Jews were celebrating the Pentecost festival
(ἐν τῷ συνπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς)

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

Support Reference: Active or Passive

ULT **they were all together**
UST the believers were all together
(ἦσαν πάντες ὁμοῦ)

Here the word **they** refers to the apostles and the other 120 believers whom Luke mentions in 1:15. Alternate translation: [the apostles and all the other believers were together]

Support Reference: Pronouns — When to Use Them

ULT **to the same**
UST in one place {in the city of Jerusalem}
(ἐπὶ τὸ αὐτό)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	day
of Pentecost	the Pentecost festival

Acts 2:2

ULT	UST
And suddenly a sound came from heaven, as of a strong wind being borne along, and it filled the whole house where they were sitting.	*Suddenly, they heard a noise coming from the sky that sounded like a wind blowing loudly. Everyone in the entire house where they were sitting heard the noise.*

ULT **from heaven**
UST from the sky
(ἐκ τοῦ οὐρανοῦ)

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

ULT **as of a strong wind being borne along**
UST that sounded like a wind blowing loudly
(ὥσπερ φερομένης πνοῆς βιαίας)

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

Support Reference: Simile

ULT **a strong wind being borne along**
UST a wind blowing loudly
(φερομένης πνοῆς βιαίας)

Luke speaks of the wind as if it were being carried through the air. Alternate translation: [a mighty, rushing wind]

Support Reference: Metaphor

ULT **it filled the whole house**
UST Everyone in the entire house … heard the noise
(ἐπλήρωσεν ὅλον τὸν οἶκον)

Luke speaks of this sound as if it **filled** the **house**. Alternate translation: [it could be heard throughout the house]

Support Reference: Metaphor

ULT **the whole house**
UST in the entire house
(ὅλον τὸν οἶκον)

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

ULT **where they were sitting**
UST where they were sitting
(οὗ ἦσαν καθήμενοι)

Luke may be using the term **sitting** to mean "meeting." Alternate translation: [in which they were meeting]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	the sky
house	house

Acts 2:3

ULT	UST
And tongues as if of fire appeared to them, distributing themselves, and they sat upon each one of them.	*Then they saw what looked like burning flames. These flames separated from one another and came to rest on each of the believers.*

ULT **tongues as if of fire**
UST what looked like burning flames
(γλῶσσαι ὡσεὶ πυρός)

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

ULT **distributing themselves**
UST These flames separated from one another
(διαμεριζόμεναι)

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

ULT **they sat upon each one of them**
UST came to rest on each of the believers
(ἐκάθισεν ἐφ’ ἕνα ἕκαστον αὐτῶν)

The pronoun **they** refers to the objects, and the pronoun **them** refers to the disciples. Alternate translation: [one of the objects sat upon each one of the disciples]

Support Reference: Pronouns — When to Use Them

ULT **they sat upon each one of them**
UST came to rest on each of the believers
(ἐκάθισεν ἐφ’ ἕνα ἕκαστον αὐτῶν)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tongues	flames

Acts 2:4

ULT	UST
And they were all filled with the Holy Spirit, and they began to speak in other languages, as the Spirit was giving them to speak out.	*Then the Holy Spirit empowered all of the believers. They began to speak in languages they had never learned. The Spirit was making it possible for them to do that fluently.*

ULT **they were all filled with the Holy Spirit**
UST the Holy Spirit empowered all of the believers
(ἐπλήσθησαν πάντες Πνεύματος Ἁγίου)

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

Support Reference: Active or Passive

ULT **they were all filled with the Holy Spirit**
UST the Holy Spirit empowered all of the believers
(ἐπλήσθησαν πάντες Πνεύματος Ἁγίου)

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

Support Reference: Metaphor

ULT **they began to speak in other languages**
UST They began to speak in languages they had never learned
(ἤρξαντο λαλεῖν ἑτέραις γλώσσαις)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **they began to speak in other languages**
UST They began to speak in languages they had never learned
(ἤρξαντο λαλεῖν ἑτέραις γλώσσαις)

The implication, as 2:6–11 makes clear, is that the disciples were speaking languages that they did not know. Alternate translation: [they began to speak in languages that they did not know]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as the Spirit was giving them to speak out**
UST The Spirit was making it possible for them to do that fluently
(καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς)

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

ULT **as the Spirit was giving them to speak out**
UST The Spirit was making it possible for them to do that fluently
(καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with the Holy Spirit	Holy Spirit … the
in … languages	in languages
Spirit	Spirit

Acts 2:5

ULT	UST
Now there were Jews living in Jerusalem, godly men, from every nation of those under heaven.	*At that time many Jews were staying in Jerusalem {to celebrate the Pentecost festival}. They were Jewish people who sincerely worshiped God. They had come from many different countries around the world.*

ULT **Now**
UST At that time
(δὲ)

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

Support Reference: Connect — Background Information

ULT **godly men**
UST They were Jewish people who sincerely worshiped God
(ἄνδρες εὐλαβεῖς)

Luke is using the term **men** in a generic sense that includes both men and women. Alternate translation: [godly people]

Support Reference: When Masculine Words Include Women

ULT **every nation**
UST many different countries
(παντὸς ἔθνους)

The word **every** is a generalization that emphasizes that the people came from many different nations. Alternate translation: [many different nations]

Support Reference: Hyperbole

ULT **under heaven**
UST around the world
(ὑπὸ τὸν οὐρανόν)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	many Jews
Jerusalem	Jerusalem
nation	countries
heaven	around the world

Acts 2:6

ULT	UST
And when this sound happened, the multitude came together and was confused, because each one was hearing them speaking in his own language.	*When they heard this loud noise, a large crowd {of these Jews} gathered {at the place where the believers were}. The people in the crowd were amazed because they were each hearing the believers speak in their own languages.*

ULT **was confused**
UST The people in the crowd were amazed
(συνεχύθη)

If it would be helpful in your language, you could state this with an active form, and you could state what did the action. Alternate translation: [what they heard confused them]

Support Reference: Active or Passive

ULT **each one was hearing them speaking in his own language**
UST they were each hearing the believers speak in their own languages
(ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν)

The pronoun **them** refers to the believers and the pronoun **his** refers to each person in the multitude. Alternate translation: [each person in the multitude could hear one of the disciples speaking in that person's own language]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
came together	gathered {at the place where the believers were}

Acts 2:7

ULT	UST
And they were all amazed and were marveling, saying, "Behold, are not all these who are speaking Galileans?	*They were all completely amazed, and they said to each other, "Listen, all these people who are speaking have come from Galilee. {So they cannot possibly know our languages!}*

ULT **they were … amazed and were marveling**
UST They were … completely amazed
(ἐξίσταντο & καὶ ἐθαύμαζον)

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

Support Reference: Doublet

ULT **they were all amazed and were marveling**
UST They were all completely amazed
(ἐξίσταντο & πάντες καὶ ἐθαύμαζον)

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

Support Reference: Active or Passive

ULT **Behold**
UST Listen
(ἰδοὺ)

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

Support Reference: Metaphor

ULT **are not all these who are speaking Galileans**
UST all these people who are speaking have come from Galilee. {So they cannot possibly know our languages … }
(οὐχ & ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι)

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

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Galileans	Galilee. {So they cannot possibly know our languages … }

Acts 2:8

ULT	UST
And how are we hearing, each in our own language in which we were born?	*But all of us hear them speaking our own native languages!*

ULT **And how are we hearing, each in our own language in which we were born**
UST But all of us hear them speaking our own native languages
(καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν, ἐν ᾗ ἐγεννήθημεν)

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

Support Reference: Rhetorical Question

ULT **And**
UST But
(καὶ)

The speakers are using the word translated as **And** to introduce the results of what the previous sentence described. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **how are we hearing, each**
UST all of us hear them speaking
(πῶς ἡμεῖς ἀκούομεν ἕκαστος)

Your language may require you to specify the object of **hearing**. Alternate translation: [how are we each hearing them speak]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we … our**
UST of us … our
(ἡμεῖς & ἡμῶν)

The speakers are using the words **we** and **our** to refer to themselves and to their listeners, so use the inclusive forms of those words if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

> ULT **in which we were born**
> UST native
> (ἐν ᾗ ἐγεννήθημεν)

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

Support Reference: Metaphor

> ULT **in which we were born**
> UST native
> (ἐν ᾗ ἐγεννήθημεν)

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

Support Reference: Active or Passive

Acts 2:9

ULT	UST
Parthians and Medes and Elamites, and those inhabiting Mesopotamia, Judea and also Cappadocia, Pontus and Asia,	*Some of us are people from the regions of Parthia and Media and Elam. Others of us are from the regions of Mesopotamia, Judea, Cappadocia, Pontus, and Asia.*

ULT Parthians … Medes … Elamites
UST Some of us are people from the regions of Parthia … Media … Elam
(Πάρθοι & Μῆδοι & Ἐλαμεῖται)

These are names of three people groups.

Support Reference: How to Translate Names

ULT Mesopotamia, Judea … Cappadocia, Pontus … Asia
UST of Mesopotamia, Judea, Cappadocia, Pontus … Asia
(τὴν Μεσοποταμίαν, Ἰουδαίαν & Καππαδοκίαν, Πόντον & τὴν Ἀσίαν)

These are names of five areas.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Medes	Media
Elamites	Elam
Mesopotamia	of Mesopotamia
Judea	Judea
Pontus	Pontus
Asia	Asia

Acts 2:10

ULT	UST
Phrygia and also Pamphylia, Egypt and the parts of Libya that {are} near Cyrene, and Romans visiting,	*There are some people here from the regions of Phrygia and Pamphylia, from the country of Egypt, and from the regions in Libya that are near the city of Cyrene. There are others of us who are here visiting Jerusalem from Rome.*

ULT **Phrygia … Pamphylia, Egypt … of Libya**

UST There are some people here from the regions of Phrygia … Pamphylia, from the country of Egypt … in Libya

(Φρυγίαν & Παμφυλίαν, Αἴγυπτον & τῆς Λιβύης)

These are names of four areas.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Egypt	from the country of Egypt
Cyrene	the city of Cyrene
Romans	There are … of us … from Rome

Acts 2:11

ULT	UST
both Jews and proselytes, Cretans and Arabians, we are hearing them speaking in our languages the great things of God.”	*They include native Jews as well as non-Jews who have chosen to believe and practice what Jews believe. And others of us are from the island of Crete and from the region of Arabia. And yet we can hear these people speaking in all our different languages about the mighty works that God has done!”*

ULT both Jews and proselytes
UST They include native Jews as well as non-Jews who have chosen to believe and practice what Jews believe
(Ἰουδαῖοί τε καὶ προσήλυτοι)

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

ULT Cretans … Arabians
UST And others of us are from the island of Crete … from the region of Arabia
(Κρῆτες & Ἄραβες)

These are names of two people groups.

Support Reference: How to Translate Names

ULT the great things of God
UST about the mighty works that God has done
(τὰ μεγαλεῖα τοῦ Θεοῦ)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	They include native Jews
Cretans	And others of us are from the island of Crete
Arabians	from the region of Arabia
in … languages	in all our different languages

ULT	UST
of God	that God has done

Acts 2:12

ULT	UST
So they were all amazed and were perplexed, saying one to another, "What does this want to be?"	*The people wondered {about what was happening} and did not know what to think {about it}. So they asked one another, "What is happening here?"*

ULT **they were all amazed and were perplexed**
UST The people wondered {about what was happening} and did not know what to think {about it}
(ἐξίσταντο & πάντες καὶ διηποροῦντο)

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

Support Reference: Doublet

ULT **they were all amazed and were perplexed, saying**
UST The people wondered {about what was happening} and did not know what to think {about it}. So they asked
(ἐξίσταντο & πάντες καὶ διηποροῦντο & λέγοντες)

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

Support Reference: Active or Passive

ULT **What does this want to be**
UST What is happening here
(τί θέλει τοῦτο εἶναι)

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

Support Reference: Idiom

Acts 2:13

ULT	UST
But others, mocking, were saying, "They are filled with sweet wine."	*But some of them made fun of what they saw. They said, "{These people are talking like this because} they have drunk too much wine!"*

> ULT **They are filled with sweet wine**
> UST they have drunk too much wine
> (γλεύκους μεμεστωμένοι εἰσίν)

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

Support Reference: Active or Passive

> ULT **They are filled with sweet wine**
> UST they have drunk too much wine
> (γλεύκους μεμεστωμένοι εἰσίν)

The implications of this statement are that the disciples have gotten drunk and are babbling and that this is the explanation for the languages the people think they are hearing. Alternate translation: [They have gotten drunk on sweet wine, and so what we are hearing is just drunken babbling]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with sweet wine**
> UST wine
> (γλεύκους)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mocking	made fun of what they saw

Acts 2:14

ULT	UST
But Peter, having stood with the eleven, raised up his voice and spoke out to them, "Men, Jews, and all the ones inhabiting Jerusalem, let this be known to you, and take my words into your ears.	*In response, Peter stood up with all the other Representatives and spoke loudly to the crowd of people. He said, "You Jewish people and all of you others who live here in Jerusalem, listen to me and I will explain to you what is happening!*

ULT **But Peter, having stood with the eleven, raised up his voice**
UST In response, Peter stood up with all the other Representatives and spoke loudly
(σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἕνδεκα, ἐπῆρεν τὴν φωνὴν αὐτοῦ)

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

Support Reference: Symbolic Action

ULT **the eleven**
UST all the other Representatives
(τοῖς ἕνδεκα)

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

Support Reference: Nominal Adjectives

ULT **raised up his voice and spoke out to them**
UST and spoke loudly to the crowd of people. He said
(ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγξατο αὐτοῖς)

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

Support Reference: Idiom

ULT **Men, Jews**
UST You Jewish people
(ἄνδρες, Ἰουδαῖοι)

This is an idiomatic form of address. Alternate translation: [My fellow Jews]

Support Reference: Idiom

ULT **Men, Jews**
UST You Jewish people
(ἄνδρες, Ἰουδαῖοι)

Peter is using the term **men** in a generic sense that includes both men and women. If you retain the idiomatic form of address in your translation, follow the convention in your language that indicates a mixed group of people.

Support Reference: When Masculine Words Include Women

ULT **all the ones inhabiting Jerusalem**
UST all of you others who live here in Jerusalem
(οἱ κατοικοῦντες Ἰερουσαλὴμ πάντες)

This seems to mean implicitly people who are not Jews but who live in Jerusalem. Alternate translation: [all of you non-Jews who are residents of Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let this be known to you**
UST I will explain to you what is happening
(τοῦτο ὑμῖν γνωστὸν ἔστω)

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

ULT **let this be known to you**
UST I will explain to you what is happening
(τοῦτο ὑμῖν γνωστὸν ἔστω)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may this be known to you] or [this should be known to you]

Support Reference: Third-Person Imperatives

ULT **let this be known to you**
UST I will explain to you what is happening
(τοῦτο ὑμῖν γνωστὸν ἔστω)

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

Support Reference: Active or Passive

ULT **and**
(καὶ)

Peter uses the word translated as **and** to indicate what his listeners should do as a result of what he has just told them. Alternate translation: [so]

Support Reference: Connect — Reason-and-Result Relationship

ULT **take my words into your ears**
UST listen to me
(ἐνωτίσασθε τὰ ῥήματά μου)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
eleven	all … other Representatives
Jews	Jewish people
Jerusalem	in Jerusalem

Acts 2:15

ULT	UST
For these are not drunk as you are assuming, for it is the third hour of the day.	*Some of you think that we are drunk, but we are not drunk. It is only nine o'clock in the morning{, and people here never get drunk at this time of the day}!*

ULT For
(γὰρ)

Peter says **for** in this first instance to introduce the reason why the crowd should listen to him. Alternate translation: [You should listen to me because]

Support Reference: Connect — Reason-and-Result Relationship

ULT these
UST we
(οὗτοι)

The demonstrative pronoun **these** refers to the disciples who are speaking different languages. If it would be helpful to your readers, you could add more information to clarify the meaning. Alternate translation: [these people who are speaking different languages]

Support Reference: Pronouns — When to Use Them

ULT for
(γὰρ)

Peter says **for** in this second instance to introduce the reason why the people speaking different languages are not drunk. It may be helpful to begin a new sentence here. Alternate translation: [They are not drunk, because]

Support Reference: Connect — Reason-and-Result Relationship

ULT it is the third hour of the day
UST It is only nine o'clock in the morning{, and people here never get drunk at this time of the day}
(ἔστιν & ὥρα τρίτη τῆς ἡμέρας)

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

ULT **it is the third hour of the day**
UST It is only nine o’clock in the morning{, and people here never get drunk at this time of the day}
(ἔστιν & ὥρα τρίτη τῆς ἡμέρας)

Peter assumes that his listeners will know that people do not get drunk that early in the day. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [it is only nine o’clock in the morning, and people do not get drunk that early]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the third hour of the day**
UST only nine o’clock in the morning{, and people here never get drunk at this time of the day}
(ὥρα τρίτη τῆς ἡμέρας)

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

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are … drunk	are drunk, but we are … drunk
the … hour	only nine o’clock in the morning{, and people here never get drunk at this time of the day}
of the day	only nine o’clock in the morning{, and people here never get drunk at this time of the day}

Acts 2:16

ULT	UST
But this is what was spoken through the prophet Joel:	*Instead, what has happened to us is the {miraculous} thing that the prophet Joel wrote about {long ago}. He wrote:*

ULT **this is what was spoken through the prophet Joel**
UST what has happened to us is the {miraculous} thing that the prophet Joel wrote about {long ago}. He wrote
(τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ)

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. Alternate translation: [this is what God said through the prophet Joel]

Support Reference: Active or Passive

ULT **this is what was spoken through the prophet Joel**
UST what has happened to us is the {miraculous} thing that the prophet Joel wrote about {long ago}. He wrote
(τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ)

The implication is that God is now making happen what he said through Joel. Alternate translation: [you are seeing God make happen what he announced earlier through the prophet Joel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophet	prophet

Acts 2:17

ULT	UST
‘“And it will be in the last days,” God says, “I will pour out from my Spirit on all flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams.	*‘During the last days,’ God says, ‘I will give my Holy Spirit to all kinds of people. Your sons and daughters will tell people my messages. I will give visions to the young men, and I will give inspired dreams to the old men.*

ULT **And it will be in the last days,” God says, I will pour out from my Spirit on all flesh**
UST During the last days,’ God says, ‘I will give my Holy Spirit to all kinds of people
(καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα)

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

Support Reference: Quotes within Quotes

ULT **And it will be in the last days,” God says, I will pour out from my Spirit on all flesh**
UST During the last days,’ God says, ‘I will give my Holy Spirit to all kinds of people
(καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα)

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

Support Reference: Quotes within Quotes

ULT **And it will be**
UST During
(καὶ ἔσται)

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

ULT **the last days**
UST the last days
(ταῖς ἐσχάταις ἡμέραις)

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

ULT **I will pour out from my Spirit**
UST I will give my Holy Spirit
(ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου)

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

Support Reference: Metaphor

ULT **on all flesh**
UST to all kinds of people
(ἐπὶ πᾶσαν σάρκα)

God refers to **flesh** to mean people by association with the way that people are made of flesh. Alternate translation: [to all people]

Support Reference: Metonymy

ULT **and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams**
UST Your sons and daughters will tell people my messages. I will give visions to the young men, and I will give inspired dreams to the old men
(καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν; καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται)

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

Support Reference: Quotes within Quotes

ULT **your … your … your … your**
UST Your … daughters … young men … old men
(ὑμῶν)

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

Support Reference: Exclusive and Inclusive 'We'

ULT **young men … old men**
UST to the young men … the old men
(οἱ νεανίσκοι & οἱ πρεσβύτεροι)

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

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
last days	last days
days	days
God	God
Spirit	Holy Spirit
will prophesy	will tell people my messages
visions	I will give visions
old men	the old men
will dream	I will give inspired dreams to
dreams	I will give inspired dreams to

Acts 2:18

ULT	UST
And even on my male servants and on my female servants in those days I will pour out from my Spirit, and they will prophesy.	*During those days I will give my Holy Spirit to my servants, both men and women, so they can tell people my messages.*

ULT **And even on my male servants and on my female servants in those days I will pour out from my Spirit, and they will prophesy**
UST During those days I will give my Holy Spirit to my servants, both men and women, so they can tell people my messages
(καί γε ἐπὶ τοὺς δούλους μου, καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου, καὶ προφητεύσουσιν)

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

Support Reference: Direct and Indirect Quotations

ULT **on my male servants and on my female servants**
UST to my servants, both men and women
(ἐπὶ τοὺς δούλους μου, καὶ ἐπὶ τὰς δούλας μου)

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

ULT **in those days**
UST During those days
(ἐν ταῖς ἡμέραις ἐκείναις)

Here, **days** means a specific time. Alternate translation: [at that time]

Support Reference: Idiom

ULT **on … on … I will pour out from my Spirit**
UST I will give my Holy Spirit to my servants, both men and women
(ἐπὶ & ἐπὶ & ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου)

See how you translated this in 2:17. Alternate translation: [to … to … I will give my Spirit abundantly]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
male servants	to my servants, both men and women
female servants	to my servants, both men and women
days	days
Spirit	Holy Spirit
they will prophesy	they can tell people my messages

Acts 2:19

ULT	UST
And I will give wonders in the heaven above and signs on the earth below, blood and fire and vapor of smoke.	*I will cause things to happen in the sky that will make people marvel. I will cause things to happen on the earth that will show that great events are going to take place. Here on the earth there will be blood, fire, and smoke everywhere.*

ULT **And I will give**
UST I will cause … to happen
(καὶ δώσω)

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

Support Reference: Quotes within Quotes

ULT **I will give wonders … and signs**
UST I will cause things to happen … that will make people marvel. I will cause things to happen on the earth that will show that great events are going to take place
(δώσω τέρατα & καὶ σημεῖα)

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

ULT **in the heaven above**
UST in the sky
(ἐν τῷ οὐρανῷ ἄνω)

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

ULT **vapor of smoke**
UST Here … there will be … smoke everywhere
(ἀτμίδα καπνοῦ)

Here the possessive form describes **vapor** that looks smoky or that has **smoke** in it. Alternate translation: [smoky vapor]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	sky

ULT	UST
signs	I will cause things to happen on the earth that will show that great events are going to take place
earth	earth

Acts 2:20

ULT	UST
The sun will be turned to darkness, and the moon to blood before the great and remarkable day of the Lord comes.	*In the sky the sun will appear dark to people and the moon will appear red to them. Those things will happen before the momentous time when I, the Lord God, come to judge everyone.*

ULT **The sun will be turned to darkness, and the moon to blood before the great and remarkable day of the Lord comes**
UST In the sky the sun will appear dark to people and the moon will appear red to them. Those things will happen before the momentous time when I, the Lord God, come to judge everyone
(ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ)

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

Support Reference: Quotes within Quotes

ULT **The sun will be turned to darkness**
UST In the sky the sun will appear dark to people
(ὁ ἥλιος μεταστραφήσεται εἰς σκότος)

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

Support Reference: Active or Passive

ULT **The sun will be turned to darkness**
UST In the sky the sun will appear dark to people
(ὁ ἥλιος μεταστραφήσεται εἰς σκότος)

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

Support Reference: Metaphor

ULT **The sun will be turned to darkness**
UST In the sky the sun will appear dark to people
(ὁ ἥλιος μεταστραφήσεται εἰς σκότος)

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

Support Reference: Abstract Nouns

ULT **and the moon to blood**
UST and the moon will appear red to them
(καὶ ἡ σελήνη εἰς αἷμα)

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

Support Reference: Ellipsis

ULT **and the moon to blood**
UST and the moon will appear red to them
(καὶ ἡ σελήνη εἰς αἷμα)

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

Support Reference: Active or Passive

ULT **and the moon to blood**
UST and the moon will appear red to them
(καὶ ἡ σελήνη εἰς αἷμα)

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

Support Reference: Metaphor

ULT **great and remarkable day**
UST the momentous time
(ἡμέραν & τὴν μεγάλην καὶ ἐπιφανῆ)

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

Support Reference: Doublet

> ULT **day of the Lord comes**
> UST Those things will happen before … time when I, the Lord God, come to judge everyone
> (ἐλθεῖν ἡμέραν Κυρίου)

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

Support Reference: Idiom

> ULT **day of the Lord comes**
> UST Those things will happen before … time when I, the Lord God, come to judge everyone
> (ἐλθεῖν ἡμέραν Κυρίου)

In this expression, God is speaking of himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [time arrives when I judge and punish people for their sins]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	time
day of the Lord	time when I, the Lord God, come to judge everyone
of the Lord	when I, the Lord God, come to judge everyone

Acts 2:21

ULT	UST
And it will be, everyone who may call on the name of the Lord will be saved.”’	*But even though I am coming to judge and punish sin, I will save all those who repent and ask me to forgive their sins.’”*

ULT **And it will be, everyone who may call on the name of the Lord will be saved**
UST But even though I am coming to judge and punish sin, I will save all those who repent and ask me to forgive their sins
(καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται)

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

Support Reference: Quotes within Quotes

ULT **And it will be, everyone**
UST But even though I am coming to judge and punish sin … all
(καὶ ἔσται, πᾶς)

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

ULT **everyone who may call on the name of the Lord will be saved**
UST I will save all those who repent and ask me to forgive their sins
(πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the Lord will save everyone who calls on his name]

Support Reference: Active or Passive

ULT **everyone who may call on**
UST all those who repent and ask … to forgive their sins
(πᾶς ὃς ἂν ἐπικαλέσηται)

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

Support Reference: Idiom

ULT **the name of the Lord**
UST who repent and ask me to forgive their sins
(τὸ ὄνομα Κυρίου)

God is speaking of himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [my name] or [me by name]

Support Reference: First, Second or Third Person

ULT **the name of the Lord**
UST who repent and ask me to forgive their sins
(τὸ ὄνομα Κυρίου)

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: [the Lord]

Support Reference: Metonymy

ULT **the name of the Lord**
UST who repent and ask me to forgive their sins
(τὸ ὄνομα Κυρίου)

The implication is that people would appeal to God to show them mercy and save them. Alternate translation: [the Lord for mercy and salvation]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will be saved**
UST I will save
(σωθήσεται)

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

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
may call on	who repent and ask … to forgive their sins
of the Lord	me
will be saved	I will save

Acts 2:22

ULT	UST
Men, Israelites, hear these words: Jesus the Nazarene {was} a man attested to you by God with mighty works and wonders and signs that God did through him in the midst of you, as you yourselves know.	*{Peter continued speaking. He said,} "You Israelites, listen to me! When Jesus from Nazareth lived among you, God proved to you that he had sent him by enabling him to do many amazing miracles. These showed that he was from God. You yourselves know that this is true.*

ULT **Men, Israelites**
UST {Peter continued speaking. He said,} "You Israelites
(ἄνδρες, Ἰσραηλεῖται)

This is an idiomatic form of address. Alternate translation: [My fellow Israelites]

Support Reference: Idiom

ULT **hear these words**
UST listen to me
(ἀκούσατε τοὺς λόγους τούτους)

Peter is using the term **words** to mean what he is about to say. Alternate translation: [listen to what I am about to say]

Support Reference: Metonymy

ULT **attested … by God**
UST God proved … that he had sent … These showed that he was from God
(ἀποδεδειγμένον ἀπὸ τοῦ Θεοῦ)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [whom God proved he had sent]

Support Reference: Active or Passive

ULT **with mighty works and wonders and signs**
UST many amazing miracles
(δυνάμεσι, καὶ τέρασι, καὶ σημείοις)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israelites	Israelites
Jesus	When Jesus

ULT	UST
Nazarene	Nazareth
God	God … from God
with mighty works	many amazing miracles
signs	many amazing miracles
God	by enabling … to do
you … know	You … know

Acts 2:23

ULT	UST
This one, given up by the determined counsel and foreknowledge of God, you killed by the hand of the lawless, having fastened,	*Even though you knew that, you urged people who do not obey God's law to take action to kill Jesus. They did that by nailing him to a cross. However, God had already planned for that to happen, and he knew what the results would be, so he allowed it.*

ULT **This one**
UST Jesus
(τοῦτον)

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

Support Reference: Nominal Adjectives

ULT **given up by the determined counsel and foreknowledge of God**
UST However, God had already planned for that to happen, and he knew what the results would be, so he allowed it
(τῇ, ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ, ἔκδοτον)

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

Support Reference: Active or Passive

ULT **by the determined counsel and foreknowledge of God**
UST However, God had already planned for that to happen, and he knew what the results would be
(τῇ, ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

> ULT **by the determined counsel and foreknowledge of God**
> UST However, God had already planned for that to happen, and he knew what the results would be
> (τῇ, ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ)

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

Support Reference: Active or Passive

> ULT **you killed**
> UST Even though you knew that, you urged … to kill
> (ἀνείλατε)

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

Support Reference: Synecdoche

> ULT **by the hand of the lawless**
> UST people who do not obey God's law to take action
> (διὰ χειρὸς ἀνόμων)

Here, **hand** refers to actions. Alternate translation: [through the actions of the lawless] or [by what the lawless did]

Support Reference: Metonymy

> ULT **of the lawless**
> UST people who do not obey God's law
> (ἀνόμων)

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

Support Reference: Nominal Adjectives

ULT **of the lawless**
UST people who do not obey God's law
(ἀνόμων)

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

Support Reference: Metonymy

ULT **having fastened**
UST They did that by nailing him to a cross
(προσπήξαντες)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by the … counsel	had already planned for that to happen
foreknowledge	he knew what the results would be
of God	However, God
of the lawless	people who do not obey God's law

Acts 2:24

ULT	UST
whom God raised up, having loosed the agonies of death, because it was not possible for him to be held by it.	*Jesus died, but God caused him to become alive again and no longer dead, because it was not possible for him to stay dead.*

ULT **whom God raised up**
UST Jesus died, but God caused him to become alive again
(ὃν ὁ Θεὸς ἀνέστησεν)

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

ULT **whom God raised up**
UST Jesus died, but God caused him to become alive again
(ὃν ὁ Θεὸς ἀνέστησεν)

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

Support Reference: Idiom

ULT **having loosed the agonies of death**
UST and no longer dead
(λύσας τὰς ὠδῖνας τοῦ θανάτου)

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

Support Reference: Metaphor

ULT **the agonies of death**
UST and no longer dead
(τὰς ὠδῖνας τοῦ θανάτου)

Peter uses the possessive form to describe **death** as something that is characterized by **agonies**. Alternate translation: [agonizing death]

Support Reference: Possession

> ULT **because it was not possible for him to be held by it**
> UST because it was not possible for him to stay dead
> (καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ᾽ αὐτοῦ)

If it would be helpful to your readers, you could state explicitly why this was **not possible**. Alternate translation: [because God is so much stronger than death that it was not possible for him to be held by it]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for him to be held by it**
> UST for him to stay dead
> (κρατεῖσθαι αὐτὸν ὑπ᾽ αὐτοῦ)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [for death to hold him]

Support Reference: Active or Passive

> ULT **for him to be held by it**
> UST for him to stay dead
> (κρατεῖσθαι αὐτὸν ὑπ᾽ αὐτοῦ)

Peter speaks of death as if it were a living thing that held Jesus captive. Alternate translation: [for him to remain dead]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

Acts 2:25

ULT	UST
For David says about him, 'I saw the Lord before me through all, for he is at my right so that I should not be moved.	*Long ago King David wrote what the Messiah said: 'I knew that you, Lord God, would always be there to protect me. You are right beside me, so I will not be afraid of those who want to harm me.*

> ULT **For David says about him, I saw the Lord before me through all, for he is at my right so that I should not be moved**
> UST Long ago King David wrote what the Messiah said: I knew that you, Lord God, would always be there to protect me. You are right beside me, so I will not be afraid of those who want to harm me
> (Δαυεὶδ γὰρ λέγει εἰς αὐτόν, προορώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μού ἐστιν, ἵνα μὴ σαλευθῶ)

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

Support Reference: Quotes within Quotes

> ULT **For David says about him, I saw the Lord before me through all, for he is at my right so that I should not be moved**
> UST Long ago King David wrote what the Messiah said: I knew that you, Lord God, would always be there to protect me. You are right beside me, so I will not be afraid of those who want to harm me
> (Δαυεὶδ γὰρ λέγει εἰς αὐτόν, προορώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μού ἐστιν, ἵνα μὴ σαλευθῶ)

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

Support Reference: Pronouns — When to Use Them

ULT **For**
(γὰρ)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **David says about him**
UST Long ago King David wrote what the Messiah said
(Δαυεὶδ & λέγει εἰς αὐτόν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **before me**
UST would … be there to protect me
(ἐνώπιόν μου)

The phrase **before me**, which means “in front of me,” is a spatial metaphor. Alternate translation: [present with me]

Support Reference: Metaphor

ULT **through all**
UST always
(διὰ παντός)

The phrase **through all** is an ellipsis for “through all times.” It means “always.” Alternate translation: [at all times] or [always]

Support Reference: Ellipsis

ULT **at my right**
UST right beside me
(ἐκ δεξιῶν μού)

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

Support Reference: Nominal Adjectives

ULT **at my right**
UST right beside me
(ἐκ δεξιῶν μού)

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

Support Reference: Metaphor

ULT **I should not be moved**
UST I will not be afraid of those who want to harm me
(μὴ σαλευθῶ)

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

Support Reference: Metaphor

ULT **I should not be moved**
UST I will not be afraid of those who want to harm me
(μὴ σαλευθῶ)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [no one will harm me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	Long ago King David
Lord	that you, Lord God

Acts 2:26

ULT	UST
Because of this, my heart was glad and my tongue exulted. And indeed, my flesh will also dwell in hope.	*Because of that, I am happy, and I joyfully praise you, O God. And I am completely confident {that you will cause me to become alive again after I die}.*

ULT **Because of this, my heart was glad and my tongue exulted. And indeed, my flesh will also dwell in hope**
UST Because of that, I am happy, and I joyfully praise you, O God. And I am completely confident {that you will cause me to become alive again after I die}
(διὰ τοῦτο ηὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου; ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ’ ἐλπίδι)

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

Support Reference: Quotes within Quotes

ULT **my heart was glad**
UST I am happy
(ηὐφράνθη ἡ καρδία μου)

Here, the **heart** represents the emotions. Alternate translation: [I felt glad]

Support Reference: Metaphor

ULT **my tongue exulted**
UST I joyfully praise you, O God
(ἠγαλλιάσατο ἡ γλῶσσά μου)

Here, the **tongue** represents the capacity for speech. Alternate translation: [I said joyful things]

Support Reference: Metonymy

ULT **my flesh will also dwell in hope**
UST I am completely confident {that you will cause me to become alive again after I die}
(καὶ ἡ σάρξ μου κατασκηνώσει ἐπ’ ἐλπίδι)

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

Support Reference: Metonymy

> ULT **my flesh will also dwell in hope**
> UST I am completely confident {that you will cause me to become alive again after I die}
> (καὶ ἡ σάρξ μου κατασκηνώσει ἐπ’ ἐλπίδι)

If your language does not use an abstract noun for the idea behind the word **hope**, you could express the same idea with an adverb such as “hopefully.” Alternate translation: [my body will also live hopefully]

Support Reference: Abstract Nouns

> ULT **my flesh will also dwell in hope**
> UST I am completely confident {that you will cause me to become alive again after I die}
> (καὶ ἡ σάρξ μου κατασκηνώσει ἐπ’ ἐλπίδι)

The Messiah is speaking as if his body itself would live hopefully. Alternate translation: [I will also have hope for my body]

Support Reference: Personification

> ULT **my flesh will also dwell in hope**
> UST I am completely confident {that you will cause me to become alive again after I die}
> (καὶ ἡ σάρξ μου κατασκηνώσει ἐπ’ ἐλπίδι)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tongue	I
exulted	joyfully praise you, O God
hope	am completely confident {that you will cause me to become alive again after I die}

Acts 2:27

ULT	UST
For you will not abandon my soul to Hades, nor will you allow your Holy One to see decay.	*I am confident because I know that you will not make me remain in the place where the dead are. You will not even let my body waste away, because you have chosen me for a special purpose.*

ULT **For you will not abandon my soul to Hades, nor will you allow your Holy One to see decay**
UST I am confident because I know that you will not make me remain in the place where the dead are. You will not even let my body waste away, because you have chosen me for a special purpose
(ὅτι οὐκ ἐνκαταλείψεις τὴν ψυχήν μου εἰς Ἅδην, οὐδὲ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν)

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

Support Reference: Quotes within Quotes

ULT **you will not abandon my soul to Hades, nor will you allow your Holy One to see decay**
UST you will not make me remain in the place where the dead are. You will not even let my body waste away, because you have chosen me for a special purpose
(οὐκ ἐνκαταλείψεις τὴν ψυχήν μου εἰς Ἅδην, οὐδὲ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν)

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

Support Reference: Parallelism

ULT **you will not abandon … nor will you allow your**
UST you will not make … remain … You will not even let … you
(οὐκ ἐνκαταλείψεις & οὐδὲ δώσεις & σου)

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

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

ULT **you will not abandon my soul to Hades**
UST you will not make me remain in the place where the dead are
(οὐκ ἐνκαταλείψεις τὴν ψυχήν μου εἰς Ἅδην)

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

Support Reference: Synecdoche

ULT **your Holy One**
UST because you have chosen me for a special purpose
(τὸν Ὅσιόν σου)

The expression **Holy One** is a title for the Messiah. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [your Messiah] or [your holy Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your Holy One**
UST because you have chosen me for a special purpose
(τὸν Ὅσιόν σου)

The Messiah is referring to himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [me, your Holy One] or [me, the Messiah]

Support Reference: First, Second or Third Person

ULT **to see decay**
UST my body waste away
(ἰδεῖν διαφθοράν)

Here the word **see** is being used to mean "experience." Alternate translation: [to experience decay]

Support Reference: Idiom

> ULT **to see decay**
> UST my body waste away
> (ἰδεῖν διαφθοράν)

The term **decay** refers in this context to the decomposition of the body after death. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [to experience the decomposition of his body]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soul	me
Hades	the place where the dead are
Holy One	because … have chosen me for a special purpose

Acts 2:28

ULT	UST
You made known to me the paths of life; you will fill me with gladness with your face.'	*You have shown me how to live again. You will make me very happy because you will be with me {forever}.'"*

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

UST You have shown me how to live again. You will make me very happy because you will be with me {forever}

(ἐγνώρισάς μοι ὁδοὺς ζωῆς; πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου)

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

Support Reference: Quotes within Quotes

ULT **You made known … you will fill … your**

UST You have shown … You will make … very … you

(ἐγνώρισάς & πληρώσεις & σου)

The words **you** and **your** are singular and they refer to God. See what you decided to do in the similar case in 1:24.

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

ULT **You made known to me the paths of life**

UST You have shown me how to live again

(ἐγνώρισάς μοι ὁδοὺς ζωῆς)

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

Support Reference: Metaphor

> ULT **you will fill me with gladness**
> UST You will make me very happy
> (πληρώσεις με εὐφροσύνης)

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

Support Reference: Metaphor

> ULT **with your face**
> UST because you will be with me {forever}
> (μετὰ τοῦ προσώπου σου)

Here, the word **face** represents the presence of a person. Alternate translation: [by your presence]

Support Reference: Metaphor

> ULT **with your face**
> UST because you will be with me {forever}
> (μετὰ τοῦ προσώπου σου)

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

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You made known	You have shown
with gladness	happy

Acts 2:29

ULT	UST
Men, brothers, it is possible to speak with confidence to you about the patriarch David, that he both died and was buried, and his tomb is with us to this day.	*{Peter continued,} "You who are Jews like me, I can tell you confidently that our ancient ruler, King David, died and that his subjects buried him. In fact, his body is still here now at the place where they buried him.*

ULT **Men, brothers**
UST {Peter continued,} "You who are Jews like me
(ἄνδρες, ἀδελφοί)

This is an idiomatic form of address. Alternate translation: [My brothers]

Support Reference: Idiom

ULT **Men, brothers**
UST {Peter continued,} "You who are Jews like me
(ἄνδρες, ἀδελφοί)

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

Support Reference: Metaphor

ULT **the patriarch David**
UST our ancient ruler, King David
(τοῦ πατριάρχου Δαυεὶδ)

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

Support Reference: Metaphor

ULT **was buried**
UST his subjects buried him
(ἐτάφη)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [people buried him]

Support Reference: Active or Passive

> ULT **to this day**
> UST still … now
> (ἄχρι τῆς ἡμέρας ταύτης)

Peter is using the word **day** to mean a specific time. Alternate translation: [at this time]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
patriarch	our ancient ruler
David	King David
was buried	his subjects buried him
tomb	body … at the place where they buried him
day	now

Acts 2:30

ULT	UST
Therefore, being a prophet and having known that God had sworn to him with an oath to set from the fruit of his loins upon his throne,	*So we know that King David was not talking about himself in this psalm. Instead, he was a prophet, and he knew that God promised to him that one of his descendants would become king after him.*

ULT **Therefore**
UST So we know that King David was not talking about himself in this psalm
(οὖν)

Peter uses the word **Therefore** to introduce the logical result of what he has just said. Alternate translation: [We can therefore conclude that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **being a prophet and having known**
UST Instead, he was a prophet, and he knew
(προφήτης & ὑπάρχων, καὶ εἰδὼς)

Peter is still speaking about David. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [because David was a prophet and he knew]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to set from the fruit of his loins upon his throne**
UST one of his descendants would become king after him
(ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ, καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ)

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

Support Reference: Metonymy

ULT **to set from the fruit of his loins upon his throne**
UST one of his descendants would become king after him
(ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ, καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prophet	a prophet
having known	he knew
God	God
had sworn	promised … that
with an oath	promised … that
the fruit	one of … descendants
of … loins	one of … descendants
throne	would become king after him

Acts 2:31

ULT	UST
having foreseen this, he spoke about the resurrection of the Christ, that neither was he abandoned to Hades, nor did his flesh see decay.	*A long time ago, David knew what God would do. He said that God would cause Jesus the Messiah to live again after he died. God would not allow him to remain in a grave. God would not even let him be dead long enough for his body to begin to decompose.*

ULT **he spoke … was he abandoned … his**
UST He said that … God would … allow him to remain … his
(ἐλάλησεν & ἐνκατελείφθη & αὐτοῦ)

The first instance of **he** refers to David, and the second instance of **he** and the pronoun **his** refer to Christ. Alternate translation: [David spoke … was Christ abandoned … Christ's]

Support Reference: Pronouns — When to Use Them

ULT **he spoke about the resurrection of the Christ**
UST He said that God would cause Jesus the Messiah to live again after he died
(ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ)

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

Support Reference: Abstract Nouns

ULT **neither was he abandoned to Hades**
UST God would not allow him to remain in a grave
(οὔτε ἐνκατελείφθη εἰς Ἅδην)

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. Alternate translation: [neither did God abandon him to Hades]

Support Reference: Active or Passive

ULT **of the Christ**
UST Jesus the Messiah
(τοῦ Χριστοῦ)

Christ is the Greek word for "Messiah." If it would be helpful to your readers, you could use the term "Messiah" in your translation, as UST does.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **nor did his flesh see decay**
> UST God would not even let him be dead long enough for his body to begin to decompose
> (οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν)

Here the word **see** is being used to mean "experience." Alternate translation: [nor did his flesh experience decay]

Support Reference: Idiom

> ULT **nor did his flesh see decay**
> UST God would not even let him be dead long enough for his body to begin to decompose
> (οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν)

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

Support Reference: Metonymy

> ULT **nor did his flesh see decay**
> UST God would not even let him be dead long enough for his body to begin to decompose
> (οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν)

The term **decay** refers in this context to the decomposition of the body after death. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [nor did his body experience decomposition]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
resurrection	God would cause … to live again after he died
of the Christ	Jesus the Messiah
Hades	a grave

Acts 2:32

ULT	UST
This Jesus, God has raised up, of which we all are witnesses.	*After this man Jesus had died, God made him alive again. All of us who are standing here before you can testify to this. {We all saw him alive after he had died.}*

ULT **God has raised up**
UST After … had died, God made him alive again
(ἀνέστησεν ὁ Θεός)

As in 2:24, the idiom **raised up** means that God made Jesus alive again after he died.

Alternate translation: [God has brought back to life]

Support Reference: Idiom

ULT **we**
UST of us who are standing here before you
(ἡμεῖς)

By **we**, Peter means himself and the other apostles, so use the exclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
God	God
witnesses	can testify … We all saw him alive after he had died

Acts 2:33

ULT	UST
Therefore, having been exalted to the right of God and having received the promise of the Holy Spirit from the Father, he has poured out this which you both see and hear.	*So we are not babbling drunkenly. Instead, this is what has happened. God has greatly honored Jesus by causing Jesus to rule where God himself is, in heaven. Jesus has received the Holy Spirit from God his Father, just as God promised. And now Jesus has generously given us the Holy Spirit, and God has confirmed that gift by doing this miracle that you are witnessing.*

ULT **Therefore**
UST So we are not babbling drunkenly. Instead, this is what has happened
(οὖν)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **Therefore, having been exalted to the right of God**
UST So we are not babbling drunkenly. Instead, this is what has happened. God has greatly honored Jesus by causing Jesus to rule where God himself is, in heaven
(τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεὶς)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [now that God has exalted Jesus to his right]

Support Reference: Active or Passive

ULT **to the right of God**
UST to rule where God himself is, in heaven
(τῇ δεξιᾷ & τοῦ Θεοῦ)

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

Support Reference: Nominal Adjectives

ULT **to the right of God**
UST to rule where God himself is, in heaven
(τῇ δεξιᾷ & τοῦ Θεοῦ)

In this culture, the place at the right side of a ruler was a position of honor. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [to a place of honor next to God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and … the promise of the Holy Spirit**
UST the Holy Spirit … just as God promised
(τήν τε ἐπαγγελίαν τοῦ Πνεύματος τοῦ Ἁγίου)

Peter is using the possessive form to describe the Holy Spirit as someone whom God the Father promised to send. Alternate translation: [the promised Holy Spirit from the Father] or [the Holy Spirit whom the Father promised to send]

Support Reference: Possession

ULT **the Father**
UST God his Father
(τοῦ Πατρὸς)

Father is an important title for God. Alternate translation: [God the Father]

Support Reference: Translating Son and Father

ULT **he has poured out**
UST And now Jesus has generously given us the Holy Spirit, and God has confirmed that gift by doing
(ἐξέχεεν)

The pronoun **he** refers to Jesus. Alternate translation: [Jesus has poured out]

Support Reference: Pronouns — When to Use Them

ULT **he has poured out**
UST And now Jesus has generously given us the Holy Spirit, and God has confirmed that gift by doing
(ἐξέχεεν)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been exalted	God has greatly honored Jesus by causing Jesus
of God	God himself
having received	Jesus has received
promise	just as God promised
of the Holy Spirit	the Holy Spirit
Father	God his Father

Acts 2:34

ULT	UST
For David did not ascend to the heavens, but he himself says, ‘The Lord said to my Lord, “Sit at my right	*We know that David was not speaking about himself, because David did not go up into heaven {as Jesus did}. Besides that, David himself said this about the Messiah: ‘The Lord God said to my Lord the Messiah, “I will honor you by giving you a position next to me*

ULT **he himself says, The Lord said to my Lord, “Sit at my right**
UST David himself said this about the Messiah: The Lord God said to my Lord the Messiah, “I will honor you by giving you a position next to me
(λέγει & αὐτός, εἶπεν Κύριος τῷ Κυρίῳ μου, κάθου ἐκ δεξιῶν μου)

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

Support Reference: Quotes within Quotes

ULT **The Lord said to my Lord**
UST The Lord God said to my Lord the Messiah
(εἶπεν Κύριος τῷ Κυρίῳ μου)

The Lord means God here, and **my Lord** means the Messiah. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [God said to the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at my right**
UST I will honor you by giving you a position next to me
(ἐκ δεξιῶν μου)

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

Support Reference: Nominal Adjectives

ULT at my right
UST I will honor you by giving you a position next to me
(ἐκ δεξιῶν μου)

In this culture, the place at the right side of a ruler was a position of honor. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [in a place of honor next to me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
heavens	heaven
The Lord	The Lord God
to … Lord	to … Lord the Messiah

Acts 2:35

ULT	UST
until I make your enemies a stool for your feet.”’	*while I completely defeat your enemies.”’”*

ULT **until I make your enemies a stool for your feet**
UST while I completely defeat your enemies
(ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου)

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

Support Reference: Metaphor

ULT **for your feet**
UST I completely defeat
(τῶν ποδῶν σου)

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

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
enemies	enemies
a stool	I completely defeat

Acts 2:36

ULT	UST
Therefore, let all the house of Israel know certainly that God has made him both Lord and Christ, this Jesus whom you crucified."	*{Peter ended by saying,} "So I want every Israelite to know definitely that God has made Jesus both Lord and Messiah, this same Jesus whom you had nailed to a cross and killed."*

ULT **Therefore**
UST {Peter ended by saying,} "So
(οὖν)

Peter is using the word **Therefore** to introduce the result of what he has just said. Alternate translation: [Since David was not talking about himself, but about the Messiah]

Support Reference: Connect — Reason-and-Result Relationship

ULT **let all the house of Israel know**
UST I want every Israelite to know
(γινωσκέτω πᾶς οἶκος Ἰσραὴλ)

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

Support Reference: Third-Person Imperatives

ULT **let all the house of Israel know**
UST I want every Israelite to know
(γινωσκέτω πᾶς οἶκος Ἰσραὴλ)

It may be more natural in your language to use the second person for this imperative, since to this point in his speech Peter has been addressing his audience in the second person. Alternate translation: [all you in the house of Israel, know]

Support Reference: First, Second or Third Person

ULT **all the house of Israel**
UST every Israelite
(πᾶς οἶκος Ἰσραὴλ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	every Israelite
of Israel	every Israelite
let … know	I want … to know
God	God
Lord	Lord
Christ	Messiah
Jesus	Jesus
crucified	had nailed to a cross and killed

Acts 2:37

ULT	UST
And hearing this they were pierced in the heart, and they said to Peter and the rest of the apostles, "Men, brothers, what should we do?"	*When the people heard what Peter said, they knew they had done wrong. The people asked him and the other Representatives, "Can you men tell us what God wants us to do?"*

ULT **hearing this they were pierced in the heart**
UST When the people heard what Peter said, they knew they had done wrong
(ἀκούσαντες & κατενύγησαν τὴν καρδίαν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [what they heard Peter say pierced their heart]

Support Reference: Active or Passive

ULT **they were pierced in the heart**
UST they knew they had done wrong
(κατενύγησαν τὴν καρδίαν)

Here the word **they** refers to the people in the crowd to whom Peter spoke. Alternate translation: [the people in the crowd were pierced in the heart]

Support Reference: Pronouns — When to Use Them

ULT **they were pierced in the heart**
UST they knew they had done wrong
(κατενύγησαν τὴν καρδίαν)

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

Support Reference: Collective Nouns

ULT **they were pierced in the heart**
UST they knew they had done wrong
(κατενύγησαν τὴν καρδίαν)

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

Support Reference: Metaphor

ULT **Men, brothers**
UST you men
(ἄνδρες, ἀδελφοί)

This is an idiomatic form of address. Alternate translation: [Our brothers]

Support Reference: Idiom

ULT **Men, brothers**
UST you men
(ἄνδρες, ἀδελφοί)

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

Support Reference: Metaphor

ULT **what should we do**
UST Can … tell us what God wants us to do
(τί ποιήσωμεν)

The people in the crowd are asking about themselves but not the apostles, so use the exclusive form of **we** in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	him
of the apostles	Representatives

Acts 2:38

ULT	UST
Then Peter said to them, "Repent and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.	*Peter answered them, "Each of you should turn away from your sinful behavior. If you now believe in what Jesus, the Messiah, has done for you, we will baptize you, showing that God has forgiven your sins, and he will give you his Holy Spirit.*

ULT **Repent … each of you be baptized … of your sins … you will receive**
UST Each of you should turn away from your sinful behavior … we will baptize you … your sins … he will give you
(μετανοήσατε & βαπτισθήτω ἕκαστος ὑμῶν & τῶν ἁμαρτιῶν ὑμῶν & λήμψεσθε)

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

Support Reference: Forms of You

ULT **be baptized**
UST we will baptize you
(βαπτισθήτω)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [allow us to baptize you]

Support Reference: Active or Passive

ULT **in the name of Jesus Christ**
UST If you now believe in what Jesus, the Messiah, has done for you
(ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ)

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

Support Reference: Metonymy

> ULT **for the forgiveness of your sins**
> UST showing that God has forgiven your sins
> (εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Repent	should turn away from your sinful behavior
be baptized	we will baptize you
of Jesus Christ	Jesus, the Messiah
Christ	the Messiah
the forgiveness	God has forgiven
of … sins	sins
you will receive	he will give you
of the Holy Spirit	his Holy Spirit

Acts 2:39

ULT	UST
For the promise is to you and to your children and to all those {being} at a distance, as many as the Lord our God may call.”	*You will receive the Holy Spirit because God has promised to give him to you and to your children and to all others whom the God we worship leads to have faith in Jesus. That includes all those who live far away from here.”*

ULT **the promise is**
UST God has promised to give him
(ἐστιν ἡ ἐπαγγελία)

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

Support Reference: Metonymy

ULT **to you and to your children**
UST to you and to your children
(ὑμῖν & καὶ τοῖς τέκνοις ὑμῶν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **to you and to your children**
UST to you and to your children
(ὑμῖν & καὶ τοῖς τέκνοις ὑμῶν)

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

Support Reference: Metaphor

ULT **to all those {being} at a distance**
UST That includes all those who live far away from here
(πᾶσι τοῖς εἰς μακρὰν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Lord our God**
UST the God we worship
(Κύριος, ὁ Θεὸς ἡμῶν)

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

Support Reference: Exclusive and Inclusive 'We'

ULT **may call**
UST to all others whom … leads to have faith in Jesus
(ἂν προσκαλέσηται)

Peter is using the word **call** in an idiomatic sense here. Alternate translation: [may bring to salvation]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
promise	God has promised to give him
the Lord	the God we worship
God	the God we worship
may call	to all others whom … leads to have faith in Jesus

Acts 2:40

ULT	UST
And with many other words he testified and urged them, saying, "Be saved from this perverse generation."	*Peter said many more things and spoke strongly to them. He told them, "Ask God to save you so that he will not punish you when he punishes these evil people {who have rejected Jesus}!"*

ULT **with many other words**
UST many more things
(ἑτέροις & λόγοις πλείοσιν)

Luke is using the term **words** to mean things that Peter said by using words. Alternate translation: [by saying many other things]

Support Reference: Metonymy

ULT **he testified and urged them**
UST Peter said … and spoke strongly to them
(διεμαρτύρατο, καὶ παρεκάλει αὐτοὺς)

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

Support Reference: Hendiadys

ULT **Be saved**
UST Ask God to save you so that he will not punish you
(σώθητε)

If it would be helpful in your language, you could state this with an active form, and you could state who would do the action. Alternate translation: [Let God save you]

Support Reference: Active or Passive

ULT **from this perverse generation**
UST when he punishes these evil people {who have rejected Jesus}
(ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης)

The implication is that God is going to punish **this perverse generation**. Alternate translation: [from the punishment that this perverse generation will suffer if it does not repent]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this perverse generation**
UST these evil people {who have rejected Jesus}
(τῆς γενεᾶς τῆς σκολιᾶς ταύτης)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he testified	Peter said
urged	spoke strongly
Be saved	Ask God to save you so that he will not punish you
perverse	evil … who have rejected Jesus
generation	people

Acts 2:41

ULT	UST
Therefore, having received his word, they were baptized, and about 3,000 souls were added in that day.	*So the people who believed Peter's message received baptism. There were about 3,000 of them who joined the group of believers that day.*

ULT **Therefore**
UST So
(οὖν)

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

Support Reference: End of Story

ULT **having received his word**
UST who believed Peter's message
(ἀποδεξάμενοι τὸν λόγον αὐτοῦ)

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

Support Reference: Idiom

ULT **his word**
UST Peter's message
(τὸν λόγον αὐτοῦ)

Luke is using the term **word** to mean what Peter said by using words. Alternate translation: [what Peter said]

Support Reference: Metonymy

ULT **they were baptized**
UST the people … received baptism
(οἱ & ἐβαπτίσθησαν)

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

Support Reference: Active or Passive

ULT **souls**
UST There were … of them
(ψυχαὶ)

Luke is using one part of these people, their **souls**, to mean the people themselves. Alternate translation: [people]

Support Reference: Synecdoche

ULT **were added**
UST who joined the group of believers
(προσετέθησαν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [became part of the church]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having received	who believed
were baptized	received baptism
souls	There were … of them
day	day

Acts 2:42

ULT	UST
And they were continuing in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers.	*They continually obeyed what the Representatives taught. They met many times together with the other believers, and they ate a meal and prayed together every day.*

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

UST They continually obeyed what the Representatives taught. They met many times together with the other believers, and they ate a meal and prayed together every day

(ἦσαν & προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς)

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

Support Reference: Abstract Nouns

ULT **in the breaking of bread**

UST and they ate a meal

(τῇ κλάσει τοῦ ἄρτου)

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

Support Reference: Synecdoche

ULT **in the breaking of bread**

UST and they ate a meal

(τῇ κλάσει τοῦ ἄρτου)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the apostles	the Representatives
in fellowship	They met … together with the other believers
of bread	and they ate a meal
in prayers	prayed together

Acts 2:43

ULT	UST
And fear was coming on every soul, and many wonders and signs were happening through the apostles.	*Throughout Jerusalem people came to have a great awe for God, because the Representatives were doing many kinds of miraculous deeds.*

ULT **fear was coming on every soul**
UST Throughout Jerusalem people came to have a great awe for God
(ἐγίνετο & πάσῃ ψυχῇ φόβος)

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

Support Reference: Personification

ULT **fear was coming on every soul**
UST Throughout Jerusalem people came to have a great awe for God
(ἐγίνετο & πάσῃ ψυχῇ φόβος)

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

Support Reference: Synecdoche

ULT **fear was coming on every soul**
UST Throughout Jerusalem people came to have a great awe for God
(ἐγίνετο & πάσῃ ψυχῇ φόβος)

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

Support Reference: Hyperbole

ULT **many wonders and signs were happening through the apostles**
UST because the Representatives were doing many kinds of miraculous deeds
(πολλά & τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **many wonders and signs**
UST many kinds of miraculous deeds
(πολλά & τέρατα καὶ σημεῖα)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fear	a great awe for God
on … soul	Throughout Jerusalem people
signs	miraculous deeds
apostles	Representatives

Acts 2:44

ULT	UST
And all those believing were to the same and had all things in common,	*All of those who believed in Jesus met regularly together. They also kept sharing what they had with one another.*

ULT to the same
UST met regularly together
(ἐπὶ τὸ αὐτὸ)

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

ULT had all things in common
UST They also kept sharing what they had with one another
(εἶχον ἅπαντα κοινά)

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

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing	who believed in Jesus

Acts 2:45

ULT	UST
and they were selling properties and possessions and they were distributing them to all, as anyone might have need	*From time to time some of them sold some of their land and some of the other things that they owned. They did this so that they could give some of the money they made to other believers. They gave those believers as much as they needed.*

ULT **they were selling properties and possessions**
UST some of them sold some of their land and some of the other things that they owned
(τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον)

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

Support Reference: Doublet

ULT **and they were distributing them**
UST They did this so that they could give some of the money they made … They gave
(καὶ διεμέριζον αὐτὰ)

Here the pronoun **they** refers to believers who sold things they owned, and the pronoun **them** refers to the money they received from these sales. Alternate translation: [the believers who sold these things were distributing the money that they received]

Support Reference: Pronouns — When to Use Them

ULT **to all, as anyone might have need**
UST to other believers … those believers as much as they needed
(πᾶσιν, καθότι ἄν τις χρείαν εἶχεν)

Alternate translation: [to everyone who needed help]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
properties	some of their land
possessions	some of the other things that they owned

Acts 2:46

ULT	UST
and, continuing unanimously every day in the temple and breaking bread in each house, they were sharing food with exultation and sincerity of heart,	*Every day they kept gathering to worship together in the temple courtyard, and then they would have meals together in their homes. They ate together happily and with genuine affection.*

ULT **and, continuing unanimously every day**
UST Every day they kept gathering to worship together
(καθ᾽ ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν)

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

ULT **in the temple**
UST in the temple courtyard
(ἐν τῷ ἱερῷ)

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

Support Reference: Metonymy

ULT **breaking bread in each house**
UST and then they would have meals together in their homes
(κλῶντές & κατ᾽ οἶκον ἄρτον)

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

Support Reference: Synecdoche

> ULT **with exultation and sincerity of heart**
> UST happily and with genuine affection
> (ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας)

Here, the **heart** represents the emotions. Alternate translation: [with feelings of exultation and sincerity]

Support Reference: Metaphor

> ULT **with exultation and sincerity of heart**
> UST happily and with genuine affection
> (ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	day
temple	temple courtyard
bread	and then they would have meals together
house	in their homes
exultation	happily

Acts 2:47

ULT	UST
praising God and having favor with the whole people, and each day the Lord was adding the ones being saved to the same.	*As they did so, they kept praising God, and the other people who lived in Jerusalem greatly respected them. {As those things were happening,} every day the Lord Jesus saved more people and those people joined with the other believers.*

ULT **praising God and having favor with the whole people**
UST As they did so, they kept praising God, and the other people who lived in Jerusalem greatly respected them
(αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν)

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

Support Reference: Hyperbole

ULT **the ones being saved**
UST saved more people
(τοὺς σῳζομένους)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [those whom he was saving]

Support Reference: Active or Passive

ULT **to the same**
UST and those people joined with the other believers
(ἐπὶ τὸ αὐτό)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
praising	As they did so, they kept praising
God	God
favor	respected them
day	day
Lord	Lord Jesus

ULT	UST
being saved	saved more people

Acts 3

Acts 3 Chapter Introduction

Religious and Cultural Concepts in This Chapter

The covenant God made with Abraham

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

Translation Issues in This Chapter

"Servant"

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

"You killed" (3:15)

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

Acts 3:1

ULT	UST
Now Peter and John were going up to the temple at the hour of prayer, the ninth hour.	*One day Peter and John were going to the temple to pray. It was three o'clock in the afternoon, the time when people prayed there.*

ULT **Now**
UST One day
(δὲ)

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

Support Reference: Connect — Background Information

ULT **to the temple**
UST to the temple to pray
(εἰς τὸ ἱερὸν)

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

Support Reference: Metonymy

ULT **the ninth hour**
UST three o'clock in the afternoon
(τὴν ἐνάτην)

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

ULT **the ninth hour**
UST three o'clock in the afternoon
(τὴν ἐνάτην)

If you decide to translate this in the way that the biblical culture reckoned time but your language does not use ordinal numbers, you could use a cardinal number here. Alternate translation: [hour nine]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
John	John
temple	temple to pray
hour	time when people prayed there
of prayer	time when people prayed there

Acts 3:2

ULT	UST
And a certain man, being lame from the womb of his mother, was being carried, whom each day they placed at the gate of the temple that is called Beautiful to ask for alms from those going into the temple,	*There was a man there who had not been able to walk from the time he was born. He was sitting by the Beautiful Gate at the entrance to the temple area. People carried him there every day so that he could ask those who were going into the temple area to give him some money.*

ULT **And a certain man, being lame from the womb of his mother, was being carried, whom each day they placed at the gate of the temple**
UST There was a man there who had not been able to walk from the time he was born. He was sitting by the Beautiful Gate at the entrance to the temple area. People carried him there every day
(καί τις ἀνὴρ, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβαστάζετο, ὃν ἐτίθουν καθ’ ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ)

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

Support Reference: Active or Passive

ULT **And a certain man**
UST There was a man there
(καί τις ἀνὴρ)

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

Support Reference: Background Information

ULT **from the womb of his mother**
UST from the time he was born
(ἐκ κοιλίας μητρὸς αὐτοῦ)

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

Support Reference: Metonymy

ULT **that is called**
UST Beautiful Gate
(τὴν λεγομένην)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [that people call] or [whose name is]

Support Reference: Active or Passive

ULT **Beautiful**
UST Beautiful Gate
(Ὡραίαν)

Beautiful is the name of one of the gates of the Jerusalem temple.

Support Reference: How to Translate Names

ULT **into the temple**
UST into the temple area
(εἰς τὸ ἱερόν)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the womb	the time he was born
was being carried	People carried him there
day	day
gate	Beautiful Gate
of the temple	at the entrance to the temple area
is called	Beautiful Gate
alms	to give him some money
temple	temple area

Acts 3:3

ULT	UST
who, seeing Peter and John being about to enter into the temple, asked to receive alms.	*As Peter and John were approaching that gate, he saw them and asked them to give him some money.*

ULT asked to receive alms
UST and asked them to give him some money
(ἠρώτα ἐλεημοσύνην λαβεῖν)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
John	John
temple	As … were approaching that gate
alms	some money

Acts 3:4

ULT	UST
But Peter, looking intently at him with John, said, "Look at us."	*When they heard the man speak to them, Peter and John looked directly at him, and Peter said to him, "Look at us!"*

ULT Peter, looking intently at him with John, said
UST Peter and John looked directly at him, and Peter said to him
(ἀτενίσας & Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν)

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

ULT Look at us
UST Look at us
(βλέψον εἰς ἡμᾶς)

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

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
John	John

Acts 3:5

ULT	UST
So he paid attention to them, expecting to receive something from them.	*So he looked directly at them, expecting to get some money from them.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to receive	to get

Acts 3:6

ULT	UST
But Peter said, "Silver and gold I do not possess, but what I have, this I give to you. In the name of Jesus Christ the Nazarene, walk."	*Then Peter said to him, "I do not have any money, but I will do what I can do for you. I heal you by the power of Jesus the Messiah, that man who came from the city of Nazareth. So get up and walk!"*

ULT **Silver and gold**
UST any money
(ἀργύριον καὶ χρυσίον)

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

Support Reference: Metonymy

ULT **but what I have, this I give to you**
UST but I will do what I can do for you
(ὃ δὲ ἔχω, τοῦτό σοι δίδωμι)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **In the name of Jesus Christ the Nazarene**
UST by the power of Jesus the Messiah, that man who came from the city of Nazareth
(ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου)

Here the **name** of Jesus represents his authority. Alternate translation: [By the authority of Jesus Christ the Nazarene, I command you]

Support Reference: Metonymy

ULT **walk**
UST So get up and walk
(περιπάτει)

This was not a command that the man was capable of obeying. Instead, it was a command that directly caused the man to be healed. Alternate translation: [I give you the ability to walk]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Silver	any money
gold	any money
do … possess	do … have
of Jesus Christ the Nazarene	of Jesus the Messiah, that man who came from the city of Nazareth
Christ	the Messiah
Nazarene	the city of Nazareth

Acts 3:7

ULT	UST
And seizing him by the right hand, he raised him up, and immediately his feet and ankles were made strong.	*Then Peter grasped the man's right hand and helped him to stand up. The man realized immediately that his feet and ankles were going to be strong enough to support him.*

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

UST Peter grasped the man's right hand and helped him to stand up. The man realized immediately that his feet and ankles were going to be strong enough to support him

(πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς, ἤγειρεν αὐτόν; παραχρῆμα δὲ ἐστερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά)

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

Support Reference: Pronouns — When to Use Them

ULT **his feet and ankles were made strong**

UST his feet and ankles were going to be strong enough to support him

(ἐστερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [his feet and ankles became strong]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seizing	Peter grasped

Acts 3:8

ULT	UST
And leaping up, he stood and began to walk, and he entered with them into the temple, walking and leaping and praising God.	*So the man jumped {the rest of the way} up {by himself} and started walking! He went into the temple area with Peter and John, leaping for joy and praising God as he walked!*

ULT **And**
UST So
(καὶ)

Luke is using the word translated as **And** to indicate that the events in this verse happened as a result of the events in the previous verse. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he stood and began to walk, and he entered with them**
UST {the rest of the way} up {by himself} and started walking! He went … with Peter and John
(ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς)

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

Support Reference: Pronouns — When to Use Them

ULT **into the temple**
UST into the temple area
(εἰς τὸ ἱερὸν)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	temple area
praising	praising
God	God

Acts 3:9

ULT	UST
And all the people saw him walking and praising God.	*All the people who were there saw him walking and heard him praising God.*

> ULT **all the people**
> UST All the people who were there
> (πᾶς ὁ λαὸς)

The word **all** is a generalization for emphasis. Alternate translation: [the crowd that was in the courtyard]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
praising	praising
God	God

Acts 3:10

ULT	UST
And they recognized him, that he was the one sitting for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at what had happened to him.	*They recognized that he was the man who used to sit at the Beautiful Gate that led into the temple area and ask people for money! So all the people there were greatly amazed that he could now walk.*

ULT **they recognized him, that he was the one sitting**
UST They recognized that he was the man who used to sit
(ἐπεγίνωσκον & αὐτὸν, ὅτι αὐτὸς ἦν ὁ & καθήμενος)

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

ULT **the Beautiful Gate**
UST the Beautiful Gate
(τῇ Ὡραίᾳ Πύλῃ)

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

Support Reference: How to Translate Names

ULT **they were filled with wonder and amazement at what had happened to him**
UST all the people there were greatly amazed that he could now walk
(ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [what had happened to him filled them with wonder and amazement]

Support Reference: Active or Passive

ULT **they were filled with wonder and amazement at what had happened to him**
UST all the people there were greatly amazed that he could now walk
(ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ)

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

Support Reference: Doublet

> ULT **they were filled with wonder and amazement at what had happened to him**
> UST all the people there were greatly amazed that he could now walk
> (ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ)

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

Support Reference: Metaphor

> ULT **they were filled with wonder and amazement at what had happened to him**
> UST all the people there were greatly amazed that he could now walk
> (ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they recognized	They recognized
alms	and ask people for money
Gate	Gate
of the temple	that led into the temple area

Acts 3:11

ULT	UST
And as he was holding Peter and John, all the people ran together to them in the porch that is called Solomon's, marveling.	*The man would not let go of Peter and John. The three of them were in Solomon's Porch{, a covered walkway within the temple area}. As the amazing news of the man's healing spread through the crowd, more and more people came running over to see them.*

ULT **all the people**
UST more and more people
(πᾶς ὁ λαὸς)

The word **all** is a generalization for emphasis. Alternate translation: [the crowd that was there]

Support Reference: Hyperbole

ULT **the porch that is called Solomon's**
UST Solomon's Porch{, a covered walkway within the temple area}
(τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος)

This is the name of a covered walkway in the Jerusalem temple courtyard. It consisted of rows of pillars that supported a roof. People had named this porch after King Solomon. Alternate translation: [Solomon's Porch]

Support Reference: How to Translate Names

ULT **that is called**
UST Solomon's
(τῇ καλουμένῃ)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [that people call] or [whose name is]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
John	John
is called	Solomon's
Solomon's	Solomon's

Acts 3:12

ULT	UST
But Peter, seeing this, replied to the people, "Men, Israelites, why do you marvel at this? Or why do you look intently at us, as if we have made him to walk by our own power or godliness?	*When Peter saw that a crowd was gathering around them, he said to the people, "You Israelites, it should not surprise you that this man can now walk. But you should not be looking at us as if we were so godly that we made him walk by our own power!*

ULT **Men, Israelites**
UST You Israelites
(ἄνδρες, Ἰσραηλεῖται)

This is an idiomatic form of address. Alternate translation: [My fellow Israelites]

Support Reference: Idiom

ULT **why do you marvel at this**
UST it should not surprise you that this man can now walk
(τί θαυμάζετε ἐπὶ τούτῳ)

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

Support Reference: Rhetorical Question

ULT **Or why do you look intently at us, as if we have made him to walk by our own power or godliness**
UST But you should not be looking at us as if we were so godly that we made him walk by our own power
(ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν)

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

Support Reference: Rhetorical Question

ULT **at us … our own**
UST at us … by our own
(ἡμῖν & ἰδίᾳ)

By **us** and **our own**, Peter means himself and John but not also the people in the crowd. So use the exclusive forms of **us** and **our** in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **by our own power or godliness**
UST we were so godly that … by our own power
(ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ)

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

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Israelites	Israelites
godliness	we were so godly that

Acts 3:13

ULT	UST
The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, has glorified his Servant Jesus, whom you indeed delivered up and rejected before the face of Pilate, when that one had decided to release him.	*{Let me tell you what has really happened.} God made a covenant with Abraham, Isaac, and Jacob. We Israelites are descendants of those men, so the covenant includes us. God honored that covenant by sending Jesus to be the Messiah. {We told this man that the power of Jesus could heal him, and} God has now glorified Jesus by doing this miracle. But when Jesus was living among us, you turned him over to the Romans for trial. Pilate, the Roman governor, {knew that Jesus was innocent and} wanted to set him free. But you gathered in front of Pilate and shouted that he should not release him.*

ULT **of Abraham … of Isaac … of Jacob**
UST Abraham, Isaac … Jacob
(Ἀβραὰμ & Ἰσαὰκ & Ἰακώβ)

These are the names of three men.

Support Reference: How to Translate Names

ULT **of our fathers**
UST We Israelites are descendants of those men, so the covenant includes us
(τῶν πατέρων ἡμῶν)

Peter is using the term **fathers** to mean "ancestors." Alternate translation: [of our ancestors]

Support Reference: Metaphor

ULT **of our fathers**
UST We Israelites are descendants of those men, so the covenant includes us
(τῶν πατέρων ἡμῶν)

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

Support Reference: When Masculine Words Include Women

ULT his Servant Jesus
UST God honored that covenant by sending Jesus to be the Messiah … Jesus
(τὸν παῖδα αὐτοῦ, Ἰησοῦν)

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

ULT delivered up
UST turned … over to the Romans for trial
(παρεδώκατε)

Alternate translation: [handed over for trial]

ULT before the face of Pilate
UST you gathered in front of Pilate
(κατὰ πρόσωπον Πειλάτου)

Here the phrase **before the face of** means "in the presence of." Alternate translation: [in the presence of Pilate]

Support Reference: Idiom

ULT when that one had decided to release him
UST Pilate, the Roman governor, {knew that Jesus was innocent and} wanted to set him free
(κρίναντος ἐκείνου ἀπολύειν)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	{Let me tell you what has really happened.} God made a covenant with
of Abraham	Abraham
the God	{Let me tell you what has really happened.} God made a covenant with
of Isaac	Isaac
the God	{Let me tell you what has really happened.} God made a covenant with
of Jacob	Jacob
God	We Israelites are descendants of those men, so the covenant includes us

ULT	UST
has glorified	{We told this man that the power of Jesus could heal him, and} God has now glorified … by doing this miracle
Servant	honored that covenant by sending … to be the Messiah
Jesus	Jesus … Jesus
of Pilate	of Pilate
when … had decided	{knew that Jesus was innocent and} wanted

Acts 3:14

ULT	UST
But you rejected the Holy and Righteous One, and asked for a man, a murderer, to be granted to you,	*Rather than have Pilate release Jesus to you, even though Jesus was the Messiah, you rejected him and asked Pilate to set free a killer instead!*

ULT But
UST Rather than have Pilate release Jesus to you
(δὲ)

Peter uses this word to introduce a contrast between what Pilate wanted to do and what these people demanded he do instead. Alternate translation: [Even though Pilate wanted to release Jesus,]

Support Reference: Connect — Contrast Relationship

ULT the Holy and Righteous One
UST even though Jesus was the Messiah … him
(τὸν Ἅγιον καὶ Δίκαιον)

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

Support Reference: Nominal Adjectives

ULT the Holy and Righteous One
UST even though Jesus was the Messiah … him
(τὸν Ἅγιον καὶ Δίκαιον)

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

Support Reference: Doublet

ULT the Holy and Righteous One
UST even though Jesus was the Messiah … him
(τὸν Ἅγιον καὶ Δίκαιον)

This description of Jesus is an implicit assertion that he is the Messiah. Alternate translation: [Jesus, the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **asked for a man, a murderer, to be granted to you**
> UST asked Pilate to set free a killer instead
> (ἠτήσασθε ἄνδρα, φονέα χαρισθῆναι ὑμῖν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [asked Pilate to release to you a man who was a murderer]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Holy	even though Jesus was the Messiah … him
Righteous One	even though Jesus was the Messiah … him

Acts 3:15

ULT	UST
and you killed the Originator of Life, whom God raised from the dead, of which we are witnesses.	*So you are responsible for the death of Jesus, the one who gives people life. But God brought him back to life after he died. We can testify that we saw Jesus many times after he became alive again.*

ULT **you killed**
UST you are responsible for the death of Jesus
(ἀπεκτείνατε)

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

Support Reference: Synecdoche

ULT **the Originator of Life**
UST the one who gives people life
(τὸν & Ἀρχηγὸν τῆς ζωῆς)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the dead**
UST after he died
(ἐκ νεκρῶν)

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

Support Reference: Nominal Adjectives

ULT **we**
UST We
(ἡμεῖς)

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

Support Reference: Exclusive and Inclusive 'We'

ULT **we**
UST We
(ἡμεῖς)

If you conclude that Peter is referring only to himself and John, and if your language uses dual forms, use the dual form of the pronoun **we** here, since it would apply to two people.

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	But God
witnesses	can testify

Acts 3:16

ULT	UST
And by faith in his name, this one whom you see and know, his name has made strong. And the faith that {is} through him has given to him this complete health in the presence of all of you.	*You recognize this man whom you see standing here. {He is the man who used to beg for alms at the Beautiful Gate.} He is now strong enough to stand on his own because he believed in what Jesus could do. Yes, it is because he trusted in Jesus that he is now completely healthy. All of you saw this happen.*

ULT **by faith in his name, this one whom you see and know, his name has made strong**
UST You recognize this man whom you see standing here. {He is the man who used to beg for alms at the Beautiful Gate.} He is now strong enough to stand on his own because he believed in what Jesus could do
(ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσεν τὸ ὄνομα αὐτοῦ)

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

Support Reference: Information Structure

ULT **in his name … his name**
UST what Jesus could do
(τοῦ ὀνόματος αὐτοῦ & τὸ ὄνομα αὐτοῦ)

The pronoun **his** refers to Jesus in both of these instances. Alternate translation: [in the name of Jesus … that name]

Support Reference: Pronouns — When to Use Them

ULT **in his name … his name**
UST what Jesus could do
(τοῦ ὀνόματος αὐτοῦ & τὸ ὄνομα αὐτοῦ)

Peter is using the **name** of Jesus to mean his authority or power. Alternate translation: [in the authority of Jesus … the authority of Jesus] or [in the power of Jesus … the power of Jesus]

Support Reference: Metonymy

ULT **the faith that {is} through him has given to him**
UST it is because he trusted in Jesus that he is now
(ἡ πίστις ἡ δι᾽ αὐτοῦ, ἔδωκεν αὐτῷ)

The first instance of the pronoun **him** refers to Jesus, and the second instance refers to the man who had been lame. Alternate translation: [the faith that is through Jesus has given to this man]

Support Reference: Pronouns — When to Use Them

ULT **the faith that {is} through him has given to him this complete health**
UST it is because he trusted in Jesus that he is now completely healthy
(ἡ πίστις ἡ δι᾽ αὐτοῦ, ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην)

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

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	he believed in
know	You recognize
faith	it is because he trusted

Acts 3:17

ULT	UST
And now, brothers, I know that you acted in ignorance, as also your rulers.	*Now, my countrymen, I know that you and your leaders killed Jesus because you did not know that he was the Messiah.*

ULT And now
UST Now
(καὶ νῦν)

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

ULT brothers
UST my countrymen
(ἀδελφοί)

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

Support Reference: Metaphor

ULT you acted in ignorance
UST you … killed Jesus because you did not know that he was the Messiah
(κατὰ ἄγνοιαν ἐπράξατε)

Peter likely means that the people **acted in ignorance** of the fact that Jesus was the Messiah. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [you acted in ignorance of the fact that Jesus was the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT as also your rulers
UST and your leaders
(ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I know

ULT	UST
rulers	leaders

Acts 3:18

ULT	UST
But what God foretold through the mouth of all the prophets, that his Christ would suffer, he has fulfilled thus.	*God said through the prophets ahead of time that the Messiah he would send would suffer and die. And now, by what has happened, he has fulfilled what the prophets said.*

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

UST God said through the prophets ahead of time that the Messiah he would send would suffer and die. And now, by what has happened, he has fulfilled what the prophets said

(ὁ δὲ Θεὸς ἃ προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν, παθεῖν τὸν Χριστὸν αὐτοῦ, ἐπλήρωσεν οὕτως)

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

Support Reference: Information Structure

ULT **through the mouth of all the prophets**

UST through the prophets

(διὰ στόματος πάντων τῶν προφητῶν)

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

Support Reference: Collective Nouns

ULT **through the mouth of all the prophets**

UST through the prophets

(διὰ στόματος πάντων τῶν προφητῶν)

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

Support Reference: Metonymy

ULT **of all the prophets**
UST the prophets
(πάντων τῶν προφητῶν)

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

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
of … the prophets	the prophets
Christ	the Messiah
that … would suffer	that … would suffer and die
he has fulfilled	he has fulfilled

Acts 3:19

ULT	UST
Repent, therefore, and turn back for your sins to be wiped away,	*So stop living sinful lives and ask God to help you do what pleases him. Then God will completely forgive you for sinning against him.*

ULT **turn back**
UST ask God to help you do what pleases him
(ἐπιστρέψατε)

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

Support Reference: Metaphor

ULT **for your sins to be wiped away**
UST Then God will completely forgive you for sinning against him
(πρὸς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας)

If it would be helpful in your language, you could state this with an active form, and you could state who will do the action. Alternate translation: [so that God will wipe away your sins]

Support Reference: Active or Passive

ULT **for your sins to be wiped away**
UST Then God will completely forgive you for sinning against him
(πρὸς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Repent	stop living sinful lives
sins	for sinning against him

Acts 3:20

ULT	UST
so that times of refreshment may come from the face of the Lord and he may send the one appointed for you, Christ Jesus,	*If you do that, there will be times when you will know that the Lord God is helping you. And some day he will send back to earth the Messiah whom he has given to you. That person is Jesus.*

ULT **so that times of refreshment may come from the face of the Lord**
UST If you do that, there will be times when you will know that the Lord God is helping you
(ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου)

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

Support Reference: Personification

ULT **times of refreshment**
UST times when you will know that … is helping you
(καιροὶ ἀναψύξεως)

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

Support Reference: Abstract Nouns

ULT **from the face of the Lord**
UST when you will know that the Lord God is helping you
(ἀπὸ προσώπου τοῦ Κυρίου)

Peter is using the term **face** to represent the presence of the Lord. Alternate translation: [from the presence of the Lord]

Support Reference: Metaphor

ULT **he may send**
UST he will send back to earth
(ἀποστείλῃ)

Peter is referring implicitly to Christ’s coming again. Alternate translation: [he may again send]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the one appointed for you**
> UST whom he has given to you
> (τὸν προκεχειρισμένον ὑμῖν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the one whom he has appointed for you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
times	times
of the Lord	the Lord God
appointed	whom he has given
Christ	the Messiah
Jesus	That person is Jesus

Acts 3:21

ULT	UST
whom it is necessary for heaven to receive until the times of the restoration of all things, about which God spoke from the age through the mouth of his holy prophets.	*Jesus will certainly stay in heaven until the time when God causes all that he created to become new. Long ago God promised to do that, and he chose holy prophets to tell that to people.*

ULT **whom it is necessary for heaven to receive**
UST Jesus will certainly stay in heaven
(ὃν δεῖ οὐρανὸν & δέξασθαι)

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

Support Reference: Personification

ULT **until the times of the restoration of all things**
UST until the time when God causes all that he created to become new
(ἄχρι χρόνων ἀποκαταστάσεως πάντων)

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

Support Reference: Abstract Nouns

ULT **from the age**
UST Long ago
(ἀπ’ αἰῶνος)

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

Support Reference: Idiom

ULT **through the mouth of his holy prophets**
UST and he chose holy prophets to tell that to people
(διὰ στόματος τῶν ἁγίων & αὐτοῦ προφητῶν)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for heaven	in heaven
to receive	will certainly stay
the times	the time
of the restoration	when God causes … to become new
God	God
the age	Long ago
holy	holy
of … prophets	holy prophets

Acts 3:22

ULT	UST
Moses indeed said, 'The Lord our Godwill raise up for you a prophet like me from your brothers. You will listen to him according to everything—whatever he may speak to you.	*For example, {the prophet} Moses said this {about the Messiah}: 'The Lord our God will make one of you Israelites a prophet like me. You must do everything he tells you to do.*

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

UST For example, {the prophet} Moses said … The Lord our God will make one of you Israelites a prophet like me. You must do everything he tells you to do

(Μωϋσῆς μὲν εἶπεν & προφήτην ὑμῖν ἀναστήσει Κύριος, ὁ Θεὸς ἡμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ αὐτοῦ ἀκούσεσθε κατὰ πάντα, ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς)

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

Support Reference: Quotes within Quotes

ULT **The Lord our God**

UST The Lord our God

(Κύριος, ὁ Θεὸς ἡμῶν)

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

Support Reference: Textual Variants

ULT **The Lord our God**

UST The Lord our God

(Κύριος, ὁ Θεὸς ἡμῶν)

Moses is speaking of himself and his fellow Israelites, whom he is addressing, so use the inclusive form of the word **our** in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

> ULT **will raise up for you**
> UST will make … a prophet
> (ὑμῖν ἀναστήσει)

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

Support Reference: Idiom

> ULT **your brothers**
> UST you Israelites
> (τῶν ἀδελφῶν ὑμῶν)

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

Support Reference: Metaphor

> ULT **You will listen to him according to everything**
> UST You must do everything he
> (αὐτοῦ ἀκούσεσθε κατὰ πάντα)

Moses is using a future statement to give a command. Alternate translation: [You must listen to everything he tells you]

Support Reference: Statements — Other Uses

> ULT **You will listen to him according to everything**
> UST You must do everything he
> (αὐτοῦ ἀκούσεσθε κατὰ πάντα)

Here, **listen** is an idiom that means "obey." Alternate translation: [You must obey every command that he gives you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	{the prophet} Moses
The Lord	The Lord
God	God
a prophet	a prophet

Acts 3:23

ULT	UST
But it will be that every soul that does not listen to that prophet will be destroyed from the people.'	*Those who do not do what that prophet tells them will no longer belong to God's people. God will destroy them.'"*

ULT **But it will be that every soul that does not listen to that prophet will be destroyed from the people**
UST Those who do not do what that prophet tells them will no longer belong to God's people. God will destroy them
(ἔσται δὲ πᾶσα ψυχὴ, ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ)

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

Support Reference: Quotes within Quotes

ULT **every soul that does not listen to that prophet will be destroyed from the people**
UST Those who do not do what that prophet tells them will no longer belong to God's people. God will destroy them
(πᾶσα ψυχὴ, ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ)

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

Support Reference: Active or Passive

ULT **every soul that does not listen to that prophet will be destroyed from the people**
UST Those who do not do what that prophet tells them will no longer belong to God's people. God will destroy them
(πᾶσα ψυχὴ, ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ)

Moses could be using a future statement to give a command, in which case he would be telling the people to take this action. Alternate translation: [you must destroy from the people every soul that does not listen to that prophet]

Support Reference: Statements — Other Uses

ULT **every soul that**
UST Those who
(πᾶσα ψυχὴ, ἥτις)

Moses is using one part of a person, the **soul**, to mean the entire person. Alternate translation: [every person who]

Support Reference: Synecdoche

ULT **that does not listen to that prophet**
UST who do not do what that prophet tells them
(ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου)

Here, **listen** is an idiom that means "obey." Alternate translation: [does not obey that prophet]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soul	Those
to … prophet	prophet

Acts 3:24

ULT	UST
And indeed, all the prophets from Samuel and those after him, as many as have spoken, have also announced these days.	*{Peter continued,} "In fact, all the prophets have told about what would happen during the times we are now living in. Those prophets include Samuel and the ones who lived after him, who all spoke about these events before they happened.*

ULT **all the prophets**
UST all the prophets
(πάντες & οἱ προφῆται)

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

Support Reference: Hyperbole

ULT **from Samuel and those after him**
UST Those prophets include Samuel and the ones who lived after him
(ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς)

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

ULT **these days**
UST the times we are now living in
(τὰς ἡμέρας ταύτας)

Peter is using the word **days** to mean a specific time. Alternate translation: [this time] or [these times]

Support Reference: Idiom

ULT **these days**
UST the times we are now living in
(τὰς ἡμέρας ταύτας)

Peter is referring to a specific time to mean implicitly what is happening at that time. Alternate translation: [the things that are happening now]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophets	prophets
Samuel	Those prophets include Samuel
have … announced	have told about what would happen during
days	the times

Acts 3:25

ULT	UST
You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, 'And in your seed will all the families of the earth be blessed.'	*What the prophets said long ago applies to you today. And the solemn agreement that God made to bless our ancestors also extends to you, their descendants. He said to Abraham {about the Messiah}, 'I will bless all the people groups on the earth as a result of what your descendant will do.'*

ULT **You are the sons of the prophets**
UST What the prophets said long ago applies to you today … extends to you, their descendants
(ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν)

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

Support Reference: Metonymy

ULT **the sons**
UST applies … extends
(οἱ υἱοὶ)

Although the term **sons** is masculine, Peter is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, you could state "the sons and daughters" to indicate this.

Support Reference: When Masculine Words Include Women

ULT **and of the covenant that God made with your fathers**
UST And the solemn agreement that God made to bless our ancestors also
(καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ὑμῶν)

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

Support Reference: Metonymy

> ULT **with your fathers, saying to Abraham, ‘And in your seed will all the families of the earth be blessed**
> UST to bless our ancestors … He said to Abraham {about the Messiah}, ‘I will bless all the people groups on the earth as a result of what your descendant will do
> (πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ, καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς)

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

Support Reference: Quotes within Quotes

> ULT **your fathers**
> UST our ancestors
> (τοὺς πατέρας ὑμῶν)

Here, **fathers** means “ancestors.” Alternate translation: [your ancestors]

Support Reference: Metaphor

> ULT **your fathers**
> UST our ancestors
> (τοὺς πατέρας ὑμῶν)

Although the term **fathers** is masculine, Peter is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, you could state “your fathers and mothers” to indicate this.

Support Reference: When Masculine Words Include Women

> ULT **in your seed**
> UST as a result of what your descendant will do
> (ἐν τῷ σπέρματί σου)

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

Support Reference: Metaphor

ULT **in your seed**
UST as a result of what your descendant will do
(ἐν τῷ σπέρματί σου)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **will all the families of the earth be blessed**
UST I will bless all the people groups on the earth
(ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [I will bless all the families of the earth]

Support Reference: Active or Passive

ULT **all the families of the earth**
UST all the people groups on the earth
(πᾶσαι αἱ πατριαὶ τῆς γῆς)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the prophets	What the prophets said long ago
of the covenant	the solemn agreement
God	God
Abraham	Abraham
seed	what … descendant will do
of the earth	on the earth
will … be blessed	I will bless

Acts 3:26

ULT	UST
God, having raised up his Servant, sent him to you first, blessing you by turning each of you from your wickedness.”	*So when God sent Jesus to the earth as the Messiah, he had him come to you Israelites first. God intended for the Messiah to bless you by getting you to stop doing things that were wrong.”*

ULT **God, having raised up his Servant, sent him**
UST So when God sent Jesus to the earth as the Messiah, he had him come
(ἀναστήσας ὁ Θεὸς τὸν παῖδα αὐτοῦ, ἀπέστειλεν αὐτὸν)

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

Support Reference: Idiom

ULT **his Servant**
UST Jesus … as the Messiah
(τὸν παῖδα αὐτοῦ)

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

ULT **turning each of you from your wickedness**
UST by getting you to stop doing things that were wrong
(τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν)

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

Support Reference: Metaphor

ULT **turning each of you from your wickedness**
UST by getting you to stop doing things that were wrong
(τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

ULT	UST
Servant	Jesus … as the Messiah
blessing	God intended for the Messiah to bless
wickedness	doing things that were wrong

Acts 4

Acts 4 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

Unity

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

“Signs and wonders”

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

Translation Issues in This Chapter

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

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

Translation Issues in This Chapter

“no other name” (4:12)

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

Acts 4:1

ULT	UST
And as they were speaking to the people, the priests and the captain of the temple and the Sadducees came up to them,	*While Peter and John were still speaking to the people, several men walked up and confronted them. They included priests who served in the temple, the officer in charge of the temple guard, and some members of the Sadducee group.*

ULT **as they were speaking**
UST While Peter and John were still speaking
(λαλούντων & αὐτῶν)

The pronoun **they** refers to Peter and John. Alternate translation: [as Peter and John were speaking]

Support Reference: Pronouns — When to Use Them

ULT **the captain of the temple**
UST the officer in charge of the temple guard
(ὁ στρατηγὸς τοῦ ἱεροῦ)

The temple had its own guards, and this man was their commanding officer. Alternate translation: [the commander of the temple guard]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Sadducees**
UST some members of the Sadducee group
(οἱ Σαδδουκαῖοι)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Sadducees**
UST some members of the Sadducee group
(οἱ Σαδδουκαῖοι)

Luke is using the name of the whole group to mean some of its members. Alternate translation: [some of the Sadducees]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
priests	They included priests who served in the temple
of the temple	of the temple guard
Sadducees	some members of the Sadducee group

Acts 4:2

ULT	UST
greatly troubled because they were teaching the people and proclaiming in Jesus the resurrection that {is} from the dead.	*These men were very angry because these two men were teaching the people. They were telling the people that what God did for Jesus shows that God causes people to live again after they die.*

ULT **greatly troubled because they were teaching**
UST These men were very angry because these two men were teaching
(διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς)

The pronoun **they** refers to Peter and John. It may be helpful to begin a new sentence here. Alternate translation: [These men were greatly troubled because Peter and John were teaching]

Support Reference: Pronouns — When to Use Them

ULT **proclaiming in Jesus the resurrection that {is} from the dead**
UST They were telling the people that what God did for Jesus shows that God causes people to live again after they die
(καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν, τὴν ἐκ νεκρῶν)

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

Support Reference: Abstract Nouns

ULT **that {is} from the dead**
UST after they die
(τὴν ἐκ νεκρῶν)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
proclaiming	They were telling the people that
Jesus	Jesus

ULT	UST
resurrection	shows that God causes people to live again

Acts 4:3

ULT	UST
And they laid hands on them and put them in custody until the next day, since it was already evening.	*So these men arrested Peter and John and put them in jail. They did this because it was already evening, and the Jewish council would have to wait until the next day to question them.*

ULT **And**
UST So
(καὶ)

Luke is using the word translated as **And** to introduce what the men who came up to Peter and John did because they were so troubled by their teaching. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they laid hands on them**
UST these men arrested Peter and John
(ἐπέβαλον αὐτοῖς τὰς χεῖρας)

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

Support Reference: Pronouns — When to Use Them

ULT **they laid hands on them**
UST these men arrested Peter and John
(ἐπέβαλον αὐτοῖς τὰς χεῖρας)

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

Support Reference: Metonymy

ULT **put them in custody**
UST put them in jail
(ἔθεντο εἰς τήρησιν)

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

Support Reference: Abstract Nouns

> ULT **since it was already evening**
> UST They did this because it was already evening
> (ἦν γὰρ ἑσπέρα ἤδη)

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

Support Reference: Assumed Knowledge and Implicit Information

Acts 4:4

ULT	UST
But many of the ones having heard the word believed, and the number of the men became about 5,000.	*However, many people who had heard Peter speak put their faith in Jesus. The number of men who believed in Jesus increased to about 5,000.*

ULT **But**
UST However
(δὲ)

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

Support Reference: End of Story

ULT **the word**
UST Peter speak
(τὸν λόγον)

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

Support Reference: Metonymy

ULT **the number of the men**
UST The number of men who believed in Jesus
(ἀριθμὸς τῶν ἀνδρῶν)

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

Support Reference: When Masculine Words Include Women

ULT **became about 5,000**
UST increased to about 5,000
(ἐγενήθη & ὡς χιλιάδες πέντε)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believed	put their faith in Jesus

Acts 4:5

ULT	UST
And it happened that on the next day their rulers and elders and scribes were gathered together in Jerusalem,	*The next day the high priest called the other chief priests, the teachers of the Jewish laws, and the other members of the Jewish council. They all assembled in one place in Jerusalem.*

ULT **And it happened that**
UST The next day
(ἐγένετο δὲ)

Luke uses this phrase to introduce a significant development in this story. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT **their rulers and elders and scribes were gathered together**
UST the high priest called the other chief priests, the teachers of the Jewish laws, and the other members of the Jewish council. They all assembled in one place
(συναχθῆναι αὐτῶν τοὺς ἄρχοντας, καὶ τοὺς πρεσβυτέρους, καὶ τοὺς γραμματεῖς)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **their rulers and elders and scribes**
UST the high priest called the other chief priests, the teachers of the Jewish laws, and the other members of the Jewish council
(αὐτῶν τοὺς ἄρχοντας, καὶ τοὺς πρεσβυτέρους, καὶ τοὺς γραμματεῖς)

The pronoun **their** refers to the Jewish people. Alternate translation: [the rulers and elders and scribes of the Jewish people]

Support Reference: Pronouns — When to Use Them

ULT **were gathered together**
UST They all assembled in one place
(συναχθῆναι)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [gathered together]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rulers	the high priest called the other chief priests
elders	the other members of the … council
scribes	the teachers of the Jewish laws
were gathered together	They all assembled in one place
Jerusalem	Jerusalem

Acts 4:6

ULT	UST
and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were from the high priestly family.	*Annas, the former high priest, was there. Caiaphas, the new high priest, was also there. And so were John and Alexander and other men who were related to the high priest.*

ULT Annas the high priest, and Caiaphas
UST Annas, the former high priest, was there. Caiaphas, the new high priest, was also there
(Ἄννας ὁ ἀρχιερεὺς, καὶ Καϊάφας)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT Annas … Caiaphas … John … Alexander
UST Annas … Caiaphas, the new high priest … John … Alexander
(Ἄννας & Καϊάφας & Ἰωάννης & Ἀλέξανδρος)

These are the names of four men. The **John** mentioned here was a member of the high priest's family. This is not the same John as the apostle.

Support Reference: How to Translate Names

ULT as many as were from the high priestly family
UST other men who were related to the high priest
(ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Annas	Annas
high priest	former high priest, was there
Caiaphas	Caiaphas, the new high priest
high priestly	the high priest

ULT	UST
the … family	related to

Acts 4:7

ULT	UST
And having set them in {their} midst, they asked them, "By what power or in what name have you done this?"	*They commanded guards to bring Peter and John into the room, and then they asked Peter and John, "Who gave you the right or the ability to do this?"*

ULT **having set them in {their} midst, they asked them**
UST They commanded guards to bring Peter and John into the room, and then they asked Peter and John
(στήσαντες αὐτοὺς ἐν τῷ μέσῳ, ἐπυνθάνοντο)

The pronoun **them** refers to Peter and John, and the pronouns **their** and **they** refer to the council members. It may be helpful to clarify this for your readers. Alternate translation: [when the council members had set Peter and John in their midst, the members asked them]

Support Reference: Pronouns — When to Use Them

ULT **By what power or in what name have you done this**
UST Who gave you the right or the ability to do this
(ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς)

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

Support Reference: Doublet

ULT **in what name**
UST the ability
(ἐν ποίῳ ὀνόματι)

Here, **name** refers to authority. Alternate translation: [by what authority]

Support Reference: Metonymy

> ULT **you**
> UST you
> (ὑμεῖς)

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

Support Reference: Forms of 'You' — Dual/Plural

Acts 4:8

ULT	UST
Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders,	*As the Holy Spirit gave him power, Peter said to them in response, "You fellow Israelites who rule us and all of you elders, listen to me!*

ULT Peter, filled with the Holy Spirit, said
UST As the Holy Spirit gave him power, Peter said … listen to me
(Πέτρος πλησθεὶς Πνεύματος Ἁγίου, εἶπεν)

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

Support Reference: Active or Passive

ULT Peter, filled with the Holy Spirit, said
UST As the Holy Spirit gave him power, Peter said … listen to me
(Πέτρος πλησθεὶς Πνεύματος Ἁγίου, εἶπεν)

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

Support Reference: Metaphor

ULT Rulers of the people and elders
UST You fellow Israelites who rule us and all of you elders
(ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι)

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

Support Reference: Merism

ULT of the people
UST fellow Israelites … us
(τοῦ λαοῦ)

Here, **the people** means specifically the people of Israel. Alternate translation: [of the people of Israel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
the Holy Spirit	the Holy Spirit
Rulers	You … who rule
elders	all of you elders

Acts 4:9

ULT	UST
if we are being questioned today concerning a good deed to a sick man, by what means he was made well,	*Today you are questioning us about a good deed we did for a man who could not walk. You want to know how he became able to walk.*

ULT **if we are being questioned today concerning a good deed to a sick man, by what means he was made well**
UST Today you are questioning us about a good deed we did for a man who could not walk. You want to know how he became able to walk
(εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται)

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

Support Reference: Irony

ULT **we are being questioned**
UST you are questioning us
(ἡμεῖς & ἀνακρινόμεθα)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [you are questioning us]

Support Reference: Active or Passive

ULT **he was made well**
UST he became able to walk
(οὗτος σέσωσται)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [he became healthy]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a good deed	a good deed we did

Acts 4:10

ULT	UST
let it be known to you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead, by this one this {man} stands before you healthy.	*So we want this whole council and all the other Israelites to know what has happened. This man is able to stand before you because Jesus from Nazareth, the Messiah, healed him. You were responsible for the Romans executing Jesus by nailing him to a cross. But God brought Jesus back to life after they executed him.*

ULT **let it be known to you all and to all the people of Israel**
UST So we want this whole council and all the other Israelites to know what has happened
(γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ)

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

Support Reference: Third-Person Imperatives

ULT **let it be known to you all and to all the people of Israel**
UST So we want this whole council and all the other Israelites to know what has happened
(γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ)

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

Support Reference: Active or Passive

ULT **to you all**
UST this whole council
(πᾶσιν ὑμῖν)

The pronoun **you** refers to the council members. Alternate translation: [to all of you council members] or [to all of you who are questioning us]

Support Reference: Pronouns — When to Use Them

ULT **in the name**
UST Jesus
(ἐν τῷ ὀνόματι)

Here, **name** refers to power and authority. Alternate translation: [through the power] or [by the authority]

Support Reference: Metonymy

ULT **of Jesus Christ the Nazarene**
UST Jesus from Nazareth, the Messiah
(Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου)

See how you translated this in 2:22 and 3:6. Alternate translation: [of Jesus Christ of Nazareth]

Support Reference: How to Translate Names

ULT **whom you crucified**
UST You were responsible for the Romans executing Jesus by nailing him to a cross
(ὃν ὑμεῖς ἐσταυρώσατε)

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

Support Reference: Synecdoche

ULT **whom God raised from the dead**
UST But God brought Jesus back to life after they executed him
(ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν)

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

Support Reference: Idiom

ULT **from the dead**
UST after they executed him
(ἐκ νεκρῶν)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	So we want … to know what has happened
of Jesus Christ the Nazarene	Jesus from Nazareth, the Messiah
Christ	the Messiah
Nazarene	Nazareth
crucified	were responsible for the Romans executing … by nailing … to a cross
God	But God
to … the people of Israel	the other Israelites

Acts 4:11

ULT	UST
He is the stone that was rejected by you, the builders, which has become the head of the corner.	*Jesus the Messiah of Nazareth is the one of whom the Scriptures say, 'The stone that the builders threw away has become the most important stone in the building.' And you are those builders{, because you rejected Jesus}.*

ULT **He**
UST Jesus the Messiah of Nazareth
(οὗτός)

The pronoun **He** refers to Jesus. Alternate translation: [Jesus]

Support Reference: Pronouns — When to Use Them

ULT **the stone that was rejected by you, the builders, which has become the head of the corner**
UST The stone that the builders threw away has become the most important stone in the building.' And you are those builders{, because you rejected Jesus … }
(ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν, τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας)

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

Support Reference: Metaphor

ULT **that was rejected by you, the builders**
UST that the builders threw away … And you are those builders{, because you rejected Jesus}
(ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν, τῶν οἰκοδόμων)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [that you, the builders, rejected]

Support Reference: Active or Passive

> ULT **the head of the corner**
> UST has become the most important stone in the building
> (εἰς 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was rejected	threw away
the head of the corner	has become the most important stone in the building

Acts 4:12

ULT	UST
And there is no salvation in anyone else, for there is no other name under heaven given among men by which we must be saved."	*{So you should no longer reject him, because} only Jesus can save us. For God has given us no other person in the world who can save us {from the guilt of our sins}!"*

ULT **there is no salvation in anyone else**
UST only Jesus can save us
(οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία)

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

Support Reference: Double Negatives

ULT **there is no salvation in anyone else**
UST only Jesus can save us
(οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία)

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

Support Reference: Abstract Nouns

ULT **there is no other name under heaven given**
UST God has given … no other person in the world
(οὐδὲ & ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [God has not given any other name under heaven]

Support Reference: Active or Passive

ULT **there is no other name … by which we must be saved**
UST God has given … no other person … who can save us {from the guilt of our sins}
(οὐδὲ & ὄνομά ἐστιν ἕτερον & ἐν ᾧ δεῖ σωθῆναι ἡμᾶς)

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

Support Reference: Metonymy

ULT **under heaven**
UST in the world
(ὑπὸ τὸν οὐρανὸν)

This is an idiom. See how you translated it in 2:5. Alternate translation: [on earth]

Support Reference: Idiom

ULT **among men**
UST us
(ἐν ἀνθρώποις)

Peter is using the term **men** in a generic sense that includes both men and women. Alternate translation: [among people] or [to people]

Support Reference: When Masculine Words Include Women

ULT **by which we must be saved**
UST who can save us {from the guilt of our sins}
(ἐν ᾧ δεῖ σωθῆναι ἡμᾶς)

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

Support Reference: Active or Passive

ULT **we**
UST us
(ἡμᾶς)

Peter is using the word **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
salvation	can save us
heaven	in the world
be saved	save … from the guilt of our sins

Acts 4:13

ULT	UST
And seeing the boldness of Peter and John, and realizing that they were uneducated and ordinary men, they marveled, and they recognized them, that they had been with Jesus.	*The Jewish leaders recognized that Peter and John were not afraid of them. They also realized that these two men were ordinary people who had not studied in schools. So the leaders were amazed. They knew that these men had spent time with Jesus.*

ULT **seeing**
UST The Jewish leaders recognized that
(θεωροῦντες)

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

Support Reference: Idiom

ULT **the boldness of Peter and John**
UST Peter and John were not afraid of them
(τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου)

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

Support Reference: Abstract Nouns

ULT **realizing**
UST They … realized
(καταλαβόμενοι)

The implication is that the Jewish leaders realized this because of the way Peter and John spoke. Alternate translation: [realizing from the way they spoke]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they marveled, and they recognized them, that they had been with Jesus**
UST So the leaders were amazed. They knew that these men had spent time with Jesus
(ἐθαύμαζον; ἐπεγίνωσκόν τε αὐτοὺς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν)

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

Support Reference: Pronouns — When to Use Them

ULT **they were uneducated and ordinary men**
UST these two men were ordinary people who had not studied in schools
(ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Peter	Peter
John	John
realizing	They … realized
they recognized	They knew
Jesus	Jesus

Acts 4:14

ULT	UST
But seeing the man who had been healed standing with them, they had nothing to say in opposition.	*They also saw the man who had become able to walk again standing there with Peter and John. So they were not able to say anything to contradict them.*

ULT **the man who had been healed**
UST the man who had become able to walk again
(τόν & ἄνθρωπον & τὸν τεθεραπευμένον)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the man whom Peter and John had healed]

Support Reference: Active or Passive

ULT **who had been healed standing with them, they had nothing**
UST who had become able to walk again standing there with Peter and John. So they were not able
(σὺν αὐτοῖς ἑστῶτα, τὸν τεθεραπευμένον, οὐδὲν εἶχον)

The pronoun **them** refers to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: [standing with Peter and John, the council members had nothing]

Support Reference: Pronouns — When to Use Them

ULT **they had nothing to say in opposition**
UST So they were not able to say anything to contradict them
(οὐδὲν εἶχον ἀντειπεῖν)

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

Support Reference: Assumed Knowledge and Implicit Information

Acts 4:15

ULT	UST
But having commanded them to go outside the Sanhedrin, they conferred among themselves,	*The Jewish leaders told guards to take Peter, John, and this man outside of the room where they were meeting. After they did so, the leaders talked with each other {about Peter and John}.*

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

UST The Jewish leaders told guards to take Peter, John, and this man outside of the room where they were meeting. After they did so, the leaders talked with each other {about Peter and John}

(κελεύσαντες & αὐτοὺς ἔξω τοῦ Συνεδρίου ἀπελθεῖν, συνέβαλλον πρὸς ἀλλήλους)

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

Support Reference: Pronouns — When to Use Them

ULT **the Sanhedrin**

UST of the room where they were meeting

(τοῦ Συνεδρίου)

Luke is using the name of the Jewish ruling council to mean the meeting place of that council. Alternate translation: [the place where the Sanhedrin met] or [the council chamber]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sanhedrin	of the room where they were meeting

Acts 4:16

ULT	UST
saying, "What should we do to these men? For it is evident to everyone living in Jerusalem that a notable sign has happened through them, and we are not able to deny it.	*They said, "There is nothing that we can do to punish these two men! The news of the amazing miracle that they have done has spread widely in Jerusalem. So we cannot tell people that it did not happen!*

ULT **What should we do to these men**
UST There is nothing that we can do to punish these two men
(τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις)

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

Support Reference: Rhetorical Question

ULT **to everyone living in Jerusalem**
UST widely in Jerusalem
(πᾶσιν τοῖς κατοικοῦσιν Ἰερουσαλὴμ)

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

Support Reference: Hyperbole

ULT **a notable sign**
UST of the amazing miracle
(γνωστὸν σημεῖον)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Jerusalem	Jerusalem

ULT	UST
a … sign	of the … miracle

Acts 4:17

ULT	UST
But so that it may not be spread unto more among the people, let us warn them no longer to speak in this name to any of men.”	*However, we must not allow any more people to hear what they have been teaching about this Jesus. So we must tell these men that we will punish them if they continue to tell other people about the one who they say gave them the power to heal this man.”*

ULT **so that it may not be spread unto more**
UST we must not allow any more … to hear what they have been teaching about this Jesus
(ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [so that it does not spread] or [so that they will not spread it]

Support Reference: Active or Passive

ULT **so that it may not be spread unto more**
UST we must not allow any more … to hear what they have been teaching about this Jesus
(ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **unto more**
UST any more
(ἐπὶ πλεῖον)

Alternate translation: [any further]

ULT **to speak in this name**
UST to tell … about the one who they say gave them the power to heal this man
(λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ)

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

Support Reference: Metonymy

ULT **no longer to speak in this name to any of men**
UST if they continue to tell other people about the one who they say gave them the power to heal this man
(μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων)

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

Support Reference: Double Negatives

ULT **to any of men**
UST other people
(μηδενὶ ἀνθρώπων)

Here, **men** has a generic sense that includes both men and women. Alternate translation: [to any person] or [to anyone]

Support Reference: When Masculine Words Include Women

Acts 4:18

ULT	UST
And summoning them, they commanded them neither to speak nor to teach at all in the name of Jesus.	*So the Jewish leaders told the guards to bring them into the room again. After the guards had done so, they told them both that they were completely forbidden to speak or teach about Jesus.*

ULT **And**
UST So
(καὶ)

Luke uses the word translated as **And** to introduce what the council members did as a result of their discussion. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **summoning them, they commanded them**
UST the Jewish leaders told the guards to bring them into the room again. After the guards had done so, they told them both that they were … forbidden
(καλέσαντες αὐτοὺς, παρήγγειλαν)

The pronoun **them** refers in both instances to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: [summoning Peter and John, the council members commanded them]

Support Reference: Pronouns — When to Use Them

ULT **neither to speak nor to teach**
UST After the guards had done so, they told them both that they were … forbidden to speak or teach
(μὴ φθέγγεσθαι μηδὲ διδάσκειν)

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

Support Reference: Doublet

ULT **in the name of Jesus**
UST about Jesus
(ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
summoning	the Jewish leaders told the guards to bring … into the room again
of Jesus	Jesus

Acts 4:19

ULT	UST
But answering, Peter and John said to them, "Whether it is right before God to listen to you rather than to God, you judge.	*But Peter and John told them in response, "In order to obey your command, we would have to disobey God{, who commanded us to tell everyone about Jesus}. We will let you decide whether you think God would want us to obey you instead of him.*

ULT **answering, Peter and John said**
UST Peter and John told … in response
(ὁ & Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον)

Together the words **answering** and **said** mean that Peter and John responded to the council. Alternate translation: [Peter and John responded]

Support Reference: Hendiadys

ULT **answering, Peter and John said**
UST Peter and John told … in response
(ὁ & Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **Whether it is right before God**
UST whether you think God would want us
(εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ)

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

Support Reference: Metonymy

> ULT **to listen to you rather than to God**
> UST In order to obey your command, we would have to disobey God{, who commanded us to tell everyone about Jesus} … to obey you instead of him
> (ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ)

Here, **listen** is an idiom that means "obey." Alternate translation: [to obey you rather than God]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
John	John
right	God would want us
God	God would want us
to God	God{, who commanded us to tell everyone about Jesus} … him
you judge	We will let you decide

Acts 4:20

ULT	UST
For we are not able not to speak what we have seen and heard.”	*But as for us, we cannot obey you. We will not stop telling people about what we saw Jesus do and what we heard him teach.”*

ULT **For**
UST But as for us
(γὰρ)

Peter and John are using the word **For** to introduce the reason why the council needs to judge whether it would be right for them to obey the council rather than God. Alternate translation: [The reason why you must judge whom we should obey is that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **we … we have seen and heard**
UST we … what we saw Jesus do and what we heard him teach
(ἡμεῖς & εἴδαμεν καὶ ἠκούσαμεν)

Peter and John are using the word **we** to refer to themselves but not to their listeners, so use the exclusive form of the word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **we are not able not to speak**
UST we cannot obey you. We will not stop telling people
(οὐ δυνάμεθα & ἡμεῖς & μὴ λαλεῖν)

You could state the meaning of this double negative positively. Alternate translation: [we must speak]

Support Reference: Double Negatives

Acts 4:21

ULT	UST
So, having warned them further, they released them, finding nothing for which they might punish them, on account of the people, for they were all glorifying God for what had happened.	*Then the Jewish leaders again told Peter and John not to disobey them. But then they let them go without punishing them. The leaders knew that throughout Jerusalem people were praising God for what had happened {to the man who could not walk, and they did not want to upset the people}.*

ULT **So, having warned them further, they released them**
UST Then the Jewish leaders again told Peter and John not to disobey them. But then they let them go
(οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς)

The pronoun **them** refers in both instances to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: [having warned Peter and John further, the council members released them]

Support Reference: Pronouns — When to Use Them

ULT **on account of the people**
UST and they did not want to upset the people
(διὰ τὸν λαόν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **they were all glorifying God**
UST throughout Jerusalem people were praising God
(πάντες ἐδόξαζον τὸν Θεὸν)

Here, **all** is a generalization for emphasis. Alternate translation: [large numbers of them were glorifying God]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they might punish	without punishing
they were … glorifying	people were praising
God	God

Acts 4:22

ULT	UST
For the man to whom this sign of healing had happened was more than 40 years old.	*The people were praising God because {this was a remarkable miracle}. The man whom Peter and John had healed by doing this miracle was over forty years old, {and he had never before walked in his life}.*

ULT **For the man to whom this sign of healing had happened was more than 40 years old**
UST The people were praising God because {this was a remarkable miracle}. The man whom Peter and John had healed by doing this miracle was over forty years old, {and he had never before walked in his life}
(ἐτῶν γὰρ ἦν πλειόνων τεσσεράκοντα ὁ ἄνθρωπος, ἐφ᾽ ὃν γεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως)

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

Support Reference: Background Information

ULT **For**
UST The people were praising God because {this was a remarkable miracle}
(γὰρ)

Luke is using the word **For** to introduce the reason why the people were glorifying God. Alternate translation: [The people were glorifying God because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the man to whom this sign of healing had happened**
UST The man whom Peter and John had healed by doing this miracle
(ὁ ἄνθρωπος, ἐφ᾽ ὃν γεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως)

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

Support Reference: Personification

ULT **this sign of healing**
UST whom Peter and John had healed … this miracle
(τὸ σημεῖον τοῦτο τῆς ἰάσεως)

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

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sign	miracle
years old	years old, {and he had never before walked in his life}

Acts 4:23

ULT	UST
But having been released, they came to {their} own people and reported all that the chief priests and the elders had said to them.	*After Peter and John left the council, they met with the others who believed in Jesus and told them everything that the people on the ruling council had said to them.*

ULT **having been released**
UST After Peter and John left the council
(ἀπολυθέντες)

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. Alternate translation: [after the council members had released Peter and John]

Support Reference: Active or Passive

ULT **they came to {their} own people**
UST they met with the others who believed in Jesus
(ἦλθον πρὸς τοὺς ἰδίους)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [they went to their own people]

Support Reference: Go and Come

ULT **{their} own people**
UST the others who believed in Jesus
(τοὺς ἰδίους)

The phrase **their own people** refers to the community of believers in Jesus. Alternate translation: [the other believers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the chief priests and the elders**
UST the people on the ruling council
(οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι)

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

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reported	told them
chief priests	the people on the ruling council

ULT	UST
elders	the people on the ruling council

Acts 4:24

ULT	UST
And having heard, they raised their voice unanimously to God and said, "Lord, you {are} the one having made the heaven and the earth and the sea and all that {is} in them,	*When the others who believed in Jesus heard this, they prayed together aloud to God, "O Lord! You made the sky, the earth, the oceans, and everything in them.*

ULT **having heard, they raised**
UST When the others who believed in Jesus heard this … aloud
(οἱ & ἀκούσαντες & ἦραν)

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

Support Reference: Pronouns — When to Use Them

ULT **raised their voice**
UST aloud
(ἦραν φωνὴν)

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

Support Reference: Collective Nouns

ULT **raised their voice**
UST aloud
(ἦραν φωνὴν)

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

Support Reference: Idiom

ULT **unanimously**
UST together
(ὁμοθυμαδὸν)

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

ULT **you {are}**
UST You
(σὺ)

The word **you** is singular, and it refers to God. The same is true of the words "you" and "your" in 4:25–30. You may have decided to use a formal form of "you" in your translation in such cases.

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

ULT **having made the heaven and the earth and the sea and all that {is} in them**
UST made the sky, the earth, the oceans, and everything in them
(ποιήσας τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς)

The believers are referring to all of creation by naming its components. Alternate translation: [who created everything that exists]

Support Reference: Merism

ULT **the heaven**
UST the sky
(τὸν οὐρανὸν)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Lord	O Lord
heaven	sky
earth	earth

Acts 4:25

ULT	UST
the one having said by the Holy Spirit from the mouth of our father David, your servant, 'Why did the nations rage, and the peoples imagine useless things?	*Your Holy Spirit caused our ancestor, King David, who served you, to write these words: 'Why did the people groups of the world become angry and why did they plan uselessly {against God}?*

ULT **the one having said by the Holy Spirit from the mouth of our father David, your servant**
UST Your Holy Spirit caused our ancestor, King David, who served you, to write these words
(ὁ τοῦ πατρὸς ἡμῶν, διὰ Πνεύματος Ἁγίου στόματος Δαυεὶδ παιδός σου εἰπών)

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

Support Reference: Metonymy

ULT **one having said by the Holy Spirit from the mouth of our father David, your servant, Why did the nations rage, and the peoples imagine useless things**
UST Holy Spirit caused our ancestor, King David, who served you, to write these words: Why did the people groups of the world become angry and why did they plan uselessly {against God … }
(τοῦ πατρὸς ἡμῶν, διὰ Πνεύματος Ἁγίου στόματος Δαυεὶδ παιδός σου εἰπών, ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά)

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

Support Reference: Quotes within Quotes

ULT **our**
UST our
(ἡμῶν)

The believers are using the word **our** to refer to themselves but not to God, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **of … father**
UST ancestor
(τοῦ πατρὸς)

Here, **father** means “ancestor.” Alternate translation: [ancestor]

Support Reference: Metaphor

ULT **servant**
UST who served
(παιδός)

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

ULT **Why did the nations rage, and the peoples imagine useless things**
UST Why did the people groups of the world become angry and why did they plan uselessly {against God … }
(ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά)

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

Support Reference: Ellipsis

ULT **Why did the nations rage, and the peoples imagine useless things**
UST Why did the people groups of the world become angry and why did they plan uselessly {against God … }
(ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά)

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

Support Reference: Parallelism

ULT **Why did the nations rage, and the peoples imagine useless things**
UST Why did the people groups of the world become angry and why did they plan uselessly {against God … }
(ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά)

In this psalm, David uses the question form to emphasize the futility of opposing God. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [The nations should not have raged, and the peoples should not have imagined useless things!]

Support Reference: Rhetorical Question

ULT **useless things**
UST uselessly {against God}
(κενά)

The phrase **useless things** implicitly describes plans to oppose God, which can never succeed. Alternate translation: [ways to oppose God, which always prove useless]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Holy Spirit	Holy Spirit
David	King David
servant	who served
the nations	the people groups of the world
did … rage	become angry

Acts 4:26

ULT	UST
The kings of the earth took their stand and the rulers were gathered to the same against the Lord and against his Christ.'	*The kings in the world prepared to fight, and the rulers joined with them to oppose the Lord God and the one whom he had chosen to be the Messiah.'*

ULT **The kings of the earth took their stand and the rulers were gathered to the same against the Lord and against his Christ**
UST The kings in the world prepared to fight, and the rulers joined with them to oppose the Lord God and the one whom he had chosen to be the Messiah
(παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ)

This is the rest of the quotation from Psalm 2 that the believers started in 4:25. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [David said that the kings of the earth had taken their stand and the rulers had gathered to the same against the Lord and against his Christ]

Support Reference: Quotes within Quotes

ULT **The kings of the earth took their stand and the rulers were gathered to the same**
UST The kings in the world prepared to fight, and the rulers joined with them
(παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ)

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

Support Reference: Parallelism

ULT **The kings of the earth took their stand**
UST The kings in the world prepared to fight
(παρέστησαν οἱ βασιλεῖς τῆς γῆς)

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

Support Reference: Idiom

ULT **the rulers were gathered**
UST the rulers joined with them
(οἱ ἄρχοντες συνήχθησαν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the rulers gathered]

Support Reference: Active or Passive

ULT **to the same**
UST joined with them
(ἐπὶ τὸ αὐτὸ)

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

ULT **the Lord … his Christ**
UST the Lord God … the one whom he had chosen to be the Messiah
(τοῦ Κυρίου & τοῦ Χριστοῦ αὐτοῦ)

Here the word **Lord** refers to God and the word **Christ** refers to the Messiah. Alternate translation: [God the Lord … his Messiah]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kings	kings
of the earth	in the world
rulers	rulers
were gathered	joined with them
Lord	Lord God
Christ	the one … the Messiah

Acts 4:27

ULT	UST
For in truth both Herod and Pontius Pilate, with the nations and the people of Israel, were gathered together in this city against your holy Servant Jesus, whom you anointed,	*What David said is true! Both Herod and Pontius Pilate, along with people who were Israelites and people who were not, joined together in this city of Jerusalem to oppose Jesus. They opposed him even though he had done nothing wrong and even though you, God, had sent him as the Messiah.*

ULT **were gathered together**
UST joined together
(συνήχθησαν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [gathered together]

Support Reference: Active or Passive

ULT **in this city**
UST in this city of Jerusalem
(ἐν τῇ πόλει ταύτῃ)

The phrase **this city** refers to Jerusalem. Alternate translation: [here in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Servant**
UST Messiah
(παῖδά)

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

ULT **whom you anointed**
UST and even though … had sent him
(ὃν ἔχρισας)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Herod	Herod
Pontius Pilate	Pontius Pilate
the nations	people who were not
the people of Israel	people who were Israelites
were gathered together	joined together
holy	even though he had done nothing wrong … as the
Servant	Messiah
Jesus	Jesus … him
you anointed	and even though … had sent

Acts 4:28

ULT	UST
to do all that your hand and your counsel had predetermined to happen.	*{But when they opposed Jesus,} they did no more than you allowed because it was what you had decided long ago would happen.*

> **ULT all that your hand and your counsel had predetermined to happen**
> **UST** no more than you allowed because it was what you had decided long ago would happen
> (ὅσα ἡ χείρ σου, καὶ ἡ βουλὴ σου προώρισεν γενέσθαι)

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

Support Reference: Metonymy

> **ULT all that your hand and your counsel had predetermined to happen**
> **UST** no more than you allowed because it was what you had decided long ago would happen
> (ὅσα ἡ χείρ σου, καὶ ἡ βουλὴ σου προώρισεν γενέσθαι)

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

Support Reference: Hendiadys

> **ULT all that your hand and your counsel had predetermined to happen**
> **UST** no more than you allowed because it was what you had decided long ago would happen
> (ὅσα ἡ χείρ σου, καὶ ἡ βουλὴ σου προώρισεν γενέσθαι)

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

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
counsel	it was what … had decided long ago
had predetermined	it was what … had decided long ago

Acts 4:29

ULT	UST
And now, Lord, look upon their threats and grant to your servants to speak your word with all boldness	*So now, Lord, listen to what they are saying about how they will punish us! Help us who serve you to speak about Jesus without being afraid at all!*

ULT **And now, Lord**
UST So now, Lord
(καὶ τὰ νῦν, Κύριε)

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

ULT **look upon their threats**
UST listen to what they are saying about how they will punish us
(ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν)

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

Support Reference: Idiom

ULT **to your servants**
UST who serve you
(τοῖς δούλοις σου)

The believers are speaking of themselves in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [to us, your servants]

Support Reference: First, Second or Third Person

ULT **your word**
UST about Jesus
(τὸν λόγον σου)

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

Support Reference: Metonymy

> ULT **with all boldness**
> UST without being afraid at all
> (μετὰ παρρησίας πάσης)

If your language does not use an abstract noun for the idea behind the word **boldness**, you could express the same idea with an adverb such as “boldly.” The word **all** is an intensifier. Alternate translation: [very boldly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
to … servants	who serve
word	about Jesus

Acts 4:30

ULT	UST
as you stretch out your hand to heal and for signs and wonders to happen through the name of your holy Servant Jesus.”	*Use your power to do great healings and many other miraculous deeds that will show the authority you have given to Jesus, your chosen Messiah!”*

ULT **as you stretch out your hand to heal and for signs and wonders to happen**
UST Use your power to do great healings and many other miraculous deeds
(ἐν τῷ τὴν χεῖρά σου, ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα, καὶ τέρατα, γίνεσθαι)

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

Support Reference: Metonymy

ULT **signs and wonders**
UST many other miraculous deeds
(σημεῖα, καὶ τέρατα)

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

Support Reference: Doublet

ULT **through the name**
UST that will show the authority you have given to
(διὰ τοῦ ὀνόματος)

Here, **name** refers to authority. Alternate translation: [by the authority]

Support Reference: Metonymy

ULT **the name of your holy Servant Jesus**
UST the authority you have given to Jesus, your chosen Messiah
(τοῦ ὀνόματος τοῦ ἁγίου παιδός σου, Ἰησοῦ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
signs	many other miraculous deeds

ULT	UST
holy	chosen
Jesus	Jesus
of … Servant	Messiah

Acts 4:31

ULT	UST
And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit, and they were speaking the word of God with boldness.	*When the believers had finished praying, the place where they were meeting started to shake. The Holy Spirit gave them all power to tell people about Jesus as God had commanded, and they did that with great courage.*

ULT **And**
(καὶ)

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

Support Reference: End of Story

ULT **in which they were gathered together**
UST where they were meeting
(ἐν ᾧ ἦσαν συνηγμένοι)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [where they had gathered together]

Support Reference: Active or Passive

ULT **was shaken**
UST started to shake
(ἐσαλεύθη)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [shook]

Support Reference: Active or Passive

ULT **they were all filled with the Holy Spirit**
UST The Holy Spirit gave them all power
(ἐπλήσθησαν ἅπαντες τοῦ Ἁγίου Πνεύματος)

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

Support Reference: Active or Passive

ULT **they were all filled with the Holy Spirit**
UST The Holy Spirit gave them all power
(ἐπλήσθησαν ἅπαντες τοῦ Ἁγίου Πνεύματος)

Luke is speaking as if the believers were containers that the Holy Spirit **filled**. Alternate translation: [the Holy Spirit inspired them all]

Support Reference: Metaphor

ULT **the word of God**
UST about Jesus as God had commanded
(τὸν λόγον τοῦ Θεοῦ)

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

Support Reference: Metonymy

ULT **with boldness**
UST with great courage
(μετὰ παρρησίας)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
when … had prayed	When … had finished praying
gathered together	meeting
word of God	about Jesus as God had commanded
with the Holy Spirit	The Holy Spirit

Acts 4:32

ULT	UST
Now the multitude of the ones having believed was one in heart and soul. And not one said that any of the things that were to him was his own, but everything was common to them.	*Those in the group of people who believed in Jesus were in complete agreement about what they believed and what they wanted. Not one of them said that he was the sole owner of anything. Instead, they shared what they had with one another.*

ULT **Now**
(δὲ)

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

Support Reference: Connect — Background Information

ULT **was one in heart and soul**
UST were in complete agreement about what they believed and what they wanted
(ἦν καρδία καὶ ψυχὴ μία)

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

Support Reference: Metonymy

ULT **was one in heart and soul**
UST were in complete agreement about what they believed and what they wanted
(ἦν καρδία καὶ ψυχὴ μία)

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

Support Reference: Doublet

ULT **of the things that were to him**
UST the … owner of anything
(τῶν ὑπαρχόντων αὐτῷ)

Alternate translation: [of the things that he owned]

> ULT **everything was common to them**
> UST they shared what they had with one another
> (ἦν αὐτοῖς πάντα κοινά)

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

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having believed	who believed in Jesus
soul	what they wanted

Acts 4:33

ULT	UST
And with great power the apostles were proclaiming the testimony of the resurrection of the Lord Jesus, and great grace was upon them all.	*The Representatives continued to preach powerfully that God had caused the Lord Jesus to live again after he died. And God was helping all the believers very much.*

ULT **of the resurrection of the Lord Jesus**
UST God had caused the Lord Jesus to live again after he died
(τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ)

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

Support Reference: Abstract Nouns

ULT **and great grace was upon them all**
UST And God was helping all the believers very much
(χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς)

The pronoun **them** refers back to "the multitude of those who believed" in 4:32. It does not refer just to the **apostles**, who are mentioned in this verse. Alternate translation: [great grace was upon all of the believers]

Support Reference: Pronouns — When to Use Them

ULT **and great grace was upon them all**
UST And God was helping all the believers very much
(χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
apostles	Representatives
testimony	continued to preach … that
of the resurrection	God had caused … to live again after he died
of the Lord	the Lord

ULT	UST
of the Lord Jesus	the Lord Jesus
grace	God was helping

Acts 4:34

ULT	UST
For there was not anyone needy among them, for as many as were owners of lands or houses, selling them, were bringing the price of the things being sold	*Here is one way God was helping them. No one among the believers was lacking anything. This was because other believers who owned fields or houses would sell some of their property to help them. They would bring the proceeds from the sale*

ULT **For there was not anyone needy among them**
UST Here is one way God was helping them. No one among the believers was lacking anything
(οὐδὲ γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς)

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

Support Reference: Verse Bridges

ULT **For**
UST Here is one way God was helping them
(γὰρ)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **for**
UST This was because
(γὰρ)

Luke uses the word **for** in its second instance in this verse to introduce the reason why no one in the community of believers was needy. Alternate translation: [and the reason for this was that]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **for as many as were owners of lands or houses**
> UST This was because other who owned fields or houses
> (ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον)

The phrase **as many as** is a generalization for emphasis. Alternate translation: [many believers who owned lands or houses]

Support Reference: Hyperbole

> ULT **the price of the things being sold**
> UST the proceeds from the sale
> (τὰς τιμὰς τῶν πιπρασκομένων)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the money that they received from the things they sold]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
houses	houses

Acts 4:35

ULT	UST
and they were laying it at the feet of the apostles, and it was being distributed to each one, according as anyone had need.	*and they would give it to the Representatives, who would then give out the money to the believers who needed it.*

ULT **they were laying it at the feet of the apostles**
UST they would give it to the Representatives
(ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων)

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

Support Reference: Symbolic Action

ULT **it was being distributed**
UST who would then give out the money
(διεδίδετο)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the apostles were distributing it]

Support Reference: Active or Passive

ULT **to each one, according as anyone had need**
UST to the believers who needed it
(ἑκάστῳ, καθότι ἄν τις χρείαν εἶχεν)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the apostles	to the Representatives

Acts 4:36

ULT	UST
Then Joseph, called Barnabas by the apostles (which, being translated, is Son of Encouragement), a Levite from Cyprus by birth,	*Now there was a man named Joseph who belonged to the tribe of Levi and who came from the island of Cyprus. The Representatives called him Barnabas. In the language of the Jews, that name means a person who always encourages others.*

ULT **Then Joseph**
UST Now there was a man named Joseph
(Ἰωσὴφ δὲ)

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 **Joseph … Barnabas**
UST a man named Joseph … Barnabas
(Ἰωσὴφ & Βαρναβᾶς)

Joseph and **Barnabas** are two names for the same man.

Support Reference: How to Translate Names

ULT **called Barnabas by the apostles**
UST The Representatives called him Barnabas
(ὁ ἐπικληθεὶς Βαρναβᾶς, ἀπὸ τῶν ἀποστόλων)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [whom the apostles called Barnabas]

Support Reference: Active or Passive

ULT **which, being translated, is Son of Encouragement**
UST In the language of the Jews, that name means a person who always encourages others
(ὅ ἐστιν μεθερμηνευόμενον, υἱὸς παρακλήσεως)

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

Support Reference: Active or Passive

ULT **which, being translated, is Son of Encouragement**
UST In the language of the Jews, that name means a person who always encourages others
(ὅ ἐστιν μεθερμηνευόμενον, υἱὸς παρακλήσεως)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **Son of Encouragement**
UST a person who always encourages others
(υἱὸς παρακλήσεως)

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

Support Reference: Idiom

ULT **Son of Encouragement**
UST a person who always encourages others
(υἱὸς παρακλήσεως)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called	called him Barnabas
Barnabas	Barnabas
apostles	Representatives
of Encouragement	who always encourages others
a Levite	who belonged to the tribe of Levi
from Cyprus	and who came from the island of Cyprus

Acts 4:37

ULT	UST
selling a field that was to him, brought the money and laid it at the feet of the apostles.	*Barnabas sold a field that belonged to him, and he brought the money to the Representatives {for them to give to other believers}.*

ULT that was to him
UST that belonged to him
(ὑπάρχοντος αὐτῷ)

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

ULT laid it at the feet of the apostles
UST to the Representatives {for them to give to other believers}
(ἔθηκεν παρὰ τοὺς πόδας τῶν ἀποστόλων)

See how you translated the similar expression in 4:35. Alternate translation: [presented it to the apostles]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the apostles	to the Representatives {for them to give to other believers}

Acts 5

Acts 5 Chapter Introduction

Religious and Cultural Concepts in This Chapter

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

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

Translation Issues in This Chapter

Long sentences

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

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

Acts 5:1

ULT	UST
Now a certain man, Ananias by name, with Sapphira his wife, sold a piece of land,	*Now there was one of the believers whose name was Ananias. He was married, and his wife's name was Sapphira. They also sold some land.*

ULT **Now a certain man**
UST Now there was one of the believers
(ἀνὴρ δέ 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.

Support Reference: Introduction of New and Old Participants

ULT **Ananias**
UST Ananias
(Ἀνανίας)

Ananias is the name of a man.

Support Reference: How to Translate Names

ULT **with Sapphira his wife**
UST He was married, and his wife's name was Sapphira
(σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ)

Luke uses this phrase to introduce another new character into the story. If your language has its own way of doing that, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **Sapphira**
UST name was Sapphira
(Σαπφείρῃ)

Sapphira is the name of a woman.

Support Reference: How to Translate Names

Acts 5:2

ULT	UST
and he kept back from the price, {his} wife also knowing, and bringing a certain portion, he laid it at the feet of the apostles.	*He kept for himself some of the money he had received for the land. His wife knew that he had done that. Then he brought the rest of the money and gave it to the Representatives.*

ULT he kept back from the price
UST He kept for himself some of the money he had received for the land
(ἐνοσφίσατο ἀπὸ τῆς τιμῆς)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT {his} wife also knowing, and bringing a certain portion, he laid it
UST His wife knew that he had done that. Then he brought the rest of the money and gave it
(συνειδυίης καὶ τῆς γυναικός, καὶ ἐνέγκας μέρος τι & ἔθηκεν)

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

ULT he laid it at the feet of the apostles
UST and gave it to the Representatives
(παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the apostles	the Representatives

Acts 5:3

ULT	UST
But Peter said, "Ananias, why has Satan filled your heart for you to lie to the Holy Spirit and to keep back from the price of the land?	*Then Peter said, "Ananias, you have allowed Satan to control you so completely that you tried to deceive the Holy Spirit. You kept for yourself some of the money you received for selling the land. {You did not give us all of it.}*

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

UST you have allowed Satan to control you so completely that you tried to deceive the Holy Spirit. You kept for yourself some of the money you received for selling the land. {You did not give us all of it … }

(διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ Ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου)

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

Support Reference: Rhetorical Question

ULT **why has Satan filled your heart**

UST you have allowed Satan to control you so completely

(διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου)

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

Support Reference: Metaphor

ULT **your heart**

UST you

(τὴν καρδίαν σου)

Here, the **heart** represents the thoughts and motives. Alternate translation: [your thoughts and motives]

Support Reference: Metaphor

ULT **for you to lie to the Holy Spirit and to keep back from the price of the land**
UST that you tried to deceive the Holy Spirit. You kept for yourself some of the money you received for selling the land. {You did not give us all of it … }
(ψεύσασθαί σε τὸ Πνεῦμα τὸ Ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου)

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

Support Reference: Order of Events

ULT **for you to lie to the Holy Spirit**
UST that you tried to deceive the Holy Spirit
(ψεύσασθαί σε τὸ Πνεῦμα τὸ Ἅγιον)

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

Support Reference: Metonymy

ULT **and to keep back from the price**
UST You kept for yourself some of the money you received for selling … You did not give us all of it
(καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς)

The implication of what Peter says here is that Ananias claimed or pretended that he was giving the entire amount that he had received from selling his land. Alternate translation: [by pretending that you were giving us the entire amount when you had kept back some for yourself]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Satan	Satan
to the Holy Spirit	the Holy Spirit

Acts 5:4

ULT	UST
While it remained, did it not remain yours, and being sold, was it {not} in your authority? How {is it} that you placed this thing in your heart? You have not lied to men, but to God."	*Before you sold that land, you truly owned it. And after you sold it, the money was still yours. So you should never have thought about doing such a wicked thing. You were not just trying to deceive people! No, you were trying to deceive God himself!"*

ULT **While it remained, did it not remain yours, and being sold, was it {not} in your authority**
UST Before you sold that land, you truly owned it. And after you sold it, the money was still yours
(οὐχὶ μένον σοὶ ἔμενεν, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν)

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

Support Reference: Rhetorical Question

ULT **While it remained**
UST Before you sold that land
(ἔμενεν)

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

ULT **being sold**
UST after you sold it
(πραθὲν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [once you had sold it]

Support Reference: Active or Passive

ULT **was it … in your authority**
UST the money was still yours
(ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν)

The pronoun **it** refers to the money that Ananias received from the sale of the land. Alternate translation, as a statement: [you could still do whatever you wanted with the money you received]

Support Reference: Pronouns — When to Use Them

> ULT **was it … in your authority**
> UST the money was still yours
> (ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν)

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

Support Reference: Pronouns — When to Use Them

> ULT **How {is it} that you placed this thing in your heart**
> UST So you should never have thought about doing such a wicked thing
> (τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο)

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

Support Reference: Rhetorical Question

> ULT **How {is it} that you placed this thing in your heart**
> UST So you should never have thought about doing such a wicked thing
> (τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο)

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

Support Reference: Metaphor

> ULT **How {is it} that you placed this thing in your heart**
> UST So you should never have thought about doing such a wicked thing
> (τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο)

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

Support Reference: Metaphor

ULT **You have not lied to men, but to God**
UST You were not just trying to deceive people! No, you were trying to deceive God himself
(οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ)

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

Support Reference: Metonymy

ULT **to men**
UST people
(ἀνθρώποις)

Peter is using the term **men** in a generic sense to mean "human beings." Alternate translation: [to human beings]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	still yours
to God	you were trying to deceive God himself

Acts 5:5

ULT	UST
And hearing these words, Ananias, falling down, expired, and great fear came upon all the ones having heard.	*When Ananias heard the things Peter told him, he immediately fell down dead. And everyone who learned {about Ananias' death} felt a great awe for God.*

ULT **And hearing these words**
UST When … heard the things Peter told him
(ἀκούων δὲ & τοὺς λόγους τούτους)

Luke is using the term **words** to mean what Peter used words to say. Alternate translation: [When he heard what Peter said]

Support Reference: Metonymy

ULT **falling down, expired**
UST he immediately fell down dead
(πεσὼν ἐξέψυξεν)

The word translated as **expired** means that Ananias "breathed out for the last time." It is a mild way of saying that he died. Alternate translation: [fell down and died]

Support Reference: Euphemism

ULT **falling down, expired**
UST he immediately fell down dead
(πεσὼν ἐξέψυξεν)

Ananias fell down because he died. He did not die because he fell down. To make this clear in your translation, it may be helpful to say first that he died and then that he fell. Alternate translation: [died and fell to the ground]

Support Reference: Order of Events

ULT **great fear came upon all the ones having heard**
UST everyone who learned {about Ananias' death} felt a great awe for God
(ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας)

Luke describes this **fear** as if it were a living thing that could come onto people. Here the word **fear** describes a deep respect for God. Alternate translation: [everyone who heard about it came to feel a very deep respect for God]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fear	a … awe for God

Acts 5:6

ULT	UST
So rising up, the young men wrapped him up and, carrying him out, they buried him.	*When Ananias died, some young men came forward, wrapped his body in a sheet, and carried it out and buried it.*

ULT So rising up, the young men wrapped him up
UST When Ananias died, some young men came forward, wrapped his body in a sheet
(ἀναστάντες δὲ, οἱ νεώτεροι συνέστειλαν αὐτὸν)

Here the expression **rising up** means that the young men took an action that they recognized they needed to take. It does not mean that they stood up from a seated position. Alternate translation: [the young men took action and wrapped him up]

Support Reference: Idiom

ULT the young men
UST some young men
(οἱ νεώτεροι)

This could refer to: (1) some strong young men who were present who realized that burying Ananias was a task they could help with. Alternate translation: [some strong young men who were present]; (2) a group of young men among the believers who regularly helped the apostles with tasks that required physical strength. Alternate translation: [the young men who regularly helped the apostles with physical tasks]

Support Reference: Assumed Knowledge and Implicit Information

ULT wrapped him up
UST wrapped his body in a sheet
(συνέστειλαν αὐτὸν)

It was the custom in this culture to wrap linen cloths around the bodies of people who had died, in order to prepare the bodies for burial. If your readers would not be familiar with such a custom, you could describe it more specifically, or you could use a general expression. Alternate translation: [wrapped a linen burial cloth around his body] or [prepared his body for burial]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they buried him	and buried it

Acts 5:7

ULT	UST
And an interval of about three hours happened, and his wife, not knowing what had happened, came in.	*About three hours later, his wife came in. But she did not know that Peter confronted her husband about the lie they had told and that her husband had died as a result.*

ULT **And an interval of about three hours happened, and**
UST About three hours later
(ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα, καὶ)

This is an idiomatic way of speaking about time passing. Your language may have its own way of describing that. Alternate translation: [After about three hours had gone by,]

Support Reference: Idiom

ULT **his wife**
UST his wife
(ἡ γυνὴ αὐτοῦ)

The pronoun **his** refers to Ananias. Alternate translation: [the wife of Ananias] or [Sapphira]

Support Reference: Pronouns — When to Use Them

ULT **what had happened**
UST that Peter confronted her husband about the lie they had told and that her husband had died as a result
(τὸ γεγονὸς)

If it would be helpful to your readers, you could state explicitly what this means. Alternate translation: [that Peter had exposed their lie and that her husband was dead]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … hours	hours
knowing	But she did … know

Acts 5:8

ULT	UST
And Peter said to her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much."	*Then Peter showed her the money that Ananias had brought and asked her, "Tell me, is this the amount of money you two received for the land you sold?" She said, "Yes, that is what we received."*

ULT **said to her**
UST showed her the money that Ananias had brought and asked her
(ἀπεκρίθη & πρὸς αὐτὴν)

The word translated as **said** means to continue or resume a conversation. Alternate translation: [asked her, based on what her husband had said]

ULT **you sold**
UST you sold
(ἀπέδοσθε)

Since Peter is speaking of two people, Ananias and Sapphira, **you** would be dual if your language uses that form. Otherwise, it would be plural.

Support Reference: Forms of 'You' — Dual/Plural

ULT **for so much … Yes, for so much**
UST is this the amount of money you two received for … Yes, that is what we received
(τοσούτου & ναί, τοσούτου)

This refers to the amount of money that Ananias had given to the apostles. Peter may be naming the amount or, as UST suggests, he may be showing Sapphira the money. Alternate translation: [for this amount of money … yes, for that amount of money]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter

Acts 5:9

ULT	UST
So Peter said to her, "How {is it} that it was agreed together by you to test the Spirit of the Lord? Behold, the feet of the ones having buried your husband {are} at the door, and they will carry you out."	*So Peter said to her, "You both did a terrible thing when you agreed to try to deceive the Holy Spirit! This is what will happen to you as a result. {God struck your husband dead as a punishment and} some young men are just coming back from burying him. God is also going to strike you dead, and they will take your body out and bury it as well."*

ULT **How {is it} that it was agreed together by you to test the Spirit of the Lord**
UST You both did a terrible thing when you agreed to try to deceive the Holy Spirit
(τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου)

Peter is using the question form to rebuke Sapphira. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should not have agreed together to test the Spirit of the Lord!]

Support Reference: Rhetorical Question

ULT **it was agreed together by you**
UST You both did a terrible thing when you agreed
(συνεφωνήθη ὑμῖν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [you agreed together]

Support Reference: Active or Passive

ULT **by you … your … you**
UST You both … your … God is … going to strike you dead … your body
(ὑμῖν & σου & σε)

The word **you** in its first instance refers to two people, Ananias and Sapphira, so it would be dual if your language uses that form. Otherwise, it would be plural. The word **your** and the word **you** in its second instance refer only to Sapphira, so those words are singular.

Support Reference: Forms of You

ULT **to test the Spirit of the Lord**
UST to try to deceive the Holy Spirit
(πειράσαι τὸ Πνεῦμα Κυρίου)

Here the word **test** means to challenge. Ananias and Sapphira were trying to see if they could get away with lying about how much they received for the land they sold. Alternate translation: [to challenge the Spirit of the Lord]

ULT **to test the Spirit of the Lord**
UST to try to deceive the Holy Spirit
(πειράσαι τὸ Πνεῦμα Κυρίου)

Ananias and Sapphira actually tested or challenged the apostles, but Peter is speaking of the ultimate implications of their act, as he does similarly in 5:3 and 5:4. Since the Spirit of the Lord was present in the apostles, by challenging them, Ananias and Sapphira effectively lied to the Spirit. Alternate translation: [to test the Spirit of the Lord, who is present in us apostles]

Support Reference: Metonymy

ULT **Behold, the feet**
UST This is what will happen to you as a result … are just coming back
(ἰδοὺ, οἱ πόδες)

Peter says **Behold** to get Sapphira to focus her attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. Alternate translation: [And now the feet]

Support Reference: Metaphor

ULT **the feet of the ones having buried your husband {are} at the door**
UST {God struck your husband dead as a punishment and} some young men are just coming back from burying him
(οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ)

Peter is referring to the return of the young men who buried Ananias. Their **feet** represent them by association with the way they are using their feet to walk back. The **door** represents their return by association with the way they will come through the door when they return. Alternate translation: [the young men who buried your husband are just now returning]

Support Reference: Metonymy

ULT **the feet of the ones having buried your husband {are} at the door**
UST {God struck your husband dead as a punishment and} some young men are just coming back from burying him
(οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ)

Peter is telling Sapphira implicitly that her husband died as a judgment from God when Peter confronted him with the lie about the price of the land. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [your husband died as a judgment from God when I confronted him with the lie you both told about the price of the land, and the young men who buried him are just now returning]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they will carry you out**
UST God is also going to strike you dead, and they will take your body out and bury it as well
(καὶ ἐξοίσουσίν σε)

The implications are that Sapphira is also going to die and that the same young men will **carry** her **out** to bury her. If it would be helpful to your readers, you could state that explicitly. It may be helpful to make this a separate sentence. Alternate translation: [You are also going to die as a judgment from God, and those same young men are going to carry you out and bury you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
to test	to try to deceive
Spirit of the Lord	Holy Spirit
of the Lord	Holy
having buried	from burying him

Acts 5:10

ULT	UST
And immediately she fell down at his feet and expired. And having come in, the young men found her dead, and carrying her out, they buried her beside her husband.	*Immediately Sapphira fell down dead right in front of Peter. Just then the young men came back in. When they saw that she had also died, they carried her body out and buried it next to her husband's body.*

> ULT **she fell down at his feet and expired**
> UST Sapphira fell down dead right in front of Peter
> (ἔπεσεν & πρὸς τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν)

The word translated as **expired** means that Sapphira "breathed out for the last time." It is a mild way of saying that she died. Alternate translation: [she fell down at his feet and died]

Support Reference: Euphemism

> ULT **she fell down at his feet and expired**
> UST Sapphira fell down dead right in front of Peter
> (ἔπεσεν & πρὸς τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν)

Sapphira fell down because she died. She did not die because she fell down. To make this clear in your translation, it may be helpful to say first that she died and then that she fell. Alternate translation: [she died and fell down at his feet]

Support Reference: Order of Events

> ULT **she fell down at his feet**
> UST Sapphira fell down … right in front of Peter
> (ἔπεσεν & πρὸς τοὺς πόδας αὐτοῦ)

This means that she fell to the ground in front of Peter. This expression should not be confused with the idea of "falling down at a person's feet," that is, bowing down to the ground in front of someone as a sign of humility. Alternate translation: [she collapsed onto the ground in front of him]

Support Reference: Metonymy

ULT **the young men**
UST the young men
(οἱ νεανίσκοι)

See how you translated this expression in 5:6. However, it may not be necessary to explain again here who these **young men** were in terms of their role in the community. Instead, you could identify them by their role in the story. Alternate translation: [the same young men who had buried Ananias]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they buried her	and buried it

Acts 5:11

ULT	UST
And great fear came upon the whole church and upon all the ones hearing these things.	*All the believers in Jerusalem felt a great awe for God because of what had happened to Ananias and Sapphira. Everyone else who heard about these things also felt great awe for God.*

ULT **And**
(καὶ)

This verse is the end of the story about Ananias and Sapphira. Luke uses the word translated as **And** to introduce information about what happened after the story as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story.

Support Reference: End of Story

ULT **great fear came upon the whole church and upon all the ones hearing these things**
UST All the believers in Jerusalem felt a great awe for God because of what had happened to Ananias and Sapphira. Everyone else who heard about these things also felt great awe for God
(ἐγένετο φόβος μέγας ἐφ᾽ ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα)

Luke describes this **fear** as if it were a living thing that could come onto people. See how you translated the similar expression in 5:5. Alternate translation: [the whole church and everyone who heard about these things came to feel a very deep respect for God]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fear	a … awe for God because of … awe for God
church	believers in Jerusalem

Acts 5:12

ULT	UST
And many signs and wonders were happening through the hands of the apostles among the people, and they were all unanimously at the Porch of Solomon.	*God was enabling the Representatives to do many amazing miracles {that showed the truth of what they were preaching} among the people. All the believers were meeting together regularly in the temple courtyard at the place called Solomon's Porch.*

ULT **And**
(δὲ)

Luke uses the word translated as **And** to introduce background information in 5:12–16 that will help readers understand what happens next in the story. You can translate this word with a word or phrase that serves the same purpose in your language. Alternate translation: [Now]

Support Reference: Connect — Background Information

ULT **many signs and wonders were happening through … hands of the apostles … the**
UST God was enabling the Representatives to do many amazing miracles {that showed the truth of what they were preaching}
(διὰ & τῶν χειρῶν τῶν ἀποστόλων, ἐγίνετο σημεῖα καὶ τέρατα πολλὰ)

Luke is using the **hands** of the apostles to represent their actions. Alternate translation: [the apostles were doing many signs and wonders]

Support Reference: Metonymy

ULT **signs and wonders**
UST amazing miracles {that showed the truth of what they were preaching}
(σημεῖα καὶ τέρατα)

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated this expression in 4:30. Alternate translation: [great miracles]

Support Reference: Doublet

ULT **they were all**
UST All the believers were … regularly
(ἦσαν & πάντες)

The pronoun **they** refers to the whole community of believers. Alternate translation: [the whole community of believers was]

Support Reference: Pronouns — When to Use Them

ULT **unanimously**
UST meeting together
(ὁμοθυμαδὸν)

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

ULT **the Porch of Solomon**
UST at the place called Solomon's Porch
(τῇ Στοᾷ Σολομῶντος)

This was a covered walkway that consisted of rows of pillars that supported a roof. It was named after King Solomon. See how you translated the phrase "the porch that is called Solomon's" in 3:11, which is a description of this same walkway. Alternate translation: [Solomon's Porch]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
signs	amazing miracles {that showed the truth of what they were preaching}
of … apostles … the	the Representatives
of Solomon	at … place called Solomon's Porch

Acts 5:13

ULT	UST
But none of the others dared to join them; however, the people extolled them.	*All of the other people who had not believed in Jesus were afraid to meet with the believers. However, those people continued to speak very highly of them.*

ULT none of the others
UST All of the other people who had not believed in Jesus
(τῶν & λοιπῶν, οὐδεὶς)

The expression **the others** refers to people who were not believers in Jesus. Alternate translation: [none of the people who were not believers in Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT dared to join them
UST were afraid to meet with the believers
(ἐτόλμα κολλᾶσθαι αὐτοῖς)

If it would be helpful to your readers, you could state explicitly why no unbelievers **dared to join them**. The reason seems to be that the Jewish leaders had commanded the apostles not to speak or teach about Jesus (4:18), but they were still doing that. Later in this chapter, in 5:28, the Sanhedrin indicates that it has arrested the apostles for violating that command. Alternate translation: [would meet with them, because the apostles were still preaching about Jesus even though the Jewish leaders had commanded them not to do so]

Support Reference: Assumed Knowledge and Implicit Information

Acts 5:14

ULT	UST
And more believers were being added to the Lord, multitudes of both men and of women,	*Many more men and women started believing in the Lord Jesus, and they joined the group of believers.*

ULT **were being added to the Lord**
UST in the Lord Jesus, and they joined the group of believers
(προσετίθεντο & τῷ Κυρίῳ)

Luke says **the Lord** to mean the community of people who believed in the Lord. Alternate translation: [were being added to the church]

Support Reference: Metonymy

ULT **were being added to the Lord**
UST in the Lord Jesus, and they joined the group of believers
(προσετίθεντο & τῷ Κυρίῳ)

If it would be helpful in your language, you could state this with an active form. See how you translated the similar expression in 2:41. Alternate translation: [were joining the Lord's people]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believers	started believing
to the Lord	in the Lord Jesus

Acts 5:15

ULT	UST
so that they even carried the sick into the streets and laid them on cots and mats, so that as Peter came by, at least {his} shadow might overshadow any one of them.	*Because the people were seeing such amazing miracles, they started bringing those who had various diseases right into the streets and placing them on stretchers and mattresses there. They were hoping that when Peter walked by his shadow might touch some of them, because if even that happened, God would heal them.*

ULT **so that**
UST Because the people were seeing such amazing miracles
(ὥστε)

Luke says **so that** to introduce a result, but it is not the direct result of what he said just before, that many men and women became part of the church. It is the result of what he said in 5:12, that the apostles were doing "many signs and wonders." All of 5:12–15 could be understood as a single sentence, and in that case what Luke says here would more clearly follow logically and grammatically from what he says in 5:12. However, ULT divides the material into several sentences, which is another way in which it can be understood. UST models a way to show how what Luke says here introduces a result of what he said in 5:12 about the "signs and wonders" that the apostles were doing.

Support Reference: Connect — Reason-and-Result Relationship

ULT **they … carried**
UST they started bringing
(ἐκφέρειν)

The pronoun **they** refers to the people who lived in Jerusalem. Alternate translation: [people who lived in Jerusalem … carried]

Support Reference: Pronouns — When to Use Them

ULT **the sick**
UST those who had various diseases
(τοὺς ἀσθενεῖς)

Luke is using the adjective **sick** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who were sick]

Support Reference: Nominal Adjectives

ULT **cots and mats**
UST stretchers and mattresses
(κλιναρίων καὶ κραβάττων)

The words **cots** and **mats** mean similar things. Luke could be using them together for emphasis, although he could also be describing two different ways that people managed to make their sick relatives and friends reasonably comfortable as they waited in the streets for Peter to walk by. If it would be helpful to your readers, you could combine these terms in your translation. Alternate translation: [improvised beds]

Support Reference: Doublet

ULT **{his} shadow might overshadow any one of them**
UST his shadow might touch some of them, because if … that happened, God would heal them
(ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν)

The implication is that God was healing sick people whom Peter's shadow touched. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [his shadow might overshadow any one of them and God would heal that person]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{his} shadow might overshadow any one of them**
UST his shadow might touch some of them, because if … that happened, God would heal them
(ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν)

Luke is using a construction in which the subject and verb come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have its own way of describing this. Alternate translation: [his shadow might fall on]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter

Acts 5:16

ULT	UST
And a multitude also came together from the towns around Jerusalem, bringing the sick and those afflicted by unclean spirits, who were all healed.	*Large crowds of people were also coming from the towns near Jerusalem. They were bringing those who had various diseases and those whom evil spirits were tormenting, and God healed all of them.*

ULT **the sick**
UST those who had various diseases
(ἀσθενεῖς)

See how you translated the expression **the sick** in 5:15. Alternate translation: [people who were sick]

Support Reference: Nominal Adjectives

ULT **those afflicted by unclean spirits**
UST those whom evil spirits were tormenting
(ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [those whom unclean spirits were afflicting]

Support Reference: Active or Passive

ULT **who were all healed**
UST and God healed all of them
(οἵτινες ἐθεραπεύοντο ἅπαντες)

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. Alternate translation: [and the apostles healed them all] or [and God used the apostles to heal them all]

Support Reference: Active or Passive

ULT **who were all healed**
UST and God healed all of them
(οἵτινες ἐθεραπεύοντο ἅπαντες)

It does not appear that **all** is a generalization for emphasis in this case. So it would not be accurate to treat **all** as figurative and say something like “and large numbers of them were healed.” Luke is describing what remarkable things God did through the apostles at this time, and he does seem to mean that every sick person whom the people brought to Jerusalem was healed. So it would be appropriate to say in your translation just what ULT says here.

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
came together	were … coming
Jerusalem	Jerusalem
unclean spirits	evil spirits

Acts 5:17

ULT	UST
But rising up, the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy,	*However, the high priest became very resentful {that such large crowds were coming to the Representatives}. Many priests who were members of the Sadducee group were also very resentful of them. They joined together with the high priest to work against them.*

ULT **But**
UST However
(δὲ)

Luke uses the word **But** to introduce a strong contrast into the story. Your language may have its own way of introducing a contrasting narrative. You could also refer back to the previous action in order to highlight the contrast. Alternate translation: [But even though the apostles were doing so much good,]

Support Reference: Connect — Contrast Relationship

ULT **rising up, the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy**
UST the high priest became very resentful {that such large crowds were coming to the Representatives}. Many priests who were members of the Sadducee group were also very resentful of them. They joined together with the high priest to work against them
(ἀναστὰς & ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου)

The high priest and these Sadducees were first **filled with jealousy** and then they rose up (took action) against the apostles. To make this clear in your translation, it may be helpful to describe the events in that order. Alternate translation: [the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy and they rose up]

Support Reference: Order of Events

> ULT **rising up, the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy**
> UST the high priest became very resentful {that such large crowds were coming to the Representatives}. Many priests who were members of the Sadducee group were also very resentful of them. They joined together with the high priest to work against them
> (ἀναστὰς & ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου)

If it would be helpful in your language, you could use an active verbal form instead of the passive form **were filled**. Alternate translation: [jealousy filled the high priest and all those with him (which is the sect of the Sadducees) and they rose up]

Support Reference: Active or Passive

> ULT **rising up**
> UST to work against them
> (ἀναστὰς)

Here the expression **rising up** means that the high priest decided to take action, not that he stood up from a seated position. Alternate translation: [taking action]

Support Reference: Idiom

> ULT **all those with him (which is the sect of the Sadducees**
> UST Many priests who were members of the Sadducee group … They joined together with the high priest
> (πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων)

The phrase **all those with him** means specifically all the other priests who joined the high priest in taking action against the apostles. Luke observes here that those other priests were from the group known as the **Sadducees**. As a note to 4:1 explains, they opposed the apostles' teaching because they did not believe in the resurrection. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [and all of the priests from the group known as the Sadducees who wanted to oppose the apostles' teaching because they did not believe in the resurrection]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **were filled with jealousy**
> UST became very resentful {that such large crowds were coming to the Representatives} … were … very resentful of them
> (ἐπλήσθησαν ζήλου)

If your language does not use an abstract noun for the idea behind the word **jealousy**, you could express the same idea with an adjective such as "jealous." Alternate translation: [became very jealous]

Support Reference: Abstract Nouns

ULT **were filled with jealousy**
UST became very resentful {that such large crowds were coming to the Representatives} … were … very resentful of them
(ἐπλήσθησαν ζήλου)

Luke is speaking as if the high priest and his allies were containers that jealousy **filled**.

Alternate translation: [became very jealous]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	high priest
of the Sadducees	the Sadducee
with jealousy	became very resentful {that such large crowds were coming to the Representatives} … were … very resentful of them

Acts 5:18

ULT	UST
and they laid hands on the apostles and put them in the public prison.	*So they commanded the temple guards to arrest them and to put them in the public jail.*

> ULT **they laid hands on the apostles**
> UST they commanded the temple guards to arrest them
> (ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους)

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

Support Reference: Metonymy

> ULT **they laid hands on the apostles**
> UST they commanded the temple guards to arrest them
> (ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους)

The high priest and his allies did not arrest the apostles personally. They would have ordered the temple guards to arrest them. But Luke speaks as if the high priest and his allies did this action because they had a significant part in it by ordering it. Alternate translation: [they had the temple guards arrest the apostles]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they laid hands on	they commanded the temple guards to arrest
apostles	them

Acts 5:19

ULT	UST
But during the night an angel of the Lord opened the doors of the prison, bringing them out, and said,	*{The high priest and his allies kept them in jail overnight so that they could question them in the morning.} But that night an angel from the Lord God opened the jail doors and led all the Representatives outside. Then the angel told them,*

ULT **bringing them out**
UST and led all the Representatives outside
(ἐξαγαγών & αὐτοὺς)

The pronoun **them** refers to the apostles. Alternate translation: [bringing the apostles out]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an angel	an angel
of the Lord	from the Lord God

Acts 5:20

ULT	UST
"Go and, standing in the temple, speak to the people all the words of this life."	*"Go to the temple courtyard, stand there, and tell the people about the eternal life that Jesus can give them. Do not leave anything out, even though the Sanhedrin has commanded you not to say certain things."*

ULT **in the temple**
UST to the temple courtyard
(ἐν τῷ ἱερῷ)

Only priests were allowed inside the temple building, so when the angel says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [in the temple courtyard]

Support Reference: Metonymy

ULT **all the words of this life**
UST and tell … about the eternal life that Jesus can give them. Do not leave anything out, even though the Sanhedrin has commanded you not to say certain things
(πάντα τὰ ῥήματα τῆς ζωῆς ταύτης)

The angel is using the term **words** to mean the message that the apostles were to share by using words. Alternate translation: [the entire message about this life]

Support Reference: Metonymy

ULT **of this life**
UST the eternal life that Jesus can give them
(τῆς ζωῆς ταύτης)

Alternate translation: [about the everlasting life that God gives through Jesus] or [about the new way of living that people can have as followers of Jesus]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	temple courtyard
words of … life	and tell … about the eternal life

Acts 5:21

ULT	UST
And having heard this, they entered into the temple about daybreak and were teaching. And having arrived, the high priest and those with him called together the Sanhedrin, even all the elders of the sons of Israel, and sent to the prison to bring the apostles.	*So when the Representatives heard what the angel said, they went to the temple courtyard and began to teach the people once more about Jesus. By then it was about dawn. Around that same time, the high priest and the other priests who were working with him gathered together in the Jewish council chamber. From there they summoned the other council members. Together they were all the leaders of Israel. Once the whole council was present, they sent guards to the jail to get the Representatives.*

ULT **having heard this**
UST when the Representatives heard what the angel said
(ἀκούσαντες)

Luke may be using the word “hear” in an idiomatic sense to mean “obey.” Alternate translation: [in obedience to this command from the angel]

Support Reference: Idiom

ULT **into the temple**
UST to the temple courtyard
(εἰς τὸ ἱερὸν)

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

Support Reference: Metonymy

ULT **about daybreak**
UST By then it was about dawn
(ὑπὸ τὸν ὄρθρον)

The implication is that although the angel led the apostles out of the jail during the night, the sun was rising by the time they reached the temple courtyard. Alternate translation: [as it was beginning to get light]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And**
UST So
(δὲ)

Luke is using the word translated as **And** to introduce other events that took place around the same time as the events he has just described. Alternate translation: [Meanwhile,]

Support Reference: Connect — Simultaneous Time Relationship

ULT **having arrived**
UST gathered together in the Jewish council chamber. From there
(παραγενόμενος)

This does not mean that the high priest and his allies **arrived** in the temple courtyard where the apostles were. Rather, it means that they went into the chamber where the Sanhedrin met so that they could summon the rest of its members to join them there. Alternate translation: [having arrived in the council chamber]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Sanhedrin, even all the elders of the sons of Israel**
UST the other council members. Together they were all the leaders of Israel
(τὸ Συνέδριον καὶ πᾶσαν τὴν Γερουσίαν τῶν υἱῶν Ἰσραήλ)

The phrase **even all the elders of the sons of Israel** clarifies the name **Sanhedrin** by describing it membership. Luke is using the word **elders** here in a general sense to mean "leaders." He is not making a distinction between "elders" and "rulers" as he does in 4:5. Alternate translation: [the Sanhedrin, which was composed of the leaders of the sons of Israel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the sons of Israel**
UST of Israel
(τῶν υἱῶν Ἰσραήλ)

Here, **sons** means "descendants." Luke is identifying the Israelites as descendants of their ancestor Jacob, who was also known as Israel. Alternate translation: [the people of Israel]

Support Reference: Metaphor

ULT **sent to the prison**
UST they sent guards to the jail
(ἀπέστειλαν εἰς τὸ δεσμωτήριον)

Luke is leaving out a word that in many languages a sentence would need in order to be complete. He means that the high priest and his allies sent someone to the prison to get the apostles. Alternate translation: [sent someone to the prison]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	temple courtyard
high priest	high priest
called together	they summoned
Sanhedrin	other council members
of Israel	Israel

Acts 5:22

ULT	UST
But having arrived, the officers did not find them in the prison, so having returned, they reported,	*But when the guards arrived at the jail, they discovered that they were not there. So they returned to the council and told the members,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they reported	and told the members

Acts 5:23

ULT	UST
saying, "We found the prison shut in all security and the guards standing at the doors, but having opened, we found no one inside."	*"We saw that the jail doors were very safely locked and that the guards were keeping watch in front of the doors. But when we opened the doors {and went in to get those men}, none of them were inside the jail."*

ULT **We found the prison shut in all security and the guards**
UST We saw that the jail doors were very safely locked and that the guards
(τὸ δεσμωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας)

If it would be helpful in your language, you could use an active verbal form in place of the passive form **shut**, and you can say who did the action. Alternate translation: [We found that the guards had shut the prison in all security and we found the guards]

Support Reference: Active or Passive

ULT **in all security**
UST very safely
(ἐν πάσῃ ἀσφαλείᾳ)

If your language does not use an abstract noun for the idea behind the word **security**, you could express the same idea with an adverb such as "securely." The word **all** is an intensifier. Alternate translation: [very securely]

Support Reference: Abstract Nouns

ULT **having opened**
UST when we opened the doors {and went in to get those men}
(ἀνοίξαντες)

Your language may require you to specify the object of **opened**. Alternate translation: [once we opened the doors]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we found no one inside**
> UST none of them were inside the jail
> (ἔσω οὐδένα εὕρομεν)

By **no one**, the officers mean that they found none of the men they had been sent to bring, that is, none of the apostles. It is possible that other people were also being held in the prison, but the angel would not have released them, and they would still have been inside. Alternate translation: [we did not find any of those men inside]

Support Reference: Hyperbole

Acts 5:24

ULT	UST
And when both the captain of the temple and the chief priests heard these words, they were perplexed concerning them, as to what this might become.	*When the chief priests and the officer in charge of the temple guards heard that, they were greatly confused. They wondered what the consequences would be.*

ULT these words
UST that
(τοὺς λόγους τούτους)

Luke is using the term **words** to mean the report that the officers gave. Alternate translation: [this report]

Support Reference: Metonymy

ULT concerning them
UST they were greatly confused … wondered
(περὶ αὐτῶν)

The pronoun **them** does not refer to the apostles but to the **words** that the officers spoke in giving their report. Alternate translation: [about the things the officers had told them]

Support Reference: Pronouns — When to Use Them

ULT as to what this might become
UST They … what the consequences would be
(τί ἂν γένοιτο τοῦτο)

The expression **what this might become** refers to a possible result. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [wondering what would happen as a result]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the temple	of the temple guards
chief priests	chief priests

Acts 5:25

ULT	UST
Then someone, having arrived, reported to them, "Behold, the men whom you put in the prison are standing in the temple and teaching the people."	*Then someone came and reported to them, "Listen to this! The men you put in jail have somehow gotten into the temple courtyard. And they are telling the people there about Jesus!"*

ULT **Behold, the men**
UST Listen to this! The men
(ἰδοὺ, οἱ ἄνδρες)

This person says **Behold** to get the council members to focus their attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. Alternate translation: [Right now the men]

Support Reference: Metaphor

ULT **you put**
UST you put
(ἔθεσθε)

Here the word **you** refers to the captain of the temple and the chief priests and so it is plural.

Support Reference: Forms of You

ULT **standing in the temple**
UST have somehow gotten into the temple courtyard … there
(ἐν τῷ ἱερῷ, ἑστῶτες)

Only priests were allowed inside the temple building, so when the messenger says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [standing in the temple courtyard]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reported	and reported
temple	temple courtyard … there

Acts 5:26

ULT	UST
Then the captain, going with the officers, brought them back, not with violence, for they feared the people, lest they stone them.	*So the officer in charge of the temple guards went to the temple courtyard with the officers. They brought the Representatives back {to the council room}. But they did not treat them roughly. They were afraid that if they did that, the people would try to kill them by throwing stones at them.*

ULT **Then the captain, going with the officers, brought them back, not with violence, for they feared the people, lest they stone them**

UST So the officer in charge of the temple guards went to the temple courtyard with the officers. They brought the Representatives back {to the council room}. But they did not treat them roughly. They were afraid that if they did that, the people would try to kill them by throwing stones at them

(τότε ἀπελθὼν, ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἦγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν)

The first instance of the pronoun **them** refers to the apostles, but the second instance of the pronoun **them** refers to the captain and the officers. The captain and officers were not afraid that the people would stone the apostles. They were afraid that they would be stoned themselves if they used violence against the apostles. You could reword this to make the referents clear. It may be helpful to make this two sentences. Alternate translation: [Then the captain went with the officers and brought the apostles back. But the captain and officers did not use any violence, because they were afraid that the people would stone them if they did]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they feared	They were afraid that
they stone them	would try to kill them by throwing stones at them

Acts 5:27

ULT	UST
And having brought them, they set them in the Sanhedrin, and the high priest interrogated them,	*After the captain and his officers had brought the Representatives to the council room, they commanded them to stand in front of the council members. Then the high priest questioned them intensely.*

ULT And having brought them

UST After the captain and his officers had brought the Representatives to the council room
(ἀγαγόντες δὲ αὐτοὺς)

The pronoun **them** refers to the apostles in all three instances in this verse. It may be helpful to specify this here in the first instance. Alternate translation: [Once they had brought the apostles back]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sanhedrin	council members
high priest	high priest

Acts 5:28

ULT	UST
saying, "We commanded you with a command not to teach in this name, and behold, you have filled Jerusalem with your teaching, and you desire to bring upon us the blood of this man."	*He said to them, "We ordered you very clearly not to teach people about that man Jesus! But you have disobeyed us, and you have taught people all over Jerusalem about him! Furthermore, you are trying to make it seem that we are the ones who are guilty of that man's death!"*

ULT **We commanded you with a command**
UST We ordered you very clearly
(παραγγελίᾳ παρηγγείλαμεν ὑμῖν)

For emphasis, the high priest is using a construction in which a verb and its object come from the same root. If your language uses the same construction for emphasis, it would be appropriate to use it here in your translation. Other languages may have other ways of conveying this emphasis. Alternate translation: [we commanded you very strictly]

ULT **you … you have filled … your … you desire**
UST you … you … people all over Jerusalem … you are trying to make it seem that
(ὑμῖν & πεπληρώκατε & ὑμῶν & βούλεσθε)

In this verse the words **you** and **your** refer to the apostles, and so those words are plural.

Support Reference: Forms of You

ULT **in this name**
UST about that man Jesus
(ἐπὶ τῷ ὀνόματι τούτῳ)

The high priest is using the term **name** to mean the person of Jesus. See how you translated the similar expression in 4:17. Alternate translation: [about this person Jesus]

Support Reference: Metonymy

ULT **behold, you have filled**
UST you have disobeyed us … people all over Jerusalem
(ἰδοὺ, πεπληρώκατε)

The high priest says **behold** to get the apostles to focus their attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. Alternate translation: [nevertheless you have filled]

Support Reference: Metaphor

ULT **you have filled Jerusalem with your teaching**
UST and you have taught people all over Jerusalem about him
(πεπληρώκατε τὴν Ἰερουσαλὴμ τῆς διδαχῆς ὑμῶν)

The high priest is speaking of the city of **Jerusalem** as if it were a container that the apostles had **filled** with their teaching. Alternate translation: [you have taught people who live in every part of Jerusalem]

Support Reference: Metaphor

ULT **you desire to bring upon us**
UST you are trying to make it seem that we are the ones who are guilty
(βούλεσθε ἐπαγαγεῖν ἐφ’ ἡμᾶς)

The high priest is speaking as if the apostles wanted to put the blood of Jesus on him and his fellow Jewish leaders. Alternate translation: [you want to make us responsible for]

Support Reference: Metaphor

ULT **us**
UST we
(ἡμᾶς)

By **us**, the high priest means himself and his fellow Jewish leaders, but not the apostles to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **the blood**
UST death
(τὸ αἷμα)

The high priest is using the term **blood** to mean death by association with the way Jesus’ blood was shed when he died. Alternate translation: [the death]

Support Reference: Metonymy

ULT **of this man**
UST of that man’s
(τοῦ ἀνθρώπου τούτου)

The phrase **this man** refers to Jesus. Alternate translation: [this man Jesus]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	people all over Jerusalem

Acts 5:29

ULT	UST
But answering, Peter and the apostles said, "It is necessary to obey God rather than men.	*But Peter, speaking for himself and the other Representatives, replied, "We have to obey what God commands us to do, not what you people tell us to do!*

ULT **answering, Peter and the apostles said**
UST Peter, speaking for himself and the other Representatives, replied
(ἀποκριθεὶς & Πέτρος καὶ οἱ ἀπόστολοι εἶπαν)

Together the words **answering** and **said** mean that Peter and the other apostles responded to the high priest. Alternate translation: [Peter and the apostles responded]

Support Reference: Hendiadys

ULT **Peter and the apostles said**
UST Peter, speaking for himself and the other Representatives, replied
(Πέτρος καὶ οἱ ἀπόστολοι εἶπαν)

Luke seems to mean implicitly that Peter said what follows on behalf of all of the apostles. Alternate translation: [Peter said on behalf of all of the apostles]

Support Reference: Assumed Knowledge and Implicit Information

ULT **men**
UST what you people tell us to do
(ἀνθρώποις)

Peter is using the term **men** in a generic sense to mean "human beings." Alternate translation: [human beings]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
apostles	Representatives
God	what God commands us to do

Acts 5:30

ULT	UST
The God of our fathers raised up Jesus, whom you killed, having hung him on a tree.	*You are the ones who killed Jesus by nailing him to a cross! But God, whom our ancestors worshiped, caused Jesus to live again after he died.*

> ULT **of our fathers**
> UST whom our ancestors worshiped
> (τῶν πατέρων ἡμῶν)

Peter is using the term **fathers** to mean "ancestors." Alternate translation: [of our ancestors]

Support Reference: Metaphor

> ULT **of our fathers**
> UST whom our ancestors worshiped
> (τῶν πατέρων ἡμῶν)

Although the term **fathers** is masculine, Peter is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, you could state "of our fathers and mothers" to indicate this.

Support Reference: When Masculine Words Include Women

> ULT **raised up Jesus**
> UST caused Jesus to live again after he died
> (ἤγειρεν Ἰησοῦν)

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

Support Reference: Idiom

> ULT **whom you killed**
> UST You are the ones who killed Jesus
> (ὃν ὑμεῖς διεχειρίσασθε)

The word **you** is plural. Even though Peter is responding to the high priest, who has been interrogating the apostles, Peter is referring here to the entire council. If your language does not use separate forms for singular and plural "you," you could indicate that in some other way. Alternate translation: [whom you Sanhedrin members killed]

Support Reference: Forms of You

> ULT **whom you killed**
> UST You are the ones who killed Jesus
> (ὃν ὑμεῖς διεχειρίσασθε)

It was the Romans who literally killed Jesus, but Peter says that the Sanhedrin members killed him because their demands led to his death. Alternate translation: [whom you demanded to be killed]

Support Reference: Synecdoche

> ULT **having hung him on a tree**
> UST by nailing him to a cross
> (κρεμάσαντες ἐπὶ ξύλου)

The word translated as **tree** can mean either an actual tree or something made of wood. Peter is using the word to refer to the cross, which was made out of wood. Alternate translation: [having hung him on a wooden cross]

Support Reference: Metonymy

> ULT **having hung him on a tree**
> UST by nailing him to a cross
> (κρεμάσαντες ἐπὶ ξύλου)

In some languages the word **hung** would suggest a different method of execution. For clarity, you could use a different word that might indicate the actual meaning better. Alternate translation: [having suspended him from a wooden cross]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	But God
Jesus	Jesus

Acts 5:31

ULT	UST
God has exalted this one to his right as Prince and Savior, to give repentance and forgiveness of sins to Israel.	*God has honored Jesus more than he has honored anyone else. He has made him the one to save us and rule over us. He has enabled us Israelites to stop sinning and he has forgiven us for the sins we committed.*

ULT **this one**
UST Jesus … him
(τοῦτον)

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

Support Reference: Nominal Adjectives

ULT **to his right**
UST more than he has honored anyone else
(τῇ δεξιᾷ αὐτοῦ)

Peter is using the adjective **right** as a noun in order to indicate the right side. See how you translated the similar expression in 2:25. Alternate translation: [to his right side]

Support Reference: Nominal Adjectives

ULT **to his right**
UST more than he has honored anyone else
(τῇ δεξιᾷ αὐτοῦ)

God placing Jesus at his **right** side was a symbolic way of giving him great honor. Alternate translation: [to a place of great honor next to him]

Support Reference: Symbolic Action

ULT **to give repentance and forgiveness of sins to Israel**
UST He has enabled us Israelites to stop sinning and he has forgiven us for the sins we committed
(τοῦ δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν)

If your language does not use an abstract noun for the ideas behind the words **repentance** and **forgiveness**, you could express the same ideas with verbs. Alternate translation: [to give the people of Israel an opportunity to repent and have God forgive their sins]

Support Reference: Abstract Nouns

ULT **Israel**
UST us Israelites … us
(Ἰσραὴλ)

Here, **Israel** represents the people who belong to the nation of Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of Israel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God … He
has exalted	has honored … has made
as Prince	rule over us
Savior	the one to save us
repentance	to stop sinning
forgiveness	he has forgiven
of sins	for the sins we committed
Israel	us Israelites … us

Acts 5:32

ULT	UST
And we are witnesses of these things, and the Holy Spirit, whom God has given to those obeying him."	*We tell people about these things that we saw happen to Jesus. The Holy Spirit, whom God has sent to us who obey him, is also confirming that these things are true."*

ULT **we**
UST We
(ἡμεῖς)

Peter is addressing the Sanhedrin, but he is using the word **we** to refer only to himself and the other apostles. So if your language distinguishes between exclusive and inclusive "us," it would be accurate to use the exclusive form here. Other languages may have other ways of indicating that **we** is exclusive here. Alternate translation: [we apostles]

Support Reference: Exclusive and Inclusive 'We'

ULT **and the Holy Spirit, whom God has given to those obeying him**
UST The Holy Spirit, whom God has sent to us who obey him
(καὶ τὸ Πνεῦμα τὸ Ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ)

Peter is leaving out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: [and the Holy Spirit, whom God has given to those obeying him, is also a witness of these things]

Support Reference: Ellipsis

ULT **whom God has given to those obeying him**
UST whom God has sent to us who obey him
(ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ)

Here at the end of his response to the high priest, Peter is echoing what he said at the beginning: "It is necessary to obey God rather than men." He is defining himself and his fellow apostles as people who are committed to obeying God and to testifying about Jesus even if the authorities forbid them to do that. Peter is saying that God has given the apostles the Holy Spirit to empower them to give that testimony in obedience to him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [whom God has given us to empower us to obey him by testifying about Jesus]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
witnesses	tell people about … that we saw happen to Jesus … is also confirming that … are true

ULT	UST
God	God
Holy Spirit	Holy Spirit

Acts 5:33

ULT	UST
But having heard this, they were furious and wanted to kill them.	*When the members of the Sanhedrin heard this, they became so angry {with the Representatives} that they wanted to kill them.*

ULT **having heard this, they were furious and wanted to kill them**
UST When the members of the Sanhedrin heard this, they became so angry {with the Representatives} that they wanted to kill them
(οἱ & ἀκούσαντες διεπρίοντο, καὶ ἐβούλοντο ἀνελεῖν αὐτούς)

The pronoun **they** refers to the council members and the pronoun **them** refers to the apostles. Alternate translation: [the council members were furious when they heard this, and they wanted to kill the apostles]

Support Reference: Pronouns — When to Use Them

Acts 5:34

ULT	UST
But a certain Pharisee, Gamaliel by name, a law teacher, honored by all the people, rising up in the Sanhedrin, commanded to put the apostles outside for a little.	*But there was a council member named Gamaliel. He was a member of the Pharisee group. He taught the Jewish laws, and the Jewish people respected him highly. He stood up in the council and told the guards to take the Representatives out of the room for a short time.*

ULT **a certain Pharisee, Gamaliel by name**
UST there was a council member named Gamaliel. He was a member of the Pharisee group
(τις & Φαρισαῖος ὀνόματι Γαμαλιήλ)

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 **Gamaliel**
UST Gamaliel
(Γαμαλιήλ)

Gamaliel is the name of a man.

Support Reference: How to Translate Names

ULT **a law teacher, honored by all the people**
UST He taught the Jewish laws, and the Jewish people respected him highly
(νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ)

Luke provides this background information about Gamaliel to help readers understand what happens next in the story, when the council members follow Gamaliel's advice to be patient rather than acting immediately against the apostles. In your translation, present this information in a way that would be natural in your own language and culture. It may be helpful to do that in a separate sentence, as UST does.

Support Reference: Background Information

ULT **honored by all the people**
UST and the Jewish people respected him highly
(τίμιος παντὶ τῷ λαῷ)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [whom all the people honored]

Support Reference: Active or Passive

ULT **honored by all the people**
UST and the Jewish people respected him highly
(τίμιος παντὶ τῷ λαῷ)

The word **all** is a generalization for emphasis. Alternate translation: [whom the people greatly honored]

Support Reference: Hyperbole

ULT **rising up**
UST He stood up
(ἀναστὰς)

Here, **rising up** means that Gamaliel stood up. He did that to indicate that he had something important to say. Alternate translation: [standing up to show that he had something important to say]

Support Reference: Symbolic Action

ULT **commanded to put the apostles outside**
UST and told the guards to take the Representatives out of the room
(ἐκέλευσεν ἔξω & τοὺς ἀνθρώπους ποιῆσαι)

Your language may require you to specify the object of **commanded**. Alternate translation: [commanded the officers to take the apostles outside]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for a little**
UST for a short time
(βραχὺ)

Luke is using the adjective **little** as a noun in order to indicate a length of time. Your language may use adjectives in the same way. If not, you could supply a word such as "while" to show this. Alternate translation: [for a little while]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisee	He was a member of the Pharisee group
a law teacher	He taught the Jewish laws
Sanhedrin	council

Acts 5:35

ULT	UST
And he said to them, "Men, Israelites, pay attention to yourselves, what you are about to do to these men.	*{After the guards had taken them out,} Gamaliel said to the other council members, "You leaders of the people of Israel, you must think carefully about what you are going to do to these men.*

ULT **And**
UST After the guards had taken them out
(τε)

Luke is using the word translated as **And** to indicate that Gamaliel spoke after the officers had taken the apostles out of the council chamber. Alternate translation: [Then]

Support Reference: Connect — Sequential Time Relationship

ULT **Men, Israelites**
UST You leaders of the people of Israel
(ἄνδρες, Ἰσραηλεῖται)

This is an idiomatic form of address. Alternate translation: [My fellow Israelites]

Support Reference: Idiom

ULT **pay attention to yourselves, what you are about to do to these men**
UST you must think carefully about what you are going to do to these men
(προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν)

Gamaliel is warning the council members not to do something that they will later regret. He means "be very careful about what you do to these men," and you could state that as an alternate translation. However, the implication is that the council should not kill the apostles, as 5:33 says they want to do. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [you need to be very cautious and not kill these men, because you might deeply regret that later]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israelites	You leaders of the people of Israel

Acts 5:36

ULT	UST
For before these days, Theudas rose up, saying himself to be somebody, to whom was joined a number of men, about 400, who was killed, and all, as many as were persuaded by him, were dispersed, and they came to nothing.	*Some years ago a man named Theudas led a revolt against the government. He claimed that he was a great man, and about 400 men joined him. But the Romans captured and executed him, and all those who had joined him went back to where they came from. So this revolt did not succeed.*

ULT **before these days**
UST Some years ago
(πρὸ & τούτων τῶν ἡμερῶν)

Gamaliel is using the term **days** to refer to a specific time. Alternate translation: [some time ago]

Support Reference: Idiom

ULT **Theudas**
UST a man named Theudas
(Θευδᾶς)

Theudas is the name of a man.

Support Reference: How to Translate Names

ULT **rose up**
UST led a revolt against the government
(ἀνέστη)

In this context, **rose up** means that Theudas rebelled against the Roman government. Alternate translation: [rebelled]

Support Reference: Metaphor

ULT **saying himself to be somebody**
UST He claimed that he was a great man
(λέγων εἶναί τινα ἑαυτόν)

In this context, the expression **somebody** means a person of importance. Your language may use this expression in the same way. Or, if it would be helpful in your language, you could state the meaning plainly. Alternate translation: [saying that he was an important person]

Support Reference: Idiom

ULT **to whom was joined a number of men**
UST and about 400 men joined him
(ᾧ προσεκλίθη ἀνδρῶν ἀριθμὸς)

If it would be helpful in your language, you could state this with an active form. As the introduction to this chapter suggests, it may be helpful to begin a new sentence here. Alternate translation: [whom a number of men joined] or, as a new sentence, [A number of men joined him]

Support Reference: Active or Passive

ULT **who was killed**
UST But the Romans captured and executed him
(ὃς ἀνῃρέθη)

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. It may be helpful to begin another new sentence here. Alternate translation: [whom the Romans killed] or, as a new sentence, [But the Romans killed him]

Support Reference: Active or Passive

ULT **as many as were persuaded by him**
UST all those who had joined him
(ὅσοι ἐπείθοντο αὐτῷ)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [as many as he had persuaded]

Support Reference: Active or Passive

ULT **were dispersed**
UST went back to where they came from
(διελύθησαν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [dispersed]

Support Reference: Active or Passive

ULT **and they came to nothing**
UST So this revolt did not succeed
(καὶ ἐγένοντο εἰς οὐδέν)

Alternate translation: [and their plans did not succeed]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	Some years ago

Acts 5:37

ULT	UST
After this one, Judas the Galilean rose up in the days of the census and drew away people after him. That one also perished, and all, as many as were persuaded by him, were scattered.	*After that, during the time when the Romans were recording the names of people in order to tax them, a man named Judas from the region of Galilee rebelled. He convinced some people to rebel with him. But he too died, and all those who had joined him went off in different directions.*

ULT **After this one**
UST After that
(μετὰ τοῦτον)

Gamaliel is using the demonstrative adjective **this** as a noun to refer to a specific person, Theudas. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you could use a pronoun or this man's name. Alternate translation: [After him] or [After Theudas]

Support Reference: Nominal Adjectives

ULT **Judas the Galilean**
UST a man named Judas from the region of Galilee
(Ἰούδας ὁ Γαλιλαῖος)

The word **Judas** is the name of a man. See how you translated the same name in 1:13 and 1:16. (Those verses describe two other men with this name, not the same Judas as here.) **Galilean** is the name for someone who is from the region of Galilee. See how you translated that name in 1:11.

Support Reference: How to Translate Names

ULT **rose up**
UST rebelled
(ἀνέστη)

As in 5:36, **rose up** here means that Judas rebelled against the Roman government. Alternate translation: [rebelled]

Support Reference: Metaphor

> ULT **in the days of the census**
> UST during the time when the Romans were recording the names of people in order to tax them
> (ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς)

Gamaliel is using the term **days** to refer to a specific time. Alternate translation: [at the time of the census]

Support Reference: Idiom

> ULT **drew away people after him**
> UST He convinced some people to rebel with him
> (ἀπέστησε λαὸν ὀπίσω αὐτοῦ)

Here, **drew away** is an idiom that means Judas persuaded people to rebel with him against the Roman government. Alternate translation: [persuaded people to join him in rebellion]

Support Reference: Idiom

> ULT **That one also**
> UST But he too
> (κἀκεῖνος)

Gamaliel is using the demonstrative adjective **that** as a noun to refer to a specific person, Judas. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you use a pronoun or this man's name. Alternate translation: [He also] or [Judas also]

Support Reference: Nominal Adjectives

> ULT **as many as were persuaded by him**
> UST all those who had joined him
> (ὅσοι ἐπείθοντο αὐτῷ)

If your language would not use the passive form **were persuaded**, you could state this with an active form. Alternate translation: [as many as he had persuaded]

Support Reference: Active or Passive

> ULT **were scattered**
> UST went off in different directions
> (διεσκορπίσθησαν)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [scattered]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Galilean	from … region of Galilee
days	time
perished	died

Acts 5:38

ULT	UST
And now I say these things to you: Keep away from these men and release them, for if this counsel or this work is from men, it will be destroyed,	*Based on these examples, let me offer some advice. Do not kill these men! Set them free! I say this because if the things that are happening now are just something that humans have planned, someone will stop them. They will fail.*

ULT **And now I say these things to you**
UST Based on these examples, let me offer some advice
(καὶ τὰ νῦν λέγω ὑμῖν)

Gamaliel uses this expression to shift the council members' attention away from the stories of Theudas and Judas so that he could give them some direct advice. In your translation, use a word, phrase, or other method in your language that would be natural for this same purpose.

ULT **And**
UST Based on these examples
(καὶ)

Gamaliel is using the word translated as **And** to introduce what he wants the council to conclude as a result of the two examples he has given. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Keep away from these men and release them**
UST Do not kill these men! Set them free
(ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἄφετε αὐτούς)

When Gamaliel tells the council to **keep away from these men**, he implicitly means that they should not execute them, as 5:33 says they wanted to do. Alternate translation: [do not execute these men or put them back in prison]

ULT **if this counsel or this work is from men**
UST if the things that are happening now are just something that humans have planned
(ἐὰν ᾖ ἐξ ἀνθρώπων, ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο)

Alternate translation: [if men have devised this plan or are doing this work]

> ULT **men**
> UST men
> (τῶν ἀνθρώπων)

Gamaliel is using the term **men** in a generic sense to mean “humans.” Since he contrasts **from men** here with “from God” in the next verse, it may be appropriate to add the word “mere” to help show that contrast. Alternate translation: [mere humans]

Support Reference: When Masculine Words Include Women

> ULT **it will be destroyed**
> UST someone will stop them. They will fail
> (καταλυθήσεται)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [someone will destroy it] or [it will not last]

Support Reference: Active or Passive

Acts 5:39

ULT	UST
but if it is from God, you will not be able to destroy them, lest you may even be found God-opposers.” And they were persuaded by him.	*But if God has commanded them to do these things, you will not be able to stop them. You may even discover that you are working against God!” The other members of the council accepted what Gamaliel said.*

ULT **but**
UST But
(δὲ)

Gamaliel uses this word to introduce a contrast between what would happen if the work the apostles are doing were “from men” and what would happen if it were **from God**. As the introduction to this chapter suggests, it may be helpful to begin a new sentence here. Alternate translation, as a new sentence: [However,]

Support Reference: Connect — Contrast Relationship

ULT **if it is from God**
UST if God has commanded them to do these things
(εἰ & ἐκ Θεοῦ ἐστιν)

Here the pronoun **it** refers back to the phrase “this counsel or this work” in the previous verse. Alternate translation: [if God has devised this plan or commanded these men to do this work]

Support Reference: Pronouns — When to Use Them

ULT **lest**
UST You may … discover that
(μήποτε)

It may be helpful to state the implications of the word **lest** explicitly. Alternate translation: [and if you do try to destroy them,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you may even be found God-opposers**
UST You may even discover that you are working against God
(καὶ θεομάχοι εὑρεθῆτε)

If it would be helpful in your language, you could state this with an active form. However, since this is also an idiom (See: next note), it would only be meaningful to do that in your translation if your language uses the verb “find” in the same idiomatic sense. Alternate translation: [people may even find you to be]

Support Reference: Active or Passive

ULT **you may … be found**
UST You may … discover that
(εὑρεθῆτε)

The expression **be found** means to turn out to be something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [turn out to be]

Support Reference: Active or Passive

ULT **they were persuaded by him**
UST The other members of the council accepted what Gamaliel said
(ἐπείσθησαν & αὐτῷ)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [Gamaliel persuaded them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God has commanded them to do these things
God-opposers	you are working against God

Acts 5:40

ULT	UST
And summoning the apostles, having beaten them, they commanded them not to speak in the name of Jesus, and they released them.	*They told the temple guards to bring in the Representatives and beat them. {So the guards brought them into the council room and beat them.} Then the council members commanded them not to speak to people about Jesus any more, and they let them go.*

ULT And
(καὶ)

Luke uses the word translated as **And** to introduce what the Sanhedrin did as a result of Gamaliel's advice. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT summoning the apostles, having beaten them, they commanded them
UST They told the temple guards to bring in the Representatives and beat them. {So the guards brought them into the council room and beat them.} Then the council members commanded them
(προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν)

The Sanhedrin would have ordered their officers to bring back the apostles and beat them. They did not do those things personally. But Luke speaks as if they did do those things because they ordered them to be done. Alternate translation: [they had their officers bring back the apostles and beat them, and then they commanded them]

Support Reference: Synecdoche

ULT to speak in the name of Jesus
UST to speak to people about Jesus any more
(λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ)

The Sanhedrin members are using the term **name** to mean the person of Jesus. See how you translated the similar expression in 4:17. Alternate translation: [to speak about Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
summoning	They told the temple guards to bring in
apostles	Representatives
of Jesus	about Jesus

Acts 5:41

ULT	UST
Therefore, they indeed were going out from the face of the Sanhedrin rejoicing that they had been considered worthy to suffer dishonor for the Name.	*So they left the council chamber. As they did, they even rejoiced that God had honored them by allowing people to treat them badly because they were testifying to Jesus.*

ULT **from the face of the Sanhedrin**
UST left the council chamber
(ἀπὸ προσώπου τοῦ Συνεδρίου)

Luke is using the word **face** to mean "presence." Alternate translation: [from the presence of the Sanhedrin]

Support Reference: Metaphor

ULT **they had been considered worthy**
UST God had honored them
(κατηξιώθησαν)

If your language would not use the passive form **had been considered**, you could state this with an active form, and you could state who did the action. Alternate translation: [God had considered them worthy]

Support Reference: Active or Passive

ULT **for the Name**
UST because they were testifying to Jesus
(ὑπὲρ τοῦ ὀνόματος)

Here, **the Name** means Jesus. Alternate translation: [for Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Sanhedrin	the council chamber
rejoicing	As they did, they … rejoiced
to suffer dishonor	by allowing people to treat them badly

Acts 5:42

ULT	UST
And every day, in the temple and in each house, they did not cease teaching and proclaiming the gospel—Jesus {is} the Christ.	*Every day after that, they went to the temple area and to various people's houses, and they continued teaching people and telling them that Jesus is the Messiah.*

ULT **And**
UST after that
(τε)

Luke uses the word translated as **And** to introduce information about what happened after this story as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story.

Support Reference: End of Story

ULT **in the temple**
UST they went to the temple area
(ἐν τῷ ἱερῷ)

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

Support Reference: Metonymy

ULT **they did not cease teaching and proclaiming the gospel**
UST and they continued teaching people and telling them that
(οὐκ ἐπαύοντο, διδάσκοντες καὶ εὐαγγελιζόμενοι)

Luke is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [they continued to teach and to proclaim the gospel]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	day
temple	temple area
in … house	various people's houses
proclaiming the gospel	telling them that
Jesus {is}	Jesus is
Christ	Messiah

Acts 6

Acts 6 Chapter Introduction

Structure and Formatting

Acts 6:7 is a summary statement that Luke uses to mark the end of the first major part of the book.

Religious and Cultural Concepts in This Chapter

The distribution to the widows

The believers in Jerusalem gave food every day to women whose husbands had died. All of them had been raised as Jews, but some of them spoke Hebrew and had lived mostly in Judea, while others spoke Greek and may have lived in Gentile areas. Those who gave out the food gave it to the Hebrew-speaking widows but not equally to the Greek-speaking widows. To please God, the church leaders appointed Greek-speaking men to make sure the Greek-speaking widows received their share of the food. One of these Greek-speaking men was Stephen.

Translation Issues in This Chapter

“His face was like the face of an angel”

No one knows for sure what it was about Stephen’s face that was like the face of an angel, because Luke does not tell us. A note to this phrase offers one suggestion, which you may choose to follow. However, you might also decide to say only what the ULT says about this.

Acts 6:1

ULT	UST
Now in those days, when the disciples were multiplying, a complaint by the Hellenists happened against the Hebrews, because their widows were being overlooked in the daily serving.	*During that time, many more people were becoming believers. The Greek-speaking Jews began to complain about the Aramaic-speaking Jews because the widows among them were not receiving their fair share of food every day.*

ULT **Now in those days**
UST During that time
(ἐν δὲ ταῖς ἡμέραις ταύταις)

Luke uses this time reference to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **in those days**
UST During that time
(ἐν & ταῖς ἡμέραις ταύταις)

Luke is using the term **days** to refer to a specific time. Alternate translation: [at that same time]

Support Reference: Idiom

ULT **by the Hellenists**
UST The Greek-speaking Jews
(τῶν Ἑλληνιστῶν)

Hellenists was the name for Jews in the Roman Empire who spoke the Greek language and followed Greek customs.

Support Reference: How to Translate Names

ULT **their widows were being overlooked in the daily serving**
UST the widows among them were not receiving their fair share of food every day
(παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν)

If it would be helpful in your language, you could state this with an active form, and you can say who was doing the action. Alternate translation: [those who were distributing food each day were overlooking their widows]

Support Reference: Active or Passive

ULT **in the daily serving**
UST their fair share of food every day
(ἐν τῇ διακονίᾳ τῇ καθημερινῇ)

If your language does not use an abstract noun for the idea behind the word **service**, you could express the same idea with an equivalent expression. Alternate translation: [by those who were distributing food each day]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	time
disciples	believers
when … were multiplying	many more people were becoming
by the Hellenists	The Greek-speaking Jews
Hebrews	Aramaic-speaking Jews
serving	their fair share of food

Acts 6:2

ULT	UST
So summoning the multitude of the disciples, the Twelve said, "It is not acceptable for us to leave behind the word of God to serve tables.	*So {after} Jesus' 12 representatives {had heard what they were saying, they} summoned all the other believers {in Jerusalem} to meet together. Then they said to them, "We would not be doing the right thing if we stopped telling people the message God told us to share about Jesus in order to distribute food to people!*

ULT **So**
UST So {after} … had heard what they were saying
(δὲ)

Luke is using the word **So** to introduce the results of what the previous sentence described. Use a word, phrase, or other method in your language that is natural for this same purpose.

Support Reference: Connect — Reason-and-Result Relationship

ULT **the … Twelve**
UST Jesus' 12 representatives … they
(οἱ δώδεκα)

Luke is using the adjective **Twelve** as a noun in order to indicate a group of people, the apostles who led the church. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the 12 apostles] or see the next note for a further possibility.

Support Reference: Nominal Adjectives

ULT **the … Twelve**
UST Jesus' 12 representatives … they
(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

ULT **to leave behind the word of God**
UST if we stopped telling people the message God told us to share about Jesus
(καταλείψαντας τὸν λόγον τοῦ Θεοῦ)

The apostles are speaking as if they would walk away from the **word of God** and **leave** it **behind** them. Alternate translation: [to stop preaching and teaching the word of God]

Support Reference: Metaphor

ULT **the word of God**
UST the message God told us to share about Jesus
(τὸν λόγον τοῦ Θεοῦ)

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

Support Reference: Metonymy

ULT **to serve tables**
UST in order to distribute food to people
(διακονεῖν τραπέζαις)

To describe the work that would be required for them personally to monitor the church's program of distributing food to people in need, the apostles speak as if they would be bringing food to people who were sitting at tables. Alternate translation: [to give our attention to food distribution]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
summoning	summoned
of … disciples, the	believers {in Jerusalem} to meet together
Twelve	Jesus' 12 representatives … they
word of God	message God told us to share about Jesus
to serve	in order to distribute food

Acts 6:3

ULT	UST
So brothers, choose from among yourselves seven men of good reputation, full of the Spirit and of wisdom, whom we may appoint over this task.	*So, fellow believers, carefully choose seven men from among you, men whom you know the Spirit of God directs and who are very wise. Then we will instruct them to do this work.*

ULT **brothers**
UST fellow believers
(ἀδελφοί)

See how you translated the term **brothers** in 1:15. Alternate translation: [my fellow believers]

Support Reference: Metaphor

ULT **men of good reputation**
UST men … men whom you know
(ἄνδρας & μαρτυρουμένους)

The expression **being attested** is a passive verbal form. If it would be helpful in your language, you could express the same meaning with an active form. Alternate translation: [men to whose honesty people attest] or [men whom people say they trust]

Support Reference: Active or Passive

ULT **full of the Spirit and of wisdom**
UST the Spirit of God directs and who are very wise
(πλήρεις Πνεύματος καὶ σοφίας)

The apostles are speaking of these men as if they were containers that the Holy Spirit and wisdom could fill. Alternate translation: [in whose lives the Spirit is evidently present and who possess great wisdom]

Support Reference: Metaphor

ULT **full of the Spirit and of wisdom**
UST the Spirit of God directs and who are very wise
(πλήρεις Πνεύματος καὶ σοφίας)

If your language does not use an abstract noun for the idea behind the word **wisdom**, you could express the same idea with an adverb such as “wisely.” Alternate translation: [in whose lives the Spirit is evidently present and who act very wisely]

Support Reference: Abstract Nouns

> ULT **over this task**
> UST to do this work
> (ἐπὶ τῆς χρείας ταύτης)

When the apostles say that they will appoint these men **over** the work of food distribution, they are using a spatial metaphor. Alternate translation: [to be responsible for this task]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of good reputation	men whom you know
of the Spirit	the Spirit of God
of wisdom	who are very wise
we may appoint	Then we will instruct

Acts 6:4

ULT	UST
But we will continue in prayer and in the ministry of the word.”	*As for us, we will keep on using our time to pray and to proclaim the news about Jesus.”*

ULT **of the word**
UST the news about Jesus
(τοῦ λόγου)

The apostles are using the term **word** to mean the message about Jesus that God has told them to teach and preach by using words. Alternate translation: [of teaching and preaching the message about Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in prayer	to pray
in the ministry	to proclaim
of the word	the news about Jesus

Acts 6:5

ULT	UST
And the statement was pleasing before the whole multitude. So they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte from Antioch.	*All of the disciples liked their suggestion. So they chose Stephen, a man who strongly believed in God and whom the Holy Spirit controlled completely. They also chose Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas, who was from the city of Antioch. Nicolas was a former Gentile who had converted to the Jewish religion.*

ULT **the statement was pleasing before the whole multitude**
UST All of the disciples liked their suggestion
(ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους)

Luke is using the word **before** to refer to the opinion of the believers, since people assess things that come to their attention in front of them. Alternate translation: [what the apostles recommended pleased all of the other believers]

Support Reference: Metonymy

ULT **So**
UST So
(καὶ)

Luke is using the word translated as **And** to introduce what the believers did as a result of the apostles' request. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Stephen … Philip … Prochorus … Nicanor … Timon … Parmenas … Nicolaus**
UST Stephen … Philip, Procorus, Nicanor, Timon, Parmenas … Nicolas … Nicolas
(Στέφανον & Φίλιππον & Πρόχορον & Νικάνορα & Τίμωνα & Παρμενᾶν & Νικόλαον)

These are the names of seven men. They are all Greek names, and this suggests that all of the men selected were from the group of Greek-speaking Jews among the believers.

Support Reference: How to Translate Names

ULT **a man full of faith and of the Holy Spirit**
UST a man who strongly believed in God and whom the Holy Spirit controlled completely
(ἄνδρα πλήρης πίστεως καὶ Πνεύματος Ἁγίου)

Luke is speaking of Stephen as if he was a container that faith and the Holy Spirit had filled. Alternate translation: [a man who possessed great wisdom and in whose life the Holy Spirit was evidently present]

Support Reference: Metaphor

ULT **a man full of faith and of the Holy Spirit**
UST a man who strongly believed in God and whom the Holy Spirit controlled completely
(ἄνδρα πλήρης πίστεως καὶ Πνεύματος Ἁγίου)

If your language does not use an abstract noun for the idea behind the word **faith**, you could express the same idea with a verb such as "trust." Alternate translation: [a man who confidently trusted in God and in whose life the Holy Spirit was evidently present]

Support Reference: Abstract Nouns

ULT **from Antioch**
UST who was from the city of Antioch
(Ἀντιοχέα)

The name **Antiochian** describes a person who comes from the city of Antioch. Alternate translation: [who came from Antioch]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they chose	they chose … They … chose
Stephen	Stephen
of faith	believed in God
of the Holy Spirit	whom the Holy Spirit controlled
Philip	Philip
from Antioch	who was from the city of Antioch

Acts 6:6

ULT	UST
They brought them before the apostles, and having prayed, they placed their hands upon them.	*The believers brought these seven men to the Representatives, who prayed for those men. As they prayed, they placed their hands on the men's heads to show that they approved of them to do that work.*

ULT **having prayed, they placed their hands upon them**
UST who prayed for those men. As they prayed, they placed their hands on the men's heads to show that they approved of them to do that work
(προσευξάμενοι, ἐπέθηκαν αὐτοῖς τὰς χεῖρας)

This could mean: (1) that the apostles first prayed and then placed their hands on these men. Alternate translation: [after they had prayed, they placed their hands upon them]; (2) that the apostles placed their hands on the men while they were praying for them. Alternate translation: [they prayed for them with their hands placed upon them] or [they placed their hands upon them and prayed for them]

Support Reference: Order of Events

ULT **they placed their hands upon them**
UST they placed their hands on the men's heads to show that they approved of them to do that work
(ἐπέθηκαν αὐτοῖς τὰς χεῖρας)

The apostles **placed their hands** on the seven men to show publicly that they were giving them the responsibility and authority to oversee the food distribution. Alternate translation: [and placed their hands on them to show that they were giving them responsibility and authority]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
apostles	Representatives
having prayed	who prayed for those men. As they prayed

Acts 6:7

ULT	UST
So the word of God kept spreading, and the number of disciples in Jerusalem increased greatly, and a large crowd of the priests became obedient to the faith.	*More and more people were hearing the news about Jesus. The number of people in Jerusalem who believed in Jesus was increasing greatly. Among them were very many Jewish priests. They put their trust in Jesus as the Messiah and so they began to live in the way he said they should.*

Note:

As the outline in the General Introduction indicates, this verse is the end of the first major section of the book of Acts. That section describes how the apostles spread the good news about Jesus in Jerusalem. Luke uses this verse to summarize what happened as a result of the events within this whole section of the book. Your language may have its own way of indicating how such a summary relates to a significant part of a story.

Support Reference: End of Story

ULT **the word of God kept spreading**
UST More and more people were hearing the news about Jesus
(ὁ λόγος τοῦ Θεοῦ ηὔξανεν)

Luke is speaking of the way the message about Jesus kept becoming more widespread as if the word of God itself were **growing**. Alternate translation: [more and more people were hearing the word of God]

Support Reference: Metaphor

ULT **the word of God kept spreading**
UST More and more people were hearing the news about Jesus
(ὁ λόγος τοῦ Θεοῦ ηὔξανεν)

Luke is using the term **word** to mean the message about Jesus that God told the believers to spread by using words. Alternate translation: [the message about Jesus kept becoming more widespread]

Support Reference: Metonymy

ULT **became obedient to the faith**
UST They put their trust in Jesus as the Messiah and so they began to live in the way he said they should
(ὑπήκουον τῇ πίστει)

Luke speaks generally of **the faith** (that is, belief in Jesus) to indicate that these priests **became obedient** to one part of it, Jesus' teachings about how to live. But that obedience showed that the priests genuinely embraced faith in Jesus as Messiah in its entirety. Alternate translation: [came to believe in Jesus and so started obeying his teachings]

Support Reference: Synecdoche

ULT **became obedient to the faith**
UST They put their trust in Jesus as the Messiah and so they began to live in the way he said they should
(ὑπήκουον τῇ πίστει)

If your language does not use an abstract noun for the idea behind the word **faith**, you could express the same idea with a verb such as "believe." Alternate translation: [came to believe in Jesus and so started obeying his teachings]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word of God	news about Jesus
of disciples	of people … who believed in Jesus
Jerusalem	Jerusalem
increased	was increasing
of the priests	Jewish priests
to the faith	They put their trust in Jesus as the Messiah and so they began to live in the way he said they should

Acts 6:8

ULT	UST
Now Stephen, full of grace and power, was doing great wonders and signs among the people.	*God was giving Stephen power to do many amazing miracles among the people {that showed that the message about Jesus was true}.*

ULT **Now Stephen**
UST Stephen
(Στέφανος δὲ)

Luke uses this phrase to introduce Stephen as the main character in this part of the story. Your language may have its own way of doing that. If so, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **Stephen, full of grace and power, was doing**
UST God was giving Stephen power to do
(Στέφανος & πλήρης χάριτος καὶ δυνάμεως, ἐποίει)

Luke is speaking as if Stephen were a container that **grace and power** were filling. Alternate translation: [Stephen had abundant grace and power, and so he was doing]

Support Reference: Metaphor

ULT **Stephen, full of grace and power, was doing**
UST God was giving Stephen power to do
(Στέφανος & πλήρης χάριτος καὶ δυνάμεως, ἐποίει)

Luke may be using the two words **grace** and **power** together to express a single idea. The word **grace** would describe the character of the **power** that Stephen had. Specifically, it would be power that God was giving him. Alternate translation: [Stephen, full of gracious power, was doing] or [Stephen, full of power from God, was doing]

Support Reference: Hendiadys

ULT **Stephen, full of grace and power, was doing**
UST God was giving Stephen power to do
(Στέφανος & πλήρης χάριτος καὶ δυνάμεως, ἐποίει)

If your language does not use an abstract noun for the ideas behind the words **grace** and **power**, you could express the same ideas with adverbs. Alternate translation: [Stephen was supernaturally and powerfully doing]

Support Reference: Abstract Nouns

ULT **great wonders and signs**
UST many amazing miracles
(τέρατα καὶ σημεῖα μεγάλα)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Stephen	Stephen
of grace	was giving
signs	many … miracles

Acts 6:9

ULT	UST
But there arose some people, the ones from the synagogue that is called Freedmen, and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia. They were debating with Stephen.	*However, some people opposed Stephen. They were Jews who attended a synagogue that had the name Freedmen's Synagogue. Some other Jews also opposed Stephen. They were from the synagogues that people attended who were from the cities of Cyrene and Alexandria and from the provinces of Cilicia and Asia. They all began to argue with Stephen.*

ULT **there arose**
UST opposed Stephen
(ἀνέστησαν)

Here the expression **rose up** means that these people took action, specifically to oppose Stephen, not that they stood up from a seated position. Alternate translation: [took action to oppose Stephen]

Support Reference: Idiom

ULT **the synagogue that is called Freedmen**
UST a synagogue that had the name Freedmen's Synagogue
(τῆς συναγωγῆς, τῆς λεγομένης Λιβερτίνων)

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the synagogue whose name was Freedmen]

Support Reference: Active or Passive

ULT **the synagogue that is called Freedmen**
UST a synagogue that had the name Freedmen's Synagogue
(τῆς συναγωγῆς, τῆς λεγομένης Λιβερτίνων)

The word **Freedmen** probably refers to former slaves. Alternate translation: [the synagogue that former slaves attended]

Support Reference: Assumed Knowledge and Implicit Information

ULT of the Cyrenians … of the Alexandrians … Cilicia … Asia
UST They were from the synagogues that people attended who were from the cities of Cyrene … Alexandria … the provinces of Cilicia … Asia
(Κυρηναίων & Ἀλεξανδρέων & Κιλικίας & Ἀσίας)

The word **Cyrenians** is the name for people from the city of Cyrene, and the word **Alexandrians** is the name for people from the city of Alexandria. The words **Cilicia** and **Asia** are the names of two Roman provinces.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
synagogue	synagogue
is called	had the name
of the Cyrenians	They were from the synagogues that people attended who were from the cities of Cyrene
Cilicia	the provinces of Cilicia
Asia	Asia
Stephen	with Stephen

Acts 6:10

ULT	UST
But they were not able to stand against the wisdom and the Spirit by whom he spoke.	*But they were not able to prove that what he said was wrong, because God's Spirit enabled him to speak very wisely.*

ULT they were not able to stand against
UST they were not able to prove that what he said was wrong
(οὐκ ἴσχυον ἀντιστῆναι)

In this context, the expression **stand against** means to try to defeat by argument. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they could not argue successfully against]

Support Reference: Idiom

ULT the wisdom and the Spirit by whom he spoke
UST because God's Spirit enabled him to speak very wisely
(τῇ σοφίᾳ καὶ τῷ Πνεύματι, ᾧ ἐλάλει)

Luke may be using the two words **wisdom** and **Spirit** together to express a single idea. The word **Spirit** would describe the source and character of the **wisdom** that Stephen was displaying. The word **Spirit** refers to the Holy Spirit. Alternate translation: [the Spirit-inspired wisdom by which he spoke] or [the wisdom that the Holy Spirit gave him as he spoke]

Support Reference: Hendiadys

ULT the wisdom and the Spirit by whom he spoke
UST because God's Spirit enabled him to speak very wisely
(τῇ σοφίᾳ καὶ τῷ Πνεύματι, ᾧ ἐλάλει)

If your language does not use an abstract noun for the idea behind the word **wisdom**, you could express the same idea with an adjective such as "wise." Alternate translation: [the wise things he said as the Spirit inspired him]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	very wisely
Spirit	God's Spirit

Acts 6:11

ULT	UST
Then they bribed men to say, "We have heard him speak blasphemous words against Moses and God."	*So they secretly persuaded some men to accuse Stephen falsely. Those men said, "We heard him say bad things about Moses and God."*

ULT **they bribed men to say**
UST they secretly persuaded some men to accuse Stephen falsely. Those men said
(ὑπέβαλον ἄνδρας λέγοντας)

The word **instigated** means that Stephen's opponents in some way persuaded these men to lie about what Stephen was saying. They may have offered them money, or they may have convinced them that Stephen was a dangerous person who needed to be stopped. Since Luke does not specify the means, it may be best not to suggest a means in your translation. But it would be appropriate to indicate that what these men were recruited to say about Stephen was a lie. Alternate translation: [recruited some men to lie about Stephen by saying]

Support Reference: Assumed Knowledge and Implicit Information

ULT **We have heard**
UST We heard
(ἀκηκόαμεν)

The men are using the word **We** to refer only to themselves, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **speak blasphemous words**
UST say bad things
(λαλοῦντος ῥήματα βλάσφημα)

The men are using the term **words** to mean the things that Stephen has been saying by using words. Alternate translation: [saying blasphemous things]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blasphemous	bad
Moses	Moses
God	God

Acts 6:12

ULT	UST
They also stirred up the people and the elders and the scribes, and approaching him, they seized him and brought him to the Sanhedrin.	*They also made the other Jewish people angry at Stephen, including the elders and the teachers of the Jewish laws. They came up to Stephen, grabbed him, and took him to the Jewish council.*

ULT They … stirred up
UST They … made … angry at Stephen
(συνεκίνησάν)

In this verse and the next one, the word "they" continues to refer back to the opponents of Stephen who are named in 6:9.

Support Reference: Pronouns — When to Use Them

ULT They also stirred up the people and the elders and the scribes
UST They also made the other Jewish people angry at Stephen, including the elders and the teachers of the Jewish laws
(συνεκίνησάν τε τὸν λαὸν, καὶ τοὺς πρεσβυτέρους, καὶ τοὺς γραμματεῖς)

Luke says that Stephen's opponents **stirred up** these other groups, as if calm waters were being disturbed. He means that they said things to make them very upset with Stephen. Alternate translation: [They also said things that made the people, the elders, and the scribes very upset with Stephen]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
elders	elders
scribes	teachers of the Jewish laws
they seized	grabbed
Sanhedrin	Jewish council

Acts 6:13

ULT	UST
And they brought false witnesses, saying, "This man does not stop speaking words against the holy place and the law.	*They also brought in some people who told lies about Stephen. They said, "This man keeps saying bad things about this holy temple and about the laws that Moses received from God.*

> ULT **does not stop speaking**
> UST keeps saying
> (οὐ παύεται λαλῶν)

If it would be helpful in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **stop**. Alternate translation: [continually speaks]

Support Reference: Double Negatives

> ULT **speaking words**
> UST saying bad things
> (λαλῶν ῥήματα)

The men are using the term **words** to mean things that Stephen has been saying by using words. Alternate translation: [saying things]

Support Reference: Metonymy

> ULT **the holy place**
> UST this holy temple
> (τοῦ τόπου τοῦ ἁγίου)

The men are describing the temple in Jerusalem by referring to it by something associated with it, that it is a **holy place**. Alternate translation: [the temple]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	laws that Moses received from God
false witnesses	some people who told lies about Stephen
holy place	holy temple

Acts 6:14

ULT	UST
For we have heard him say that this Jesus the Nazarene will destroy this place and change the customs that Moses handed down to us."	*What we mean is that we have heard him say that this Jesus from the town of Nazareth will destroy the temple here in Jerusalem and will tell us to obey different customs from the ones that Moses taught our ancestors."*

ULT **this place**
UST the temple here in Jerusalem
(τὸν τόπον τοῦτον)

By **this place**, the false witnesses mean the temple, which they described as "the holy place" in the previous verse. Alternate translation: [this temple]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the customs that Moses handed down to us**
UST us to obey different customs from the ones that Moses taught our ancestors
(τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς)

The phrase **handed down** is an idiom that refers to something that is passed from generation to generation. The false witnesses are describing how the ancestors of the Jews have passed on the teachings originally received from Moses to each successive generation. Alternate translation: [the customs that our ancestors learned from Moses and have taught each successive generation]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus the Nazarene	Jesus from the town of Nazareth
Nazarene	from the town of Nazareth
Moses	Moses taught our ancestors

Acts 6:15

ULT	UST
And looking intently at him, everyone sitting in the Sanhedrin saw his face as the face of an angel.	*All the people in the council room stared at Stephen and saw that his face resembled the face of an angel.*

ULT saw his face as the face of an angel
UST and saw that his face resembled the face of an angel
(εἶδον τὸ πρόσωπον αὐτοῦ, ὡσεὶ πρόσωπον ἀγγέλου)

Luke offers this comparison but he does not say specifically in what way Stephen's face was like **the face of an angel**. However, this may mean that his face was shining brightly, since descriptions of angels in the Bible often say they were shining brightly. So you might choose to say that in your translation. Alternate translation: [saw that his face was shining brightly, like the face of an angel]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sanhedrin	council room
of an angel	of an angel

Acts 7

Acts 7 Chapter Introduction

Structure and Formatting

This chapter presents Stephen's defense against the charges that false witnesses had made against him, as Luke describes in 6:13–14. Those witnesses had said, "This man does not stop speaking words against the holy place and the law. For we have heard him say that this Jesus the Nazarene will destroy this place and change the customs that Moses handed down to us." In response, Stephen shows that he respects the law, but he then shows how the Israelites have not kept the law. He next shows that he respects the temple, but he then explains that God does not live in temples made by people. Luke presents Stephen's speech within the narrative setting of his trial by the Sanhedrin.

- (v. 1) The high priest asks Stephen to answer the charges against him
- (vv. 2–19) Stephen tells the story of the Israelites up to the time of Moses
- (vv. 20–37) Stephen explains how Moses gave the law
- (vv. 38–43) Stephen shows that the Israelites did not keep the law that Moses gave
- (vv. 44–47) Stephen tells how the tabernacle and temple were built
- (vv. 48–50) Stephen explains that God does not live in temples that people build
- (vv. 51–54) Stephen makes his own charges against the Sanhedrin members
- (vv. 55–60) The Sanhedrin members, enraged, execute Stephen by stoning

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 7:42–43 and 49–50.

A note to 7:36–38 suggests making each of these verses a separate paragraph or using formatting in some other way to highlight the repeated phrases that Stephen uses to describe Moses.

It appears that 8:1 is part of the narrative of this chapter.

Religious and Cultural Concepts in This Chapter

“Stephen said”

Stephen told the history of Israel very briefly. He paid special attention to the times that the Israelites had rejected the people God had chosen to lead them. At the end of the story, he said that the Jewish leaders he was talking to had rejected Jesus just as the evil Israelites had always rejected the leaders God had appointed for them.

“Full of the Holy Spirit”

The Holy Spirit completely controlled Stephen so that he said only and all of what God wanted him to say.

Foreshadowing

When an author speaks of something that is not important at that time but will be important later in the story, this is called foreshadowing. Luke mentions Saul in 7:58, even though he is not an important person in this part of the story. This is because Saul, also known as Paul, is an important person in the rest of the Book of Acts.

Translation Issues in This Chapter

Implied information

Stephen was talking to Jews who knew the law of Moses well, so he did not explain things that his hearers already knew. But you may need to explain some of these things so that your readers will be able to understand what Stephen was saying. For example, you may need to make explicit that when Joseph’s brothers “sold him into Egypt” (Acts 7:9), Joseph was going to be a slave in Egypt. (See: Assumed Knowledge and Implicit Information)

Metonymy

Stephen spoke of Joseph ruling “over Egypt” and over all of Pharaoh’s household. By this he meant that Joseph ruled over the people of Egypt and of the people and possessions in Pharaoh’s household. (See: Metonymy)

Textual Issues in This Chapter

“a dwelling for the house of Jacob” (7:46)

In 7:46, some ancient manuscripts read “a dwelling for the house of Jacob.” ULT follows that reading. Other ancient manuscripts read “a dwelling for the God of Jacob.” If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. (See: Textual Variants)

Translation Issues in This Chapter

Background knowledge

The Jewish leaders to whom Stephen spoke already knew much about the events he was describing. They knew what Moses had written in the book of Genesis. If the book of Genesis has not been translated into your language, it may be difficult for your readers to follow what Stephen said. It may be helpful to provide some background information, either in the text or in notes.

Reference of “our” and “you”

Throughout this chapter, Stephen uses the word “our” to refer to himself and to his listeners. When he means only them, he says “you,” and “you” is plural.

Acts 7:1

ULT	UST
Then the high priest said, “Are these things thus?”	*Then the high priest asked Stephen, “Are the things that these people are saying about you true?”*

ULT **the high priest**
UST the high priest
(ὁ ἀρχιερεύς)

Connecting Statement:

Luke assumes that his readers will know that **the high priest** was there and that he asked Stephen to testify because he was a member of the Sanhedrin and its leader. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the high priest, who was the leader of the Sanhedrin,]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	high priest

Acts 7:2

ULT	UST
Then he said, "Men, brothers and fathers, listen to me: The God of glory appeared to our father Abraham when he was in Mesopotamia, even before he lived in Haran;	*Stephen replied, "Fellow Jews and respected leaders, please listen to me! The glorious God whom we worship appeared to our forefather Abraham while he was still living in the region of Mesopotamia, before he moved to the city of Haran.*

ULT **Then he said**
UST Stephen replied
(ὁ δὲ ἔφη)

The pronoun **he** refers to Stephen, not the high priest. Alternate translation: [Then Stephen said]

Support Reference: Pronouns — When to Use Them

ULT **Men, brothers and fathers**
UST Fellow Jews and respected leaders
(ἄνδρες, ἀδελφοὶ καὶ πατέρες)

The phrase **Men, brothers and fathers** is an idiomatic form of address. Alternate translation: [You brothers and fathers of mine]

Support Reference: Idiom

ULT **Men, brothers and fathers**
UST Fellow Jews and respected leaders
(ἄνδρες, ἀδελφοὶ καὶ πατέρες)

Stephen is using the word **brothers** to refer to his fellow Israelites. He is likely using the word **fathers** to refer to the leaders of Israel, the members of the Sanhedrin. In both cases he is speaking respectfully. Alternate translation: [My fellow Israelites and you leaders of Israel]

Support Reference: Metaphor

ULT **The God of glory**
UST The glorious God whom we worship
(ὁ Θεὸς τῆς δόξης)

If it would be clearer in your language, you could express the idea behind the abstract noun **glory** with an adjective such as "glorious." Alternate translation: [The glorious God] or [God, who is glorious,] or see the next note for a further possibility.

Support Reference: Abstract Nouns

ULT **The God of glory**
UST The glorious God whom we worship
(ὁ Θεὸς τῆς δόξης)

Stephen apparently chooses to describe God in this way at the beginning of his speech in order to refute the charge made in 6:11 that he says blasphemous things about God. Calling him the **God of glory** acknowledges that people should rightfully give glory to God. You might choose to bring out this implication in your translation. Alternate translation: [God, to whom we should rightfully give glory,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **our**
UST our
(ἡμῶν)

Here and throughout this chapter, Stephen is using the word **our** to refer to himself and to his listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **to our father Abraham**
UST to our forefather Abraham
(τῷ πατρὶ ἡμῶν Ἀβραὰμ)

Stephen is using the term **father** to mean "ancestor." Alternate translation: [to Abraham our ancestor]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
of glory	glorious … whom we worship
Abraham	Abraham
Mesopotamia	the region of Mesopotamia
Haran	the city of Haran

Acts 7:3

ULT	UST
and he said to him, ‘Go out from your land and from your relatives, and come into the land that I will show you.’	*God said to him, ‘Leave this land where you and your relatives are living and go into the land to which I will direct you.’*

ULT **he said to him, ‘Go out from your land and from your relatives, and come into the land that I will show you**

UST God said to him, ‘Leave this land where you and your relatives are living and go into the land to which I will direct you

(εἶπεν πρὸς αὐτόν, ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν & σοι δείξω)

If it would be clearer in your language, you could translate this verse so that there is not a quotation within a quotation. Alternate translation: [God told Abraham to go out from his land and from his relatives and come into the land that he would show him]

Support Reference: Quotes within Quotes

ULT **he said to him**

UST God said to him

(εἶπεν πρὸς αὐτόν)

The pronoun **he** refers to God, while the pronoun **him** refers to Abraham. Alternate translation: [God said to Abraham]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
relatives	relatives

Acts 7:4

ULT	UST
Then going out from the land of the Chaldeans, he lived in Haran. And from there, after the death of his father, he brought him into this land, in which you live now.	*So Abraham left that land, which was also called Chaldea, and he arrived in Haran and lived there. After his father died, God told him to move to this land where our people are now living.*

ULT **he lived … his … he brought him**
UST and he arrived … and lived … his … God told him to move
(κατῴκησεν & αὐτοῦ, μετῴκισεν αὐτὸν)

The pronouns **his** and **him** and the first instance of the word **he** refer to Abraham, while the second instance of the word **he** refers to God. For clarity, in your translation you might say "Abraham lived" and "God brought him."

Support Reference: Pronouns — When to Use Them

ULT **you**
UST our people
(ὑμεῖς)

The word **you** is plural. Stephen is using it to refer not just to the high priest, whose question he is answering, but also to all of the council members and the others who are listening to him. So you can use the plural form of the word in your translation if your language marks that distinction.

Support Reference: Forms of You

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Chaldeans	which was also called Chaldea
Haran	Haran … there

Acts 7:5

ULT	UST
But he did not give him an inheritance in it—not even a footstep. But he promised to give it to him for a possession, and to his seed after him—although he did not have a child.	*At that time God did not give Abraham any land to own here, not even a small plot of this land. But God promised that later he would give this land to him and his descendants, and that it would always belong to them. However, at that time Abraham did not have any children who would inherit it.*

ULT **he did not give him … he promised … to him … his … him—although he did not have**
UST God did not give Abraham … God promised that … to him … his … and that … However, at that time Abraham did not have
(οὐκ ἔδωκεν αὐτῷ & ἐπηγγείλατο & αὐτῷ & αὐτοῦ & αὐτόν, οὐκ ὄντος αὐτῷ)

The pronouns **him** and **his** and the third instance of **he** refer to Abraham, while the first two instances of **he** refer to God. For clarity, in your translation you might say "God did not give Abraham," "God promised," and "although Abraham did not have."

Support Reference: Pronouns — When to Use Them

ULT **he did not give him an inheritance in it**
UST God did not give Abraham any land to own here … of this land
(οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ)

Alternate translation: [he did not give any of it to him as an inheritance]

ULT **not even a footstep**
UST not even a small plot
(οὐδὲ βῆμα ποδός)

This could mean: (1) not enough ground to stand on or (2) not enough ground on which to take a step. Either way, the expression is implicitly describing a very small area. Alternate translation: [not even a tiny piece of ground]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to him for a possession, and to his seed after him**
UST to him and his descendants … would always belong to them. However, at that time
(αὐτῷ εἰς κατάσχεσιν & καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν)

The term **seed** means "descendants." Alternate translation: [to him for a possession, and to his descendants after him]

Support Reference: Metaphor

ULT **to him for a possession, and to his seed after him**
UST to him and his descendants … would always belong to them. However, at that time
(αὐτῷ εἰς κατάσχεσιν & καὶ τῷ σπέρματι αὐτοῦ μετ’ αὐτόν)

If it would be clearer in your language, you could express the idea behind the abstract noun **possession** with a verb such as “possess.” Stephen is saying that Abraham possessed the land in the sense that it was something that God had promised to him but that it was his descendants who came into actual possession of it. Alternate translation: [as something that his descendants would one day possess]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an inheritance	any land to own
he promised	God promised that … and that
a possession	would always belong to them

Acts 7:6

ULT	UST
But God spoke to him like this, that his seed would be a stranger in a foreign land, and that they would enslave him and treat him badly for 400 years.	*Later God told Abraham, 'Your descendants will go and live in a foreign country. They will live there for four hundred years. During that time, the rulers will mistreat your descendants and force them to work as slaves.*

ULT **But God spoke to him like this, that his seed would be a stranger in a foreign land, and that they would enslave him and treat him badly for 400 years**
UST Later God told Abraham, 'Your descendants will go and live in a foreign country. They will live there for four hundred years. During that time, the rulers will mistreat your descendants and force them to work as slaves
(ἐλάλησεν δὲ οὕτως ὁ Θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ, πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια)

It may be more natural in your language to have a direct quotation here. Alternate translation: [But God spoke to him like this, 'Your seed would be a stranger in a foreign land, and they will enslave him and treat him badly for 400 years.']

Support Reference: Direct and Indirect Quotations

ULT **God spoke to him like this**
UST God told Abraham
(ἐλάλησεν & οὕτως ὁ Θεὸς)

Stephen assumes that his listeners will know that this occurred some time after the statement in the previous verse. It may be helpful to state that in your translation. Alternate translation: [Subsequently God told Abraham that]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his seed would be a stranger in a foreign land, and that they would enslave him and treat him badly**
UST Your descendants will go and live in a foreign country. They will live there … During that time, the rulers will mistreat your descendants and force them to work as slaves
(ἔσται τὸ σπέρμα αὐτοῦ, πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν)

Stephen is using the singular word **seed** to mean "descendants," and so he uses the singular noun **stranger** and the singular pronoun **him**. For clarity in your translation, to show that he is not referring to a single individual, you could state "descendants" and "strangers" and use the plural pronoun **them**. Alternate translation: [his descendants would be strangers in a foreign land, whose people would enslave them and treat them badly]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
foreign	foreign
they would enslave	force … to work as slaves
for … years	for … years

Acts 7:7

ULT	UST
‘But I will judge the nation that will enslave him,’ said God, ‘and after that they will come out and serve me in this place.’	*But I will punish the people who make them work as slaves,’ said God. ‘After that, your descendants will leave that land, and they will come and worship me in this land.’*

ULT **But I will judge the nation that will enslave him,’ said God, ‘and after that they will come out and serve me in this place**

UST But I will punish the people who make them work as slaves,’ said God. ‘After that, your descendants will leave that land, and they will come and worship me in this land

(καὶ τὸ ἔθνος ᾧ ἐὰν δουλεύσωσιν κρινῶ ἐγώ, ὁ Θεὸς εἶπεν; καὶ μετὰ ταῦτα, ἐξελεύσονται καὶ λατρεύσουσίν μοι ἐν τῷ τόπῳ τούτῳ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But God said that he would judge the nation that would enslave him and that after that they would come out and serve him in this place]

Support Reference: Quotes within Quotes

ULT **the nation**

UST the people

(τὸ ἔθνος)

Here, **nation** refers to the people who belong to that nation. Alternate translation: [the people of the nation]

Support Reference: Metonymy

ULT **will enslave him**

UST make them work as slaves

(ἐὰν δουλεύσωσιν)

As in 7:6, Stephen is using the singular pronoun **him** because he is using the singular word **seed** to mean “descendants.” For clarity, particularly if you said “descendants” in the previous verse, you could use the plural pronoun “them” instead. That would help readers recognize that Stephen also means Abraham’s descendants when he says “they” later in the verse. Alternate translation: [will enslave them]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will judge	will punish
nation	people
will enslave him	make them work as slaves

ULT	UST
God	who … God
serve	they will come … worship

Acts 7:8

ULT	UST
And he gave him the covenant of circumcision, and so he fathered Isaac and circumcised him on the eighth day; and Isaac, Jacob; and Jacob, the 12 patriarchs.	*Then God commanded that every male in Abraham's household and all of his male descendants should be circumcised to show that they all belonged to God. Later Abraham's son, Isaac, was born, and when Isaac was eight days old, Abraham circumcised him. Later Isaac had a son named Jacob. Jacob was the father of the 12 men whom we Jews call the patriarchs, our forefathers.*

ULT he gave him … he fathered
UST God commanded that … Abraham's … his … was born
(ἔδωκεν αὐτῷ & ἐγέννησεν)

The first instance of the pronoun **he** refers to God, while the word **him** and the second instance of the pronoun **he** refer to Abraham. For clarity, in your translation you might say "God gave Abraham … Abraham fathered."

Support Reference: Pronouns — When to Use Them

ULT he gave him the covenant of circumcision
UST God commanded that every male in Abraham's household and all of his male descendants should be circumcised to show that they all belonged to God
(ἔδωκεν αὐτῷ διαθήκην περιτομῆς)

Stephen's listeners would have known that this **covenant** required Abraham to circumcise the males of his family. Alternate translation: [he made a covenant that required Abraham to circumcise the males of his family]

Support Reference: Assumed Knowledge and Implicit Information

ULT Isaac … Jacob
UST Abraham's son, Isaac … Jacob
(τὸν Ἰσαὰκ & τὸν Ἰακώβ)

These are the names of two men.

Support Reference: How to Translate Names

ULT **and Isaac, Jacob; and Jacob, the 12 patriarchs**
UST Later Isaac had a son named Jacob. Jacob was the father of the 12 men whom we Jews call the patriarchs, our forefathers
(καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακὼβ τοὺς δώδεκα πατριάρχας)

Stephen is leaving out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: [and Isaac fathered Jacob, and Jacob fathered the 12 patriarchs] or [and Isaac became the father of Jacob, and Jacob became the father of the 12 patriarchs]

Support Reference: Ellipsis

ULT **the 12 patriarchs**
UST of the 12 men whom we Jews call the patriarchs, our forefathers
(τοὺς δώδεκα πατριάρχας)

Stephen assumes that his listeners will know that he is using the word **patriarchs** to mean the sons of Jacob who became the ancestors of the tribes of Israel. Alternate translation: [12 sons who became the ancestors of the tribes of Israel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the covenant	to show that they all belonged to God
of circumcision	every male in … household and all of … male descendants should be circumcised
Isaac	Abraham's son, Isaac
circumcised	Abraham circumcised
on the … day	when … was … days old
Isaac	Isaac had a son named
Jacob	Jacob
Jacob	Jacob was the father
patriarchs	whom we Jews call the patriarchs, our forefathers

Acts 7:9

ULT	UST
And the patriarchs, envying Joseph, sold him into Egypt. But God was with him	*You know that Jacob's older sons became jealous because their father favored their younger brother Joseph. So they sold him to merchants who took him to Egypt, where he became a slave. But God took care of Joseph.*

ULT **the patriarchs**
UST Jacob's older sons
(οἱ πατριάρχαι)

Here the word **patriarchs** refers to the older sons of Jacob in their relationship with Joseph. If you refer to them in your translation as Joseph's brothers, use the word for an older brother if your language makes that distinction. Alternate translation: [Jacob's older sons] or [Joseph's older brothers]

Support Reference: Kinship

ULT **sold him into Egypt**
UST So they sold him to merchants who took him to Egypt, where he became a slave
(ἀπέδοντο εἰς Αἴγυπτον)

Stephen's listeners would have known that this meant that their ancestors sold Joseph into slavery and that he was taken to Egypt to be a slave there. Alternate translation: [sold him into slavery and he was taken to Egypt]

Support Reference: Assumed Knowledge and Implicit Information

ULT **was with him**
UST took care of Joseph
(ἦν & μετ' αὐτοῦ)

When Stephen says that God **was with** Joseph, this is an idiom that means God helped him. Alternate translation: [helped him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
patriarchs	Jacob's older sons
envying	became jealous because their father favored
Joseph	their younger brother Joseph
Egypt	Egypt, where
God	God

Acts 7:10

ULT	UST
and he rescued him from all his afflictions, and he gave him favor and wisdom before Pharaoh, king of Egypt, and he appointed him governor over Egypt and all his household.	*God protected him whenever people caused him to suffer. He enabled Joseph to be wise, and he caused Pharaoh, the king of Egypt, to think well of Joseph. So Pharaoh appointed him to rule over Egypt and to look after all of Pharaoh's property.*

ULT **he rescued him from all his afflictions, and he gave him**
UST God protected him whenever people caused him to suffer. He enabled Joseph … he caused … Joseph
(ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ; καὶ ἔδωκεν αὐτῷ)

In these phrases the word **he** refers to God and the words **him** and **his** refer to Joseph. Alternate translation: [God rescued Joseph from all his afflictions, and God gave Joseph]

Support Reference: Pronouns — When to Use Them

ULT **he gave him favor and wisdom before Pharaoh**
UST He enabled Joseph to be wise, and he caused Pharaoh … to think well of Joseph
(ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ)

If it would be clearer in your language, you could express the idea behind the abstract nouns **favor** and **wisdom** with adjectives. Alternate translation: [God made Pharaoh favorable towards Joseph and enabled Joseph to give Pharaoh wise advice]

Support Reference: Abstract Nouns

ULT **before Pharaoh**
UST Pharaoh
(ἐναντίον Φαραὼ)

Here the phrase **before Pharaoh** may be an idiom that means "in the presence of." Alternate translation: [whenever he was in the presence of Pharaoh] or see next note for another possibility.

Support Reference: Idiom

ULT **before Pharaoh**
UST Pharaoh
(ἐναντίον Φαραὼ)

The phrase **before Pharaoh** could also refer to Pharaoh's opinion by association with the way that Pharaoh would assess anything that came to his attention in front of him. Alternate translation: [in Pharaoh's perspective]

Support Reference: Metonymy

ULT **he appointed him governor over Egypt and all his household**
UST Pharaoh appointed him to rule over Egypt and to look after all of Pharaoh's property
(κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον, καὶ ὅλον τὸν οἶκον αὐτοῦ)

In these phrases the words **he** and **his** refer to Pharaoh and the word **him** refers to Joseph. Alternate translation: [Pharaoh appointed Joseph governor over Egypt and all his household]

Support Reference: Pronouns — When to Use Them

ULT **over Egypt**
UST over Egypt
(ἐπ' Αἴγυπτον)

The word **Egypt** refers to the people of Egypt. Alternate translation: [over all the people of Egypt]

Support Reference: Metonymy

ULT **all his household**
UST all of Pharaoh's property
(ὅλον τὸν οἶκον αὐτοῦ)

The word **household** refers to Pharaoh's own servants and all his possessions. Alternate translation: [over all his servants and everything he owned]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he rescued	God protected
afflictions	people caused … to suffer
favor	to think well of
wisdom	to be wise
Pharaoh	Pharaoh
king	the king
of Egypt	of Egypt
he appointed	Pharaoh appointed

ULT	UST
governor	to rule
Egypt	Egypt
household	of … property

Acts 7:11

ULT	UST
Then came a famine over all Egypt and Canaan, and great tribulation, and our fathers did not find food.	*{While Joseph was doing that work,} there was a time when there was very little food anywhere in Egypt and also in Canaan. People were suffering badly. At that time Jacob and his sons in Canaan could not find enough food to eat.*

ULT **came a famine over all Egypt and Canaan, and great tribulation**
UST there was a time when there was very little food anywhere in Egypt and also in Canaan. People were suffering badly
(ἦλθεν & λιμὸς ἐφ’ ὅλην τὴν Αἴγυπτον καὶ Χανάαν, καὶ θλῖψις μεγάλη)

Here, Stephen speaks of **famine** and **tribulation** as if they **came** to Egypt and Canaan on their own. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: [there was a famine over all Egypt and Canaan, and there was great tribulation]

Support Reference: Personification

ULT **and great tribulation**
UST People were suffering badly
(καὶ θλῖψις μεγάλη)

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: [and people suffered greatly]

Support Reference: Abstract Nouns

ULT **our fathers**
UST Jacob and his sons in Canaan
(οἱ πατέρες ἡμῶν)

Stephen is using the term **fathers** to mean “ancestors.” He means specifically Jacob and his sons (Joseph’s older brothers), as UST indicates. Alternate translation: [our ancestors]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a famine	there was very little food
Egypt	Egypt
Canaan	in Canaan
tribulation	People were suffering

Acts 7:12

ULT	UST
But having heard there was grain in Egypt, Jacob sent our fathers first.	*When Jacob heard a report that there was grain in Egypt that people could buy, he sent Joseph's older brothers there to buy grain. {They went and bought grain from Joseph, but they did not recognize him. Then they returned home.}*

ULT **there was grain in Egypt**
UST there was grain in Egypt that people could buy … there to buy grain
(ὄντα σιτία εἰς Αἴγυπτον)

Stephen assumes that his readers will know that with Joseph as his administrator, Pharaoh had stored up grain during prosperous years and was now selling it. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: [that people could buy stored grain from Pharaoh in Egypt]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sent our fathers first**
UST he sent Joseph's older brothers … They went and bought grain from Joseph, but they did not recognize him. Then they returned home
(ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον)

By **first**, Stephen does not mean that Jacob sent Joseph's older brothers to Egypt before he sent anyone else, or before he did anything else. He means that Jacob sent them for a first time and would later send them for a second time, as Stephen's listeners would have understood. Alternate translation: [he sent our fathers on a first trip there to buy food]

Support Reference: Assumed Knowledge and Implicit Information

ULT **our fathers**
UST Joseph's older brothers
(τοὺς πατέρας ἡμῶν)

Stephen is using the term **fathers** to mean "ancestors." Here he means specifically Joseph's older brothers, as UST indicates. Alternate translation: [our ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grain	grain … that people could buy … to buy grain
Egypt	Egypt … there

ULT	UST
Jacob	Jacob

Acts 7:13

ULT	UST
And during the second {time}, Joseph was made known to his brothers, and the family of Joseph became known to Pharaoh.	*When Joseph's brothers went to Egypt again, they bought grain from Joseph once more. But this time he told them who he was. And so Pharaoh found out that these men who had come from Canaan were Joseph's brothers.*

> ULT **during the second {time}**
> UST to Egypt again, they bought grain from Joseph once more
> (ἐν τῷ δευτέρῳ)

Stephen is using the adjective **second** as a noun, to mean the second time that Joseph's brothers went to Egypt. ULT adds **time** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [when Jacob sent them to Egypt again to buy more food]

Support Reference: Nominal Adjectives

> ULT **during the second {time}**
> UST to Egypt again, they bought grain from Joseph once more
> (ἐν τῷ δευτέρῳ)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [during trip number two] or [on their next trip]

Support Reference: Ordinal Numbers

> ULT **Joseph was made known to his brothers**
> UST Joseph's brothers … But this time he told them who he was
> (ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [Joseph made himself known to his brothers] or [Joseph revealed to his brothers his identity as their brother]

Support Reference: Active or Passive

ULT **the family of Joseph became known to Pharaoh**
UST Pharaoh found out that these men who had come from Canaan were Joseph's brothers
(φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος Ἰωσήφ)

The phrase **became known** is not actually a passive form in Greek, but it might sound like one in other languages. If your language does not use passive forms, you could state this in active form or in another way that is natural in your language. Alternate translation: [Pharaoh learned that they were Joseph's family]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joseph	he … he
was made known	But this time … told … who … was
family	that these men who had come from Canaan were … brothers
of Joseph	Joseph's
to Pharaoh	Pharaoh

Acts 7:14

ULT	UST
Then, sending them back, Joseph summoned Jacob, his father, and all {his} relatives, in souls 75.	*Joseph sent his brothers back home to tell their father Jacob that Joseph wanted him and his entire family to come to Egypt. At that time Jacob's family consisted of 75 people.*

ULT sending them back, Joseph summoned Jacob
UST Joseph sent his brothers back home to tell … Jacob that Joseph wanted him … to come to Egypt
(ἀποστείλας & Ἰωσὴφ μετεκαλέσατο Ἰακὼβ)

Stephen means that Joseph sent his brothers back home in order to get their father Jacob.

Alternate translation: [Joseph sent his brothers back to Canaan to get Jacob]

Support Reference: Connect — Goal (Purpose) Relationship

ULT in souls 75
UST At that time Jacob's family consisted of 75 people
(ἐν ψυχαῖς ἑβδομήκοντα πέντε)

Stephen is using a Hebrew idiom here. Alternate translation: [who amounted to 75 people]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joseph	Joseph
Jacob	Jacob … him
relatives	family
souls	people

Acts 7:15

ULT	UST
So Jacob went down to Egypt, and he and our fathers died,	*So when Jacob heard that, he and all his family went to live in Egypt. {Later on,} Jacob died there, and our other ancestors, his sons, also died there.*

ULT Jacob went down to Egypt
UST Jacob … he and all his family went to live in Egypt
(κατέβη Ἰακὼβ εἰς Αἴγυπτον)

Stephen says that Jacob **went down** because he traveled from the hilly and mountainous terrain of Canaan to the lowlying land of Egypt. Alternate translation: [Jacob traveled to Egypt]

Support Reference: Idiom

ULT he and our fathers died
UST Jacob died there, and our other ancestors, his sons, also died there
(ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν)

Stephen's listeners would have known that Jacob and his sons lived in Egypt for some time. Make sure that your translation does not make it sound as if they **died** as soon as they arrived in Egypt. Alternate translation: [eventually Jacob and our ancestors died]

Support Reference: Assumed Knowledge and Implicit Information

ULT he and our fathers
UST Jacob … and our other ancestors, his sons, also
(αὐτὸς καὶ οἱ πατέρες ἡμῶν)

Stephen is using the term **fathers** to mean "ancestors." Here he means specifically Jacob's sons (Joseph's older brothers), as UST indicates. Alternate translation: [Jacob and his sons who became our ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jacob	Jacob
Egypt	Egypt

Acts 7:16

ULT	UST
And they were carried over to Shechem and laid in the tomb that Abraham bought for a price in silver from the sons of Hamor in Shechem.	*Their descendants brought their bodies back to our land and buried them in the tomb that Abraham bought from Hamor's sons in the city of Shechem.*

ULT they were carried over to Shechem and laid
UST Their descendants brought their bodies back to our land and buried them
(μετετέθησαν εἰς Συχὲμ, καὶ ἐτέθησαν)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [Jacob's descendants brought his body and his son's bodies to Shechem and buried them]

Support Reference: Active or Passive

ULT for a price in silver
UST bought
(τιμῆς ἀργυρίου)

Stephen is referring to money by association with the way, in this culture, people used **silver** as money. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [for a sum of money]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Shechem	our land
tomb	tomb
Abraham	Abraham
in silver	bought
Shechem	the city of Shechem

Acts 7:17

ULT	UST
And as the time of the promise that God had sworn to Abraham approached, the people increased and multiplied in Egypt,	*Our ancestors had become very numerous by the time God was about to rescue them from Egypt. That is what God had promised Abraham he would do.*

ULT **And as the time of the promise … approached, the people increased and multiplied**
UST Our ancestors had become very numerous by the time God was about to rescue them
(καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας & ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη)

In your language it may be helpful to say that the people **increased and multiplied** before saying that **the time of the promise** approached. Alternate translation: [the people increased and multiplied in Egypt as the time of the promise … approached]

Support Reference: Order of Events

ULT **as the time of the promise that God had sworn to Abraham approached**
UST by the time God was about to rescue them … That is what God had promised Abraham he would do
(καθὼς & ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὡμολόγησεν ὁ Θεὸς τῷ Ἀβραάμ)

Stephen is speaking of this **time** as if it were a person and could have **approached** on its own. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: [when it was almost time for God to fulfill the promise he had sworn to Abraham]

Support Reference: Personification

ULT **as the time of the promise that God had sworn to Abraham approached**
UST by the time God was about to rescue them … That is what God had promised Abraham he would do
(καθὼς & ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὡμολόγησεν ὁ Θεὸς τῷ Ἀβραάμ)

Stephen is referring to **the promise** that he described in 7:7. God promised Abraham that he would deliver his descendants from a nation that would enslave them and that he would bring them back to the land of Canaan. If it would be helpful to your readers, you could state this explicitly. Alternate translation: [as the time approached of the promise that God had sworn to Abraham, that he would deliver his descendants from slavery and bring them back to Canaan,]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the people increased and multiplied**
> UST Our ancestors had become very numerous
> (ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη)

Stephen is using the two words **increased** and **multiplied** together to express a single idea. The word **multiplied** tells in what way the people **increased**. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [the people increased greatly]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	time
of the promise	rescue them
God	God
had sworn	had promised … he would do
to Abraham	Abraham
multiplied	had become very numerous
Egypt	Egypt

Acts 7:18

ULT	UST
until another king arose over Egypt who did not know Joseph.	*Another king had begun to rule in Egypt. He did not know that Joseph had greatly helped the people of Egypt {long before his own time}.*

ULT another king arose over Egypt
UST Another king had begun to rule in Egypt
(ἀνέστη βασιλεὺς ἕτερος ἐπ᾽ Αἴγυπτον)

When Stephen says that this next king **arose**, he is using a spatial metaphor to mean that this king began his reign. Alternate translation: [another king began to rule over Egypt]

Support Reference: Metaphor

ULT over Egypt
UST in Egypt
(ἐπ᾽ Αἴγυπτον)

The word **Egypt** refers to the people of Egypt. Alternate translation: [over the people of Egypt]

Support Reference: Metonymy

ULT who did not know Joseph
UST He did not know that Joseph had greatly helped the people of Egypt {long before his own time}
(ὃς οὐκ ᾔδει τὸν Ἰωσήφ)

Stephen is not saying that this king **did not know Joseph** personally. Joseph had been dead for centuries by this point. Rather, **Joseph** refers to the reputation of Joseph. Alternate translation: [who did not know that Joseph had helped Egypt]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	king
Egypt	Egypt
did … know	did … know
Joseph	that Joseph had greatly helped the people of Egypt {long before his own time}

Acts 7:19

ULT	UST
He, exploiting our people, mistreated {our} fathers, to make their babies exposed, in order not to keep them alive.	*That king tried to get rid of our ancestors in cruel ways. He oppressed them and caused them to suffer greatly. He even commanded them to abandon their newborn babies outside their homes so that the babies would die.*

ULT **He**
UST That king
(οὗτος)

He refers to the new king of Egypt, not to Joseph. Alternate translation: [This king]

Support Reference: Pronouns — When to Use Them

ULT **{our} fathers**
UST them … them … them
(τοὺς πατέρας)

Here and frequently throughout the rest of his speech to the Sanhedrin, Stephen is using the term **fathers** to mean "ancestors." If your readers might not understand this, you could express the meaning in a non-figurative way. Alternate translation: [our ancestors]

Support Reference: Metaphor

ULT **{our} fathers**
UST them … them … them
(τοὺς πατέρας)

Although the term **fathers** is masculine, when Stephen uses it to mean "ancestors," it has a generic sense that includes both men and women. Here and throughout the speech, if you retain the metaphor in your translation, you could state "our fathers and mothers" to indicate this generic sense.

Support Reference: When Masculine Words Include Women

ULT **to make their babies exposed … them**
UST He even commanded … to abandon their newborn babies outside their homes
(τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν)

Stephen assumes that his listeners will know that by **exposed** he means "left outside." This was an unfortunate means of infanticide in the ancient world. Alternate translation: [forcing them to leave their babies outside]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in order not to keep … alive**
> UST so that the babies would die
> (εἰς τὸ μὴ ζῳογονεῖσθαι)

Stephen is using a double negative that consists of the negative particle **not** and the verb **keep alive**, which was negative from Pharaoh's perspective, since it was contrary to his intentions. If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [in order to kill them]

Support Reference: Double Negatives

Acts 7:20

ULT	UST
At that time Moses was born, and he was beautiful to God. He was raised for three months in the house of {his} father.	*During that time Moses was born, and God saw that he was a very beautiful child. His parents secretly cared for him in their house for three months.*

ULT At that time
UST During that time
(ἐν ᾧ καιρῷ)

Stephen uses this phrase to introduce something that happened while Pharaoh was trying to kill the Israelite babies. Alternate translation: [While this was happening,]

Support Reference: Connect — Simultaneous Time Relationship

ULT Moses was born
UST Moses was born
(ἐγεννήθη Μωϋσῆς)

Here Stephen introduces **Moses** into his story. See how you translated his name in 3:22.

Support Reference: Introduction of New and Old Participants

ULT Moses was born
UST Moses was born
(ἐγεννήθη Μωϋσῆς)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [the birth of Moses took place]

Support Reference: Active or Passive

ULT he was beautiful to God
UST God saw that he was a very beautiful child
(ἦν ἀστεῖος τῷ Θεῷ)

This could mean: (1) that Moses was **beautiful** in God's perspective. Alternate translation: [God considered him to be beautiful]; (2) in an idiom, that Moses was very **beautiful**. Alternate translation: [he was very beautiful]

Support Reference: Idiom

> ULT **He was raised … in the house of {his} father**
> UST His parents secretly cared for him in their house
> (ὃς ἀνετράφη & ἐν τῷ οἴκῳ τοῦ πατρός)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could make Moses' parents the subject. Alternate translation: [his parents cared for him … in their home]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	time
Moses	Moses
to God	God saw that
for … months	for … months
house	house

Acts 7:21

ULT	UST
But when he was exposed, the daughter of Pharaoh took him up and raised him for herself as a son.	*Then they had to abandon him outside the house. But Pharaoh's daughter found him and cared for him as her own son.*

ULT **But when he was exposed**
UST Then they had to abandon him outside the house. But
(ἐκτεθέντος δὲ αὐτοῦ)

Moses **was exposed** because of Pharaoh's command. If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, the context suggests that it was Moses' parents. Alternate translation: [when his parents had to place him outside]

Support Reference: Active or Passive

ULT **took him up**
UST found him
(ἀνείλατο αὐτὸν)

This could mean: (1) that Pharaoh's daughter adopted Moses. The verb can have this figurative legal meaning. Alternate translation: [adopted him]; (2) that she lifted him up out of the basket he was in on the banks of the Nile. (This story is told in Exodus 2:1–10.) Alternate translation: [rescued him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Pharaoh	Pharaoh's

Acts 7:22

ULT	UST
And Moses was educated in all the wisdom of the Egyptians, and he was mighty in his words and works.	*The Egyptians taught Moses the many things that they had learned. When he grew up, he spoke and did things powerfully.*

ULT Moses was educated in all the wisdom of the Egyptians
UST The Egyptians taught Moses the many things that they had learned
(ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Egyptians educated Moses in all of their wisdom]

Support Reference: Active or Passive

ULT in all the wisdom of the Egyptians
UST The Egyptians … the many things that they had learned
(πάσῃ σοφίᾳ Αἰγυπτίων)

Stephen says **all** as an exaggeration for emphasis. Alternate translation: [thoroughly in the wisdom of the Egyptians]

Support Reference: Hyperbole

ULT mighty in his words and works
UST he spoke and did things powerfully
(δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ)

Alternate translation: [effective in his speech and actions] or [influential in what he said and did]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
was educated	taught
in … the wisdom	that they had learned
of the Egyptians	The Egyptians

Acts 7:23

ULT	UST
But when a 40-year time was filled to him, it came up on his heart to visit his brothers, the sons of Israel.	*One day when Moses was about forty years old, he decided to see how his relatives, the people of Israel, were doing.*

ULT **when a 40-year time was filled to him**
UST One day when Moses was about forty years old
(ὡς & ἐπληροῦτο αὐτῷ τεσσερακονταετὴς χρόνος)

This is an idiomatic way of speaking about time. Alternate translation: [after Moses had turned forty]

Support Reference: Idiom

ULT **when a 40-year time was filled to him**
UST One day when Moses was about forty years old
(ὡς & ἐπληροῦτο αὐτῷ τεσσερακονταετὴς χρόνος)

Since this is an idiom, it would probably not be meaningful in most languages to retain the verb “fill” and use an active verbal form instead of the passive form. However, if your language does speak of someone or something “filling” days or times so that they arrive, and if your language does not use passive verbal forms, you could use an active form of “fill” here.

Support Reference: Active or Passive

ULT **it came up on his heart**
UST he decided
(ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ)

The expression **it came up on his heart** means that Moses felt a desire. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he felt a desire]

Support Reference: Idiom

ULT **it came up on his heart**
UST he decided
(ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ)

Here, **heart** is a metonym for the thoughts and emotions. Alternate translation: [he felt a desire]

Support Reference: Metonymy

> ULT **his brothers, the sons of Israel**
> UST his relatives, the people of Israel
> (τοὺς ἀδελφοὺς αὐτοῦ, τοὺς υἱοὺς Ἰσραήλ)

Stephen is using the word **brothers** to mean "kinsmen," and he is using the word **sons** to mean "descendants." Alternate translation: [his kinsmen, the descendants of Israel] or, if the word [Israel] might make your readers think of the nation rather than the person, [his kinsmen, the descendants of Jacob]

Support Reference: Metaphor

> ULT **his brothers, the sons of Israel**
> UST his relatives, the people of Israel
> (τοὺς ἀδελφοὺς αὐτοῦ, τοὺς υἱοὺς Ἰσραήλ)

Although the terms **brothers** and **sons** are masculine, Stephen is using these words in a generic sense that includes both men and women. If you decide to retain the metaphor in your translation, you could state "brothers and sisters" and "sons and daughters" to indicate this.

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … time	was about forty years old
of Israel	of Israel

Acts 7:24

ULT	UST
And seeing a certain one being mistreated, he defended him and made vengeance for the one being oppressed, striking the Egyptian:	*He saw an Egyptian mistreating one of the Israelites. So he went over to help the Israelite man. He avenged him by killing the Egyptian.*

ULT **seeing a certain one being mistreated**
UST He saw an Egyptian mistreating one of the Israelites … the Israelite man
(ἰδών τινα ἀδικούμενον)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it is clear from the context that it was **the Egyptian** who is mentioned later in the verse. Alternate translation: [seeing an Egyptian mistreating an Israelite]

Support Reference: Active or Passive

ULT **made vengeance for the one being oppressed, striking the Egyptian**
UST He avenged him by killing the Egyptian
(ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [avenged him by striking the Egyptian who was oppressing him]

Support Reference: Active or Passive

ULT **striking the Egyptian**
UST by killing the Egyptian
(πατάξας τὸν Αἰγύπτιον)

Stephen assumes that his listeners will know that Moses hit **the Egyptian** so hard that he died. If it would be helpful to your readers, you could state this explicitly. Alternate translation: [striking and killing the Egyptian]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being mistreated	an Egyptian mistreating
vengeance	He avenged
Egyptian	Egyptian

Acts 7:25

ULT	UST
and he was thinking {his} brothers would understand that God was giving salvation to them by his hand, but they did not understand.	*Moses expected that his fellow Israelites would understand that God had sent him to free them from being slaves. But they did not understand.*

> ULT **{his} brothers**
> UST his fellow Israelites
> (τοὺς ἀδελφοὺς)

Stephen is using the word **brothers** to mean "kinsmen." Alternate translation: [his kinsmen]

Support Reference: Metaphor

> ULT **was giving salvation to them**
> UST to free them from being slaves
> (δίδωσιν σωτηρίαν αὐτοῖς)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. In context, the word refers to God using Moses to deliver the Israelites from slavery. Alternate translation: [was delivering them from slavery]

Support Reference: Abstract Nouns

> ULT **by his hand**
> UST had sent him
> (διὰ χειρὸς αὐτοῦ)

Here, **hand** refers to the actions of Moses. Alternate translation: [through his actions]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
would understand	would understand
God	God
salvation	to free … from being slaves
did … understand	did … understand

Acts 7:26

ULT	UST
And on the next day he appeared to them as they were quarreling, and he urged them to peace, saying, 'Men, you are brothers. Why is it that you are hurting each other?'	*The next day, Moses saw two of his fellow Israelites fighting each other. He tried to make them stop by saying to them, 'Now you two are both Israelites! You must stop hurting each other!'*

ULT **to them**
UST two of his fellow Israelites
(αὐτοῖς)

It is clear from the context that these were two Israelite men, though Stephen does not say that specifically. Alternate translation: [to two Israelite men]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to them … them … you are … you are hurting**
UST two of his fellow Israelites … them … you two … hurting
(αὐτοῖς & αὐτοὺς & ἐστε & ἀδικεῖτε)

Since Moses is speaking to two people, these uses of **them** and **you** would be dual if your language uses that form. Otherwise, they would be plural.

Support Reference: Forms of 'You' — Dual/Plural

ULT **he urged them to peace**
UST He tried to make them stop
(συνήλλασσεν αὐτοὺς εἰς εἰρήνην)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [he urged them to stop fighting]

Support Reference: Abstract Nouns

ULT **saying, 'Men, you are brothers. Why is it that you are hurting each other**
UST by saying to them, 'Now you two are both Israelites! You must stop hurting each other
(εἰπών, ἄνδρες, ἀδελφοί ἐστε. ἱνα τί ἀδικεῖτε ἀλλήλους)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [telling them that they were brothers and asking them why they were hurting each other]

Support Reference: Quotes within Quotes

ULT **Men**
UST Now
(ἄνδρες)

This is an idiomatic form of address. Translate it with an expression that would be natural in your language. Alternate translation: [Friends]

Support Reference: Idiom

ULT **brothers**
UST are both Israelites
(ἀδελφοί)

Moses is using the word **brothers** to mean "kinsmen." Alternate translation: [kinsmen]

Support Reference: Metaphor

ULT **Why is it that you are hurting each other**
UST You must stop hurting each other
(ἱνα τί ἀδικεῖτε ἀλλήλους)

Moses is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [You should not be hurting each other!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	day
peace	to make … stop
you are hurting	hurting

Acts 7:27

ULT	UST
But the one injuring {his} neighbor pushed him away, saying, 'Who appointed you a ruler and a judge over us?	*But the man who was injuring the other man pushed Moses away. He said to him, 'You have no authority over us!*

ULT **him**
UST to him
(αὐτὸν)

The word **him** refers to Moses, not to the neighbor. Alternate translation: [Moses]

Support Reference: Pronouns — When to Use Them

ULT **saying, 'Who appointed you a ruler and a judge over us**
UST He said … You have no authority over us
(εἰπών, τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [asking him who appointed him a ruler and a judge over them]

Support Reference: Quotes within Quotes

ULT **Who appointed you a ruler and a judge over us**
UST You have no authority over us
(τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν)

The man is using a rhetorical question to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [No one appointed you a ruler and judge over us!]

Support Reference: Rhetorical Question

ULT **a ruler and a judge**
UST have no authority
(ἄρχοντα καὶ δικαστὴν)

In this context, the words **ruler** and **judge** mean basically the same thing. The man is using repetition to emphasize the fact that he feels that Moses has no authority over them. If your language does not use repetition for such a purpose, you could use a single phrase and provide emphasis in another way. Alternate translation: [an authority with power]

Support Reference: Doublet

> ULT **us**
> UST us
> (ἡμῶν)

The man is using the word **our** to refer to himself and to his neighbor, but not to Moses, so use the exclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
injuring	man who was injuring
neighbor	other man
pushed … away	pushed Moses away
appointed	have no authority
a ruler	have no authority
a judge	have no authority

Acts 7:28

ULT	UST
You do not want to kill me the way you killed the Egyptian yesterday, do you?'	*You probably want to kill me as you killed the Egyptian yesterday!'*

> ULT **You do not want to kill me the way you killed the Egyptian yesterday, do you**
> UST You probably want to kill me as you killed the Egyptian yesterday
> (μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες ἐχθὲς τὸν Αἰγύπτιον)

The first word of this sentence in Greek is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding **do you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: [Do you want to kill me the way you killed the Egyptian yesterday]

Support Reference: Double Negatives

> ULT **You do not want to kill me the way you killed the Egyptian yesterday, do you**
> UST You probably want to kill me as you killed the Egyptian yesterday
> (μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες ἐχθὲς τὸν Αἰγύπτιον)

The man is using a rhetorical question implicitly to threaten Moses by indicating that he and probably others knew that Moses had killed the Egyptian. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [I suppose you want to kill me the way you killed the Egyptian yesterday!]

Support Reference: Rhetorical Question

> ULT **You do not want to kill me the way you killed the Egyptian yesterday, do you**
> UST You probably want to kill me as you killed the Egyptian yesterday
> (μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες ἐχθὲς τὸν Αἰγύπτιον)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [The man asked Moses if he wanted to kill him the way he had killed the Egyptian the day before.]

Support Reference: Quotes within Quotes

> ULT **the way**
> UST as
> (ὃν τρόπον)

Alternate translation: [in the same way in which]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Egyptian	Egyptian

Acts 7:29

ULT	UST
Then Moses ran away at this word, and he became a foreigner in the land of Midian, where he fathered two sons.	*When Moses heard that, he fled from Egypt to the land of Midian. He lived there for some years. {He got married, and} he {and his wife} had two sons.*

ULT Moses ran away at this word
UST Moses heard that, he fled from Egypt
(ἔφυγεν & Μωϋσῆς ἐν τῷ λόγῳ τούτῳ)

The implication is that Moses fled because he recognized that these Israelites, and probably others, knew that he had killed an Egyptian. Moses feared that he would be punished or even killed for this crime. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Moses ran away at this word to try to escape from being punished]

Support Reference: Assumed Knowledge and Implicit Information

ULT at this word
UST heard that
(ἐν τῷ λόγῳ τούτῳ)

Stephen is using the term **word** to mean what the man said by using words. Alternate translation: [at this statement]

Support Reference: Metonymy

ULT where he fathered two sons
UST there … {He got married, and} he {and his wife} had two sons
(οὗ ἐγέννησεν υἱοὺς δύο)

Stephen assumes that his listeners will know that Moses married a Midianite woman when he fled from Egypt. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [where he married a Midianite woman and fathered two sons]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
a foreigner	He lived … for some years
of Midian	of Midian

Acts 7:30

ULT	UST
And 40 years having been filled, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.	*One day forty years later, the Lord God came to Moses in the form of an angel. This was in the desert near Mount Sinai. He appeared in the flames of a bush that was on fire.*

> ULT **40 years having been filled**
> UST forty years later
> (πληρωθέντων ἐτῶν τεσσεράκοντα)

This is an idiomatic way of speaking about time. Alternate translation: [after 40 years had gone by]

Support Reference: Idiom

> ULT **40 years having been filled**
> UST forty years later
> (πληρωθέντων ἐτῶν τεσσεράκοντα)

Since this is an idiom, it would probably not be meaningful in most languages to retain the verb “fill” and use an active verbal form instead of the passive form. However, if your language does speak of someone or something “filling” days or times so that they arrive, and if your language does not use passive verbal forms, you could use an active form of “fill” here.

Support Reference: Active or Passive

> ULT **an angel appeared to him**
> UST the Lord God came to Moses in the form of an angel … He appeared
> (ὤφθη αὐτῷ & ἄγγελος)

The word **appeared** does not mean that Moses simply saw this angel in a vision. Rather, this expression indicates that the angel was actually present with Moses. Alternate translation: [suddenly an angel was there with Moses]

Support Reference: Idiom

> ULT **an angel appeared to him**
> UST the Lord God came to Moses in the form of an angel … He appeared
> (ὤφθη αὐτῷ & ἄγγελος)

Stephen assumes that his listeners know that God came to speak with Moses through the **angel**. The UST makes this explicit.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years
an angel	in the form of an angel
wilderness	desert
of Mount Sinai	near Mount Sinai

Acts 7:31

ULT	UST
And Moses, seeing it, admired the sight; and as he approached to look, the voice of the Lord came:	*When Moses saw it, he was amazed because the bush was not burning up. As he went over to look more closely, he heard the Lord God say to him,*

ULT **admired the sight**
UST he was amazed because the bush was not burning up
(ἐθαύμασεν τὸ ὅραμα)

Stephen assumes that his listeners will know that Moses **admired the sight** because the bush was not burning up, even though it was on fire. Alternate translation: [marveled at what he saw, because the fire was not consuming the bush]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the voice of the Lord came**
UST he heard the Lord God say to him
(ἐγένετο φωνὴ Κυρίου)

Stephen is speaking of **the voice of the Lord** as if it were a person and that it **came** on its own. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: [the Lord spoke to him]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
of the Lord	the Lord God

Acts 7:32

ULT	UST
'I am the God of your fathers, the God of Abraham, and of Isaac, and of Jacob.' And Moses, becoming terrified, did not dare to look.	*'I am the God whom your ancestors worshiped. I am the God whom Abraham, Isaac, and Jacob worship.' Moses was so afraid that he began to shake. He was afraid to look at the bush any longer.*

ULT **I am the God of your fathers, the God of Abraham, and of Isaac, and of Jacob**
UST I am the God whom your ancestors worshiped. I am the God whom Abraham, Isaac, and Jacob worship
(ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [The Lord told Moses that he was the God of his fathers, the God of Abraham, and of Isaac, and of Jacob]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
God	God
of Abraham	whom Abraham … worship
of Isaac	Isaac
of Jacob	Jacob
Moses	Moses
terrified	so afraid that he began to shake

Acts 7:33

ULT	UST
And the Lord said to him, 'Untie the sandal of your feet, for the place on which you are standing is holy ground.	*Then the Lord God said to him, 'Take your sandals off to show that you honor me. Because I am here, the place where you are standing is especially mine.*

ULT **the Lord said to him, 'Untie the sandal of your feet, for the place on which you are standing is holy ground**
UST the Lord God said to him, 'Take your sandals off to show that you honor me. Because I am here, the place where you are standing is especially mine
(εἶπεν & αὐτῷ ὁ Κύριος, λῦσον τὸ ὑπόδημα τῶν ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ ἕστηκας γῆ ἁγία ἐστίν)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [the Lord told Moses to untie the sandals that were on his feet, because the place on which he was standing was holy ground]

Support Reference: Quotes within Quotes

ULT **Untie the sandal of your feet, for the place on which you are standing is holy ground**
UST Take your sandals off to show that you honor me. Because I am here, the place where you are standing is especially mine
(λῦσον τὸ ὑπόδημα τῶν ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ ἕστηκας γῆ ἁγία ἐστίν)

In this culture, removing footwear was a symbolic way of acknowledging that a place was sacred. Footwear that had been worn elsewhere should not touch it. Your readers may understand the symbolic meaning of this action. If not, you could explain it in your translation. Alternate translation: [Untie your sandals and remove them to acknowledge that the place on which you are standing is holy ground]

Support Reference: Symbolic Action

ULT **Untie the sandal of your feet**
UST Take your sandals off to show that you honor me
(λῦσον τὸ ὑπόδημα τῶν ποδῶν σου)

The implication is that God wanted Moses not only to untie his sandals but also to remove them. Alternate translation: [Untie your sandals and remove them from your feet]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the sandal of your feet**
UST your sandals
(τὸ ὑπόδημα τῶν ποδῶν σου)

Since this refers to both sandals, it might be more natural in your language to use the plural form of **sandals**. If your language uses the dual form, it would be appropriate to use that here. Alternate translation: [the sandals on your feet] or [the sandals you are wearing]

Support Reference: Collective Nouns

ULT **for the place on which you are standing is holy ground**
UST Because I am here, the place where you are standing is especially mine
(ὁ γὰρ τόπος ἐφ’ ᾧ ἕστηκας γῆ ἁγία ἐστίν)

The implication is that where God is present, the immediate area around God is considered or made **holy** by God. Alternate translation: [for the place on which you are standing has been made holy by my presence]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord God
sandal	sandals
holy	especially mine

Acts 7:34

ULT	UST
I have certainly seen the oppression of my people who {are} in Egypt, and I have heard their groaning, and I have come down to rescue them. And now come, let me send you to Egypt.'	*I have seen clearly how the people of Egypt are continually causing my people to suffer. I have heard my people when they groan because of it. So I am taking action to rescue them from Egypt. Now get ready, because I am going to send you back to Egypt.'*

ULT **I have certainly seen the oppression of my people who {are} in Egypt, and I have heard their groaning, and I have come down to rescue them. And now come, let me send you to Egypt**

UST I have seen clearly how the people of Egypt are continually causing people to suffer. I have heard my people when they groan because of it. So I am taking action to rescue them from Egypt. Now get ready, because I am going to send you back to Egypt

(ἰδὼν, εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς; καὶ νῦν δεῦρο, ἀποστείλω σε εἰς Αἴγυπτον)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [The Lord said that he had certainly seen the oppression of his people who were in Egypt and that he had heard their groaning and that he had come down to rescue them. He told Moses to get ready because he was sending him to Egypt]

Support Reference: Quotes within Quotes

ULT **I have certainly seen**

UST I have seen clearly how

(ἰδὼν, εἶδον)

Stephen is reproducing a Hebrew idiom from the biblical account of Moses at the burning bush. The verb **seen** is repeated in Hebrew. This repetition expresses the intensity, certainty, or clarity of Yahweh's having seen how his people were being oppressed. This Hebrew practice of verb repetition for intensification cannot be directly translated into English. Use a natural form of strengthening a verb from your language.

Support Reference: Idiom

ULT **of my people**
UST people
(τοῦ λαοῦ μου)

God uses the possessive word **my** to emphasize that these people were in a covenant relationship with him based on his promises to their ancestors. Alternate translation: [of the descendants of Abraham, Isaac, and Jacob]

Support Reference: Possession

ULT **I have come down to rescue them**
UST I am taking action to rescue them from Egypt
(κατέβην ἐξελέσθαι αὐτούς)

God describes himself as having **come down** from heaven to earth to help the Israelites. His presence was in the burning bush, but he also means that he is taking action to **rescue** them. Alternate translation: [I will personally bring about their release]

Support Reference: Metaphor

ULT **And**
(καὶ)

God is using the word translated as **And** to introduce what he wants Moses to do as a result of what he has told him. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **now come**
UST Now get ready, because
(νῦν δεῦρο)

God is giving an order here. Alternate translation: [get ready]

Support Reference: Imperatives — Other Uses

ULT **let me send you to Egypt**
UST I am going to send you back to Egypt
(ἀποστείλω σε εἰς Αἴγυπτον)

God is not asking Moses' permission when he says **let me send you to Egypt**. This is a way of saying "I will send you to Egypt," and that statement in turn is functioning as a command. Alternate translation: [you must go to Egypt]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of my people	people

ULT	UST
Egypt	the people of Egypt are continually causing
to rescue	to rescue … from Egypt
Egypt	Egypt

Acts 7:35

ULT	UST
This Moses, whom they rejected, saying, 'Who appointed you a ruler and a judge?'— this one God sent as both a ruler and a redeemer with the hand of the angel who appeared to him in the bush.	*This Moses is the one who had tried to help our Israelite people. But they rejected him by saying, 'You have no authority over us!' Moses is the one whom God himself sent to rule them and to free them from being slaves. He did that with the help of the angel who spoke to him from the bush.*

ULT **This Moses**
UST This Moses is the one
(τοῦτον τὸν Μωϋσῆν) (7:35-38)

Verses 35, 36, 37, and 38 contains a series of similar phrases emphasizing the role of Moses. Stephen says **This Moses**, "This one," "This is the Moses," and "This is the one." If possible, use similar statements in your own translation to emphasize Moses. You may also wish to make each of these verses a separate paragraph or use formatting in some other way to highlight the repeated phrases.

Support Reference: Litany

ULT **saying, 'Who appointed you a ruler and a judge**
UST by saying, 'You have no authority over us
(εἰπόντες, τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. See what you did in 7:27. Alternate translation: [asking him who appointed him a ruler and a judge]

Support Reference: Quotes within Quotes

ULT **Who appointed you a ruler and a judge**
UST You have no authority over us
(τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν)

See how you translated this rhetorical question in 7:27. Alternate translation: [No one appointed you a ruler and a judge!]

Support Reference: Rhetorical Question

ULT **a ruler and a judge**
UST You have no authority over us
(ἄρχοντα καὶ δικαστήν)

See how you translated the combination of **ruler** and **judge** in 7:27. Alternate translation: [an authority with power]

Support Reference: Doublet

ULT **a redeemer**
UST to free them from being slaves
(λυτρωτὴν)

In this context, the word translated as **redeemer** refers to someone who delivers people from earthly troubles, not someone who brings eternal salvation. Alternate translation: [a rescuer]

ULT **with the hand of the angel**
UST He did that with the help of the angel
(σὺν χειρὶ ἀγγέλου)

Here, **hand** is a metonym for the capability and actions of someone. Alternate translation: [accompanied by the power of the angel] or [through the actions of the angel]

Support Reference: Metonymy

ULT **appeared to him in the bush**
UST spoke to him from the bush
(ὀφθέντος αὐτῷ ἐν τῇ βάτῳ)

See how you translated the word **appeared** in 7:30. Here as well, the word does not mean that Moses simply saw this angel in a vision. Alternate translation: [who was with him at the bush]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses is the one
they rejected	had tried to help our Israelite people. But they rejected
appointed	You have no authority over us
a ruler	You have no authority over us
a judge	You have no authority over us
God	God himself
a ruler	to rule them
a redeemer	to free them from being slaves

ULT	UST
of the angel	the angel

Acts 7:36

ULT	UST
This one led them out, doing wonders and signs in the land of Egypt and at the Red Sea, and in the wilderness during 40 years.	*Moses is the one who led our ancestors out from Egypt. He did many kinds of miracles in Egypt, at the Sea of Reeds, and during the forty years that the Israelite people lived in the wilderness.*

ULT **wonders and signs**
UST many kinds of miracles
(τέρατα καὶ σημεῖα)

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

Support Reference: Doublet

ULT **the Red Sea**
UST the Sea of Reeds
(Ἐρυθρᾷ Θαλάσσῃ)

Stephen is using the name that was common in his culture, **the Red Sea**, to refer to the body of water that the Old Testament calls "the Sea of Reeds." Decide whether you want to use the name that Stephen uses here or the name that you are using in your translation in the Old Testament, if they are different. Alternate translation: [the Sea of Reeds]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
signs	many kinds of miracles
of Egypt	Egypt
wilderness	wilderness
during … years	during the … years that the Israelite people lived
the Red Sea	the Sea of Reeds

Acts 7:37

ULT	UST
This is the Moses who said to the sons of Israel, 'God will raise up a prophet like me for you from your brothers.'	*This Moses is the one who said to the Israelite people, 'God will cause another man from among your own people to be a prophet like me for you.'*

ULT **who said to the sons of Israel, 'God will raise up a prophet like me for you from your brothers**
UST who said to the Israelite people, 'God will cause another man from among your own people to be a prophet like me for you
(ὁ εἴπας τοῖς υἱοῖς Ἰσραήλ, προφήτην ὑμῖν ἀναστήσει ὁ Θεὸς, ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [who told the sons of Israel that God would raise up a prophet like him for them from their brothers]

Support Reference: Quotes within Quotes

ULT **to the sons of Israel**
UST to the Israelite people
(τοῖς υἱοῖς Ἰσραήλ)

Stephen is using the word **sons** to mean "descendants." Alternate translation: [to the descendants of Israel] or [to the descendants of Jacob]

Support Reference: Metaphor

ULT **will raise up a prophet like me for you**
UST will cause another man … to be a prophet like me for you
(προφήτην ὑμῖν ἀναστήσει & ὡς ἐμέ)

Here, the expression **raise up** describes God giving someone the mission to go as a prophet to certain people. See how you translated it in 3:22. Alternate translation: [will send you a prophet like me]

Support Reference: Idiom

ULT **your brothers**
UST your own people
(τῶν ἀδελφῶν ὑμῶν)

Stephen is using the word **brothers** to mean "kinsmen." Alternate translation: [your kinsmen]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
of Israel	Israelite
God	God
a prophet	another man … a prophet

Acts 7:38

ULT	UST
This is the one having been in the assembly in the wilderness with the angel {who was} speaking to him on Mount Sinai, and with our fathers, who received living words to give to us,	*It was this man Moses who was among the Israelites who were together in the wilderness. God spoke through the angel on Mount Sinai to give Moses our laws. Moses was the one who told our ancestors what the angel had said. He was the one to whom God gave commandments and who passed them on to us. Those commandments are still powerful today.*

ULT **This is the one having been**
UST It was this man Moses who was … Moses was the one who
(οὗτός ἐστιν ὁ γενόμενος)

This is the one refers to Moses. You may have decided to use similar language and special formatting in verses 35–38 to highlight the way Stephen is emphasizing Moses. However, if you think the reference would not be clear at this point, you could state his name. Alternate translation: [Moses is the one who was]

Support Reference: Pronouns — When to Use Them

ULT **with the angel {who was} speaking to him on Mount Sinai, and with our fathers, who received living words**
UST God spoke through the angel on Mount Sinai to give Moses our laws … our ancestors what the angel had said. He was the one to whom God gave commandments … Those commandments are still powerful today
(μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ Ὄρει Σινά, καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα)

It might be more natural to put the information about **Mount Sinai** next to the information about Moses receiving **living words**. Alternate translation: [with our fathers and with the angel who was speaking to him on Mount Sinai, who received living words] or [with our fathers and with the angel who was speaking to him on Mount Sinai, where he received living words]

Support Reference: Information Structure

ULT **with our fathers, who received**
UST our ancestors … He was the one to whom God gave
(τῶν πατέρων ἡμῶν, ὃς ἐδέξατο)

This second instance of **who** in the verse refers to Moses, not to the **fathers**. For clarity, you could state his name and start a new sentence. Alternate translation: [with our fathers. Moses received]

Support Reference: Pronouns — When to Use Them

ULT **who received living words**
UST our laws … what the angel had said. He was the one to whom God gave commandments … Those commandments are still powerful today
(ὃς ἐδέξατο λόγια ζῶντα)

It may be helpful in your language to specify who gave Moses the **words** that he **received**. Stephen assumes that his listeners will know that this was God. Alternate translation: [to whom God gave living words] or [to whom God spoke living words]

Support Reference: Assumed Knowledge and Implicit Information

ULT **living words**
UST our laws … what the angel had said … commandments … Those commandments are still powerful today
(λόγια ζῶντα)

Stephen is using the term **words** to mean the message that God communicated through words. Alternate translation: [a living message]

Support Reference: Metonymy

ULT **living words**
UST our laws … what the angel had said … commandments … Those commandments are still powerful today
(λόγια ζῶντα)

Stephen is using the term **living** to describe God's **words** as if they were alive. This could mean: (1) that God's message is always effective. Alternate translation: [an enduring message]; (2) that God's message shows how to live as God wishes. Alternate translation: [a life-giving message]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
assembly	Israelites who were together
wilderness	wilderness
angel	angel

ULT	UST
Mount Sinai	Mount Sinai
received	God gave

Acts 7:39

ULT	UST
to whom our fathers were not willing to be obedient; instead, they pushed him away and turned back in their hearts to Egypt,	*However, our ancestors did not want to obey Moses. Instead, they rejected him as their leader and wanted to return to Egypt.*

ULT **to whom our fathers were not willing to be obedient**
UST However, our ancestors did not want to obey Moses
(ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν)

The word **whom** refers to Moses. It may be helpful to state his name and to begin a new sentence here. Alternate translation: [Our fathers were not willing to be obedient to Moses]

Support Reference: Pronouns — When to Use Them

ULT **they pushed him away**
UST they rejected him as their leader
(ἀπώσαντο)

Stephen is speaking to emphasize the Israelites' rejection of Moses. Alternate translation: [they rejected him as their leader]

Support Reference: Metaphor

ULT **turned back in their hearts to Egypt**
UST wanted to return to Egypt
(ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον)

Here, **hearts** is a metonym for people's desires. Alternate translation: [made it their desire to return to Egypt]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they pushed him away	they rejected him as their leader
Egypt	Egypt

Acts 7:40

ULT	UST
saying to Aaron, ‘Make for us gods who will go ahead of us. For this Moses, who brought us from the land of Egypt, we do not know what has happened to him.’	*So they told his older brother Aaron, ‘Make idols for us who will be our gods to lead us. As for that fellow Moses who led us out of Egypt, we do not know what has happened to him!’*

ULT **saying to Aaron, ‘Make for us gods who will go ahead of us. For this Moses, who brought us from the land of Egypt, we do not know what has happened to him**
UST So they told his older brother Aaron, ‘Make idols for us who will be our gods to lead us. As for that fellow Moses who led us out of Egypt, we do not know what has happened to him
(εἰπόντες τῷ Ἀαρών, ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν. ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί ἐγένετο αὐτῷ)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [They asked Aaron to make gods for them who would go ahead of them, because they did not know what had happened to Moses, who had brought them from the land of Egypt]

Support Reference: Quotes within Quotes

ULT **saying to Aaron**
UST So they told his older brother Aaron
(εἰπόντες τῷ Ἀαρών)

It may be helpful to begin a new sentence here. Alternate translation: [They said to Aaron]

ULT **For this Moses, who brought us from the land of Egypt, we do not know what has happened to him**
UST As for that fellow Moses who led us out of Egypt, we do not know what has happened to him
(ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί ἐγένετο αὐτῷ)

It may be more natural to put the information about Moses at the end of the sentence. Alternate translation: [For we do not know what has happened to this Moses who brought us from the land of Egypt]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Aaron	his older brother Aaron
gods	idols … who will be our gods
Moses	Moses

ULT	UST
of Egypt	of Egypt
we do … know	we do … know

Acts 7:41

ULT	UST
So they made an image of a calf in those days and brought a sacrifice to the idol and rejoiced in the works of their hands.	*When the Israelites rejected Moses, they made an image that looked like a calf. Then they offered sacrifices to honor that idol. They sang and danced to worship something that they themselves had made.*

ULT **they made an image of a calf**
UST they made an image that looked like a calf
(ἐμοσχοποίησαν)

Stephen assumes that his listeners will know that this **image of a calf** was a statue that the Israelites wanted to worship as an idol. Stephen refers to it as **the idol** later in the sentence. Alternate translation: [they made a statue that looked like a calf to worship as an idol]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in those days**
UST When the Israelites rejected Moses
(ἐν ταῖς ἡμέραις ἐκείναις)

Stephen is using the term **days** to refer to a specific time. Alternate translation: [at that time]

Support Reference: Idiom

ULT **they made an image of a calf**
UST they made an image that looked like a calf
(ἐμοσχοποίησαν)

The pronoun **they** refers back to "our fathers" in verse 39, that is, to the Israelites whom Moses led out of Egypt. Alternate translation: [the Israelites made an image of a calf]

Support Reference: Pronouns — When to Use Them

ULT **the works of their hands**
UST something that they themselves had made
(τοῖς ἔργοις τῶν χειρῶν αὐτῶν)

Stephen describes what he also calls the **calf** and the **idol** as **the works of their hands** by association with the way the Israelites used their hands to make the calf. Alternate translation: [the statue they had made]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they made an image of a calf	they made an image that looked like a calf
days	When the Israelites rejected Moses
a sacrifice	sacrifices
to the idol	that idol

Acts 7:42

ULT	UST
But God turned away and abandoned them to serve the host of heaven, as it is written in the book of the prophets, 'You did not offer slain beasts and offerings to me for 40 years in the wilderness, did you, O house of Israel?	*So God stopped correcting them. He left them to worship the stars in the sky. This agrees with what one of the prophets wrote: God said, 'You Israelite people repeatedly killed animals and offered them to me with grain as sacrifices during those forty years that you were in the wilderness. But you certainly were not truly offering them to me!*

ULT **God turned away**
UST God stopped correcting them
(ἔστρεψεν & ὁ Θεὸς)

Stephen is speaking as if **God** had physically **turned away**. He speaks this way to emphasize that God was not pleased with the Israelites and no longer helped them. Alternate translation: [God stopped helping them]

Support Reference: Metaphor

ULT **the host of heaven**
UST the stars in the sky
(τῇ στρατιᾷ τοῦ οὐρανοῦ)

Here, the word **host** means "army," and the word **heaven** means "sky." Stephen is speaking of the stars in the sky as if they were an army. Alternate translation, as in UST: [the stars in the sky]

Support Reference: Metaphor

ULT **it is written in the book of the prophets**
UST what one of the prophets wrote
(γέγραπται ἐν βίβλῳ τῶν προφητῶν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the book of the prophets says] or [the book of the prophets records]

Support Reference: Active or Passive

ULT **the book of the prophets**
UST one of the prophets
(βίβλῳ τῶν προφητῶν)

This was apparently a collection of the writings of several of the Old Testament prophets on one scroll. Alternate translation: [the scroll that records sayings of the prophets]

Support Reference: Assumed Knowledge and Implicit Information

ULT **You did not offer slain beasts and offerings to me for 40 years in the wilderness, did you**
UST God said … repeatedly killed animals and offered them to me with grain as sacrifices during those forty years that you were in the wilderness. But you certainly were not truly offering them to me
(μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι, ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ)

This is the beginning of a quotation from the prophet Amos, which continues through the end of verse 43. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Amos as a direct quotation if possible, since God is addressing the Israelites directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

Support Reference: Quote Markings

ULT **You did not offer slain beasts and offerings to me for 40 years in the wilderness, did you, O house of Israel**
UST God said, ‘You Israelite people repeatedly killed animals and offered them to me with grain as sacrifices during those forty years that you were in the wilderness. But you certainly were not truly offering them to me
(μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι, ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ)

The first word of this sentence in Greek is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding **did you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: [Did you offer slain beasts and offerings to me for 40 years in the wilderness, O house of Israel?]

Support Reference: Double Negatives

ULT **You did not offer slain beasts and offerings to me for 40 years in the wilderness, did you, O house of Israel**
UST God said, 'You Israelite people repeatedly killed animals and offered them to me with grain as sacrifices during those forty years that you were in the wilderness. But you certainly were not truly offering them to me
(μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι, ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ)

Speaking through the prophet Amos, God used the question form to emphasize to the people of **Israel** that they did not really worship Him **in the wilderness** with their sacrifices. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [You did not honor me when you offered slain beasts and sacrifices for 40 years in the wilderness, O house of Israel!]

Support Reference: Rhetorical Question

ULT **You did not offer … did you**
UST God said … But you certainly were not truly offering them
(μὴ & προσηνέγκατέ)

You is plural in these instances, even though the addressee (**house**) is singular, because God is actually speaking to all of the Israelites. If it would not be natural in your language to use the plural in such a case, you could use singular **you** in your translation.

Support Reference: Forms of 'You' — Singular

ULT **slain beasts and offerings**
UST repeatedly killed animals and offered them to me with grain as sacrifices
(σφάγια καὶ θυσίας)

In a figure of speech, God is using the two main categories of sacrifices, those that involve shedding blood (**slain beasts**) and those that are bloodless (**offerings**), to mean sacrifices of all kinds. If this would be misunderstood in your language, you could use an equivalent expression or non-figurative language. Alternate translation: [all kinds of sacrifices]

Support Reference: Merism

> ULT **O house of Israel**
> UST You Israelite people
> (οἶκος Ἰσραήλ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
to serve	to worship
of heaven	in the sky
of the prophets	one of the prophets
slain beasts	repeatedly killed animals
offerings	offered them to me with grain as sacrifices
for … years	years
wilderness	wilderness
O house	You … people
of Israel	Israelite

Acts 7:43

ULT	UST
And you took up the tabernacle of Molech and the star of your god Rephan— the images that you made to worship them— and I will remove you beyond Babylon.'	*On the contrary, you carried with you the tent that contained the idol representing the god Molech that you worshiped. You also carried with you the image of the star called Rephan. Those were idols that you had made, and you worshiped them instead of me. So I will cause you to be taken away far from your homes to regions even farther than the country of Babylon.'*

ULT **And you took up the tabernacle of Molech and the star of your god Rephan— the images that you made to worship them— and I will remove you beyond Babylon**
UST On the contrary, you carried with you the tent that contained the idol representing the god Molech that you worshiped. You also carried with you the image of the star called Rephan. Those were idols that you had made, and you worshiped them instead of me. So I will cause you to be taken away far from your homes to regions even farther than the country of Babylon
(καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαιφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς. καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος)

The quotation from the prophet Amos continues here.

ULT **And**
UST On the contrary
(καὶ)

And at the beginning of this verse introduces God's own answer to the question he asked in the previous verse, 7:42: "You did not offer slain beasts and offerings to me …, did you?" The answer is in contrast to what the question asks. Use a natural way in your language for introducing a contrast. Alternate translation, followed by a sentence break: [No!]

Support Reference: Connect — Contrast Relationship

ULT **you took up … I will remove you**
UST you carried with you … You … carried with you … I will cause you to be taken away far from your homes
(ἀνελάβετε & μετοικιῶ ὑμᾶς)

The term **took up** indicates that the Israelites carried the idols this verse describes around with them as they traveled in the wilderness. The term **remove** in this context means that God will send them into exile as a punishment, with the sense of carrying them away from their homeland. So the punishment is ironic; if possible, use similar terms in your language that will bring out this irony. Alternate translation: [you carried around … I will carry you away]

Support Reference: Irony

ULT **you took up … your … you made … you**
UST you carried with you … that you worshiped. You … carried with you … you had made … you
(ἀνελάβετε & ὑμῶν & ἐποιήσατε & ὑμᾶς)

As in 7:42, **you** is plural here, even though the addressee ("house") is singular, since God is speaking to all of the Israelites. In this verse **your** is also plural. If it would not be natural in your language to use the plural in these cases, you could use the singular in your translation.

Support Reference: Forms of 'You' — Singular

ULT **the tabernacle of Molech**
UST the tent that contained the idol representing the god Molech
(τὴν σκηνὴν τοῦ Μολὸχ)

The **tabernacle of Molech** was a tent or shrine that housed an idol of the false god Molech. If it would be helpful to your readers, you could state this explicitly, as UST does.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the star of your god Rephan**
UST that you worshiped … the image of the star called Rephan
(τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαιφάν)

The Israelites were not carrying around an actual **star**, but an image designed to look like a star. This image was used in the worship of the false god Rephan. (This may have been the planet Saturn.) Alternate translation: [the star-shaped image of your god Rephan]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the images that you made**
UST Those were idols that you had made
(τοὺς τύπους οὓς ἐποιήσατε)

The word **images** refers to the idol of Molech and the star-shaped image of Rephan. It may be helpful to make this a separate sentence. Alternate translation: [You made that idol of Molech and that star-shaped image of Rephan so that you could worship those false gods.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and**
UST So
(καὶ)

Speaking through Amos, God uses the word translated as **and** to introduce what he will do as a result of the Israelites' unfaithfulness and disobedience. It may be helpful to begin a new sentence here. Alternate translation: [As a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I will remove you beyond Babylon**
UST I will cause you to be taken away far from your homes to regions even farther than the country of Babylon
(μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος)

This is the end of the quotation from the prophet Amos that began in verse 42. See how you marked the beginning of the quotation there. It would be appropriate to mark its ending here with a closing second-level quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a second-level quotation. If you used special formatting to set off the quotation, you could return to regular formatting after this verse.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tabernacle	tent that contained the idol representing
of Molech	the god Molech
of … god	that you worshiped
to worship	and you worshiped
Babylon	the country of Babylon

Acts 7:44

ULT	UST
The tabernacle of the testimony was with our fathers in the wilderness, just as the one speaking to Moses had commanded, to make it according to the pattern that he had seen,	*While our ancestors were in the desert, they worshiped God at the sacred tent that showed that he was there with them. They had made the tent exactly like God had commanded Moses to make it. It was exactly like the model that Moses had seen when he was up on the mountain.*

Note:

Connecting Statement:

Stephen continues his response to the high priest and the council which he began in Acts 7:2.

ULT **The tabernacle of the testimony was with our fathers in the wilderness, just as the one speaking to Moses had commanded**
UST While our ancestors were in the desert, they worshiped God at the sacred tent that showed that he was there with them. They had made the tent exactly like God had commanded Moses
(ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ)

Stephen is not saying that the **tabernacle** was **with** the Israelites just as God had commanded. He means that the tabernacle was built **according to the pattern** that Moses saw on Mount Sinai. To make this clear, it may be helpful to supply some of the words that Stephen is leaving out. It may also be helpful to introduce a sentence break. Alternate translation: [The tabernacle of the testimony was with our fathers in the wilderness. It was built just as the one speaking to Moses had commanded]

Support Reference: Ellipsis

ULT **The tabernacle of the testimony**
UST they worshiped God at the sacred tent that showed that he was there with them
(ἡ σκηνὴ τοῦ μαρτυρίου)

Stephen calls this tent the **tabernacle of the testimony** by association with the way it housed the ark of the covenant, which was also known as the ark of the testimony. The "testimony" of the ark, as UST indicates, was to the covenant between God and the Israelites and to his presence with them wherever they went in the wilderness. Alternate translation: [the tent that housed the ark of the covenant]

Support Reference: Metonymy

ULT **just as the one speaking to Moses had commanded, to make it according to the pattern that he had seen**
UST They had made the tent exactly like God had commanded Moses to make it. It was exactly like the model that Moses had seen when he was up on the mountain
(καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει)

It may be more natural to put the information about the command to Moses before the information about how Moses fulfilled the command. It may also be helpful to begin a new sentence here. Alternate translation: [The one speaking to Moses had commanded him to make the tabernacle according to the pattern that he had seen, and he made it just that way]

Support Reference: Information Structure

ULT **the one speaking to Moses had commanded**
UST God had commanded Moses
(διετάξατο ὁ λαλῶν τῷ Μωϋσῇ)

Stephen assumes that his listeners will know that he is referring to the way God spoke to Moses on Mount Sinai. Alternate translation: [God commanded Moses when he spoke to him on Mount Sinai]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the pattern that he had seen**
UST the model that Moses had seen when he was up on the mountain
(τὸν τύπον ὃν ἑωράκει)

Stephen assumes that his listeners will know that he is referring to the **pattern** for the tabernacle that God showed Moses on Mount Sinai. Alternate translation: [the pattern that he showed him on Mount Sinai]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tabernacle	they worshiped God at … sacred tent
of the testimony	that showed that he was there with them
wilderness	desert
to Moses	Moses

Acts 7:45

ULT	UST
which also our fathers, having received it in turn, brought in with Joshua in the possessing of the nations that God drove out from the face of our fathers, until the days of David,	*Later on, other ancestors of ours carried that tent with them when Joshua led them into this land. That was during the time when they took this land for themselves, when God forced the people who previously lived here to leave. So the Israelites were able to possess this land. The tent remained in this land and was still here when King David ruled.*

ULT which also our fathers, having received it in turn, brought in
UST Later on, other ancestors of ours carried that tent with them
(ἣν καὶ εἰσήγαγον, διαδεξάμενοι οἱ πατέρες ἡμῶν)

The pronoun **which** refers to the tabernacle. It may be helpful to begin a new sentence here. Alternate translation: [Our ancestors received the tabernacle from their ancestors, and they brought it in]

Support Reference: Pronouns

ULT having received it in turn
UST Later on
(διαδεξάμενοι)

The phrase **having received … in turn** translates a Greek verb that refers to receiving something in succession, in this case from one's ancestors. Alternate translation: [having received it from their ancestors]

ULT brought in with Joshua
UST carried … with them when Joshua led them into this land
(εἰσήγαγον & μετὰ Ἰησοῦ)

When Stephen says that the Israelites brought in the tabernacle **with Joshua**, he does not mean that they brought in both the tabernacle and Joshua. He means that the Israelites did the things he describes in obedience to Joshua's directions. Alternate translation: [brought in as Joshua directed them]

> ULT **brought in**
> UST carried … with them
> (εἰσήγαγον)

Stephen assumes that his listeners will know that he is referring to the Israelites entering the land of Canaan. Alternate translation: [brought in to the land of Canaan]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the possessing of the nations**
> UST That was during the time when they took this land for themselves … the people who previously lived here
> (ἐν τῇ κατασχέσει τῶν ἐθνῶν)

Stephen is using the term **nations** to mean the land that these people groups occupied. Alternate translation: [when they took possession of land that had been occupied by the nations]

Support Reference: Metonymy

> ULT **from the face of our fathers**
> UST So the Israelites were able to possess this land
> (ἀπὸ προσώπου τῶν πατέρων ἡμῶν)

Stephen is using the word **face** to mean "presence." Alternate translation: [from the presence of our ancestors] or [so that our ancestors alone would live there]

Support Reference: Metaphor

> ULT **until the days of David**
> UST The tent remained in this land and was still here when King David ruled
> (ἕως τῶν ἡμερῶν Δαυείδ)

Stephen is leaving out some of the words that a sentence would need in many languages in order to be complete. It may be helpful to begin a new sentence here. Alternate translation: [The tabernacle remained there until the days of David]

Support Reference: Ellipsis

> ULT **the days of David**
> UST when King David ruled
> (τῶν ἡμερῶν Δαυείδ)

Stephen is using the term **days** to refer to a specific time. Alternate translation: [the time of David]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	when Joshua led them into this land
possessing	they took this land for themselves
of the nations	the people who previously lived here
God	when God
days	when … ruled
of David	King David

Acts 7:46

ULT	UST
who found favor before God, and he asked to find a dwelling for the house of Jacob.	*David pleased God, and he asked God to let him build a temple where he and all of our Israelite people could worship God.*

ULT **to find**
UST build
(εὑρεῖν)

Stephen is speaking. David did not ask God if he could go look for this **dwelling**. David asked God if he could build it. Alternate translation: [to build]

Support Reference: Idiom

ULT **who found favor before God**
UST David pleased God … God
(ὃς εὗρεν χάριν ἐνώπιον τοῦ Θεοῦ)

The pronoun **who** refers to David. It may be helpful to begin a new sentence here. Alternate translation: [David found favor before God]

Support Reference: Pronouns

ULT **who found favor before God**
UST David pleased God … God
(ὃς εὗρεν χάριν ἐνώπιον τοῦ Θεοῦ)

Here the phrase **before God** refers to God's opinion by association with the way that God would assess anything that came to his attention in front of him. Alternate translation: [God regarded David with favor]

Support Reference: Metonymy

ULT **to find**
UST build
(εὑρεῖν)

Stephen is speaking. David did not ask God if he could go look for this **dwelling**. David asked God if he could build it. Alternate translation: [to build]

Support Reference: Idiom

ULT **a dwelling**
UST a temple where … could worship God
(σκήνωμα)

The word **dwelling** refers to a permanent habitation, that is, a house. Stephen is using the word to mean a temple. He is speaking of this temple as if it was a house in which God lived, since God's presence was there. Alternate translation: [a house]

Support Reference: Metaphor

ULT **for the house of Jacob**
UST he and all of our Israelite people
(τῷ οἴκῳ Ἰακώβ)

Some ancient manuscripts read "the house of Jacob." ULT follows that reading. Other ancient manuscripts read "the God of Jacob." If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT.

Support Reference: Textual Variants

ULT **for the house of Jacob**
UST he and all of our Israelite people
(τῷ οἴκῳ Ἰακώβ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
favor	pleased
God	God … God
for the house	he and all of our … people
of Jacob	Israelite

Acts 7:47

ULT	UST
However, Solomon built the house for him.	*But instead, God told David's son Solomon to build a temple where people could worship him.*

ULT **the house for him**
UST a temple where people could worship him
(αὐτῷ οἶκον)

Stephen is using the word **house** to mean a temple. Alternate translation: [a temple for him]

Support Reference: Metaphor

ULT **the house for him**
UST a temple where people could worship him
(αὐτῷ οἶκον)

The pronoun **him** refers to God. Alternate translation: [a temple for God]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Solomon	David's son Solomon
the house	a temple where people could worship

Acts 7:48

ULT	UST
But the Most High does not live in {houses} made with hands, as the prophet says,	*However, we know that God, who is greater than everything, does not live in temples that people build. It is as the prophet Isaiah wrote:*

ULT **the Most High**
UST God, who is greater than everything
(ὁ Ὕψιστος)

This a name for God. UST suggests one way to express its meaning.

Support Reference: How to Translate Names

ULT **{houses} made with hands**
UST temples that people build
(χειροποιήτοις)

Stephen is using the adjective **made with hands** (or "handmade") as a noun, to mean structures built by humans. ULT adds **houses** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [temples that people build]

Support Reference: Nominal Adjectives

ULT **{houses} made with hands**
UST temples that people build
(χειροποιήτοις)

Stephen is using the word **hand**, one part of a person, to mean the whole person. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [houses that people build]

Support Reference: Synecdoche

ULT **{houses} made with hands**
UST temples that people build
(χειροποιήτοις)

The word **houses** means "temples." Alternate translation: [temples that people build]

Support Reference: Metaphor

ULT **as the prophet says**
UST It is as the prophet Isaiah wrote
(καθὼς ὁ προφήτης λέγει)

Stephen assumes that his listeners will know that by **the prophet**, he means Isaiah.

Alternate translation: [as the prophet Isaiah says]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Most High	God, who is greater than everything
prophet	prophet Isaiah

Acts 7:49

ULT	UST
'Heaven {is} my throne, and the earth {is} the footstool for my feet. What kind of house will you build for me?' says the Lord, 'or what {is} the place for my rest?	*God said, 'I created everything in heaven and on earth. My presence fills all of creation. So you human beings cannot make a place good enough for me to live in!' (vv49-50)*

> ULT **Heaven {is} my throne, and the earth {is} the footstool for my feet**
> UST I … My presence fills all of creation
> (ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου)

This is the beginning of a quotation from the prophet Isaiah, which continues through the end of verse 50. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Isaiah as a direct quotation if possible, since God is addressing the Israelites directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

Support Reference: Quote Markings

> ULT **Heaven {is} my throne, and the earth {is} the footstool for my feet**
> UST I … My presence fills all of creation
> (ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου)

Speaking through Isaiah, God describes **Heaven** as his **throne** and **the earth** as his **footstool**. If your readers would not understand what these figures mean, you could use equivalent metaphors from your culture, or you could express the meaning in a non-figurative way. This could mean: (1) that God is present both in heaven and on earth. Alternate translation: [I dwell in heaven, and I am also present throughout the earth]; (2) that God rules over heaven and earth. Alternate translation: [I rule from heaven, and I have complete authority over the earth]

Support Reference: Metaphor

ULT **Heaven {is} my throne, and the earth {is} the footstool for my feet**
UST I … My presence fills all of creation
(ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου)

God is using the two parts of creation, **Heaven** and **earth**, to mean all of creation. If it would be helpful in your language, you could use an equivalent expression or plain language. This could mean: (1) Alternate translation: [I am present everywhere in creation]; (2) Alternate translation: [I rule over all of creation]

Support Reference: Merism

ULT **What kind of house will you build for me?' says the Lord, or what {is} the place for my rest**
UST God said … So you human beings cannot make a place good enough for me to live in
(ποῖον οἶκον οἰκοδομήσετέ μοι? λέγει Κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου)

God is using the question form to emphasize that human beings cannot build a temple worthy of him or adequate for him. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [You cannot build a temple that is worthy of me or a place to live that is adequate for me!]

Support Reference: Rhetorical Question

ULT **What kind of house will you build for me?' says the Lord, or what {is} the place for my rest**
UST God said … So you human beings cannot make a place good enough for me to live in
(ποῖον οἶκον οἰκοδομήσετέ μοι? λέγει Κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου)

These two phrases mean basically the same thing. God says the same thing twice, in slightly different ways, to emphasize the truth of what he is saying. If saying the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: [You cannot build a temple that is worthy for me to live in!]

Support Reference: Parallelism

ULT **What kind of house**
UST So you human beings cannot make a place good enough
(ποῖον οἶκον)

The word **house** means a "temple." Alternate translation: [What kind of temple]

Support Reference: Metaphor

ULT **the place for my rest**
UST So you human beings cannot make a place good enough for me to live in
(τόπος τῆς καταπαύσεώς μου)

If your language does not use an abstract noun for the idea of **rest**, you could express the same idea in another way. Alternate translation: [the place where I can live]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Heaven {is}	My presence fills all of creation
throne	My presence fills all of creation
earth {is}	My presence fills all of creation
the footstool for my feet	I … My presence fills all of creation
for … feet	My presence fills all of creation
of house	So you human beings cannot make a place good enough
the Lord	God

Acts 7:50

ULT	UST
Did my hand not make all these things?'	*God said, 'I created everything in heaven and on earth. My presence fills all of creation. So you human beings cannot make a place good enough for me to live in!' (vv49-50)*

> ULT **Did my hand not make all these things**
> UST I created everything in heaven and on earth. My presence fills all of creation
> (οὐχὶ ἡ χείρ μου ἐποίησεν ταῦτα πάντα)

This is the end of the quotation from the prophet Isaiah that began in verse 49. See how you marked the beginning of the quotation there. It would be appropriate to mark its ending here with a closing second-level quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a second-level quotation. If you used special formatting to set off the quotation, you could return to regular formatting after this verse.

Support Reference: Quote Markings

> ULT **Did my hand not make all these things**
> UST I created everything in heaven and on earth. My presence fills all of creation
> (οὐχὶ ἡ χείρ μου ἐποίησεν ταῦτα πάντα)

God is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [My hand made all these things!]

Support Reference: Rhetorical Question

> ULT **Did my hand not make all these things**
> UST I created everything in heaven and on earth. My presence fills all of creation
> (οὐχὶ ἡ χείρ μου ἐποίησεν ταῦτα πάντα)

God is using one part of himself, his **hand**, to represent all of himself in the act of creating. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [Did I not make all these things?] or, if you choose to represent the rhetorical question as an exclamation, [I made all these things!]

Support Reference: Synecdoche

> ULT **all these things**
> UST everything in heaven and on earth
> (ταῦτα πάντα)

The phrase **all these things** refers back to “Heaven” and “earth” in the previous verse.

Alternate translation: [everything in creation]

Support Reference: Assumed Knowledge and Implicit Information

Acts 7:51

ULT	UST
O stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit! As your fathers, also you.	*You people are disobedient to God, as if you did not even know God! You are exactly like your ancestors! You always resist the Holy Spirit, just as they did!*

ULT **O stiff-necked and uncircumcised in heart and ears**
UST You people are disobedient to God, as if you did not even know God
(σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν)

Stephen is using the exclamatory word **O** to make a transition in his speech. Up to this point, he has been identifying with the Sanhedrin members, saying "our fathers" as he describes what earlier generations of Israelites did. Now, as he shifts to rebuking them, he addresses them with the vocative **O**. Use an exclamation that is natural in your language for this same purpose. Alternate translation: [You stiff-necked people who are uncircumcised in your heart and ears]

Support Reference: Exclamations

ULT **O stiff-necked and**
UST You people are disobedient to God, as if you did not even know God
(σκληροτράχηλοι καὶ)

Stephen is using the adjective **stiff-necked** as a noun, to describe a kind of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [O people who are stiff-necked and]

Support Reference: Nominal Adjectives

ULT **O stiff-necked**
UST You people are disobedient to God
(σκληροτράχηλοι)

Stephen is speaking of the Sanhedrin members as if they were horses or mules that stiffened their necks in order not to be turned in one direction or another. He means that they are being stubborn. If your readers would not understand this, you could use an equivalent metaphor from your culture, or you could express the meaning in a non-figurative way. Alternate translation: [O stubborn]

Support Reference: Metaphor

ULT **uncircumcised in heart and ears**
UST as if you did not even know God
(ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν)

Stephen speaks of the Sanhedrin members' **heart and ears** as **uncircumcised** by association with the way that Gentiles, who are uncircumcised because they are not part of the covenant community, do not obey or listen to God. Alternate translation: [unwilling to obey or listen to God]

Support Reference: Metonymy

ULT **uncircumcised in heart and ears**
UST as if you did not even know God
(ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν)

Stephen is using one part of a person, the **heart**, meaning the desires and will, to represent all of a person in the act of obeying or disobeying. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [unwilling to obey or listen to God]

Support Reference: Synecdoche

ULT **uncircumcised in heart and ears**
UST as if you did not even know God
(ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν)

Stephen is using one part of a person, the **ears**, to represent all of a person in the act of listening. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [unwilling to obey or listen to God]

Support Reference: Synecdoche

ULT **You always resist the Holy Spirit**
UST You always resist the Holy Spirit
(ὑμεῖς ἀεὶ τῷ Πνεύματι τῷ Ἁγίῳ ἀντιπίπτετε)

The word **always** is a generalization for emphasis. Alternate translation: [You keep resisting the Holy Spirit]

Support Reference: Hyperbole

ULT **You … your … you**
UST You … your … You
(ὑμεῖς & ὑμῶν & ὑμεῖς)

The words **you** and **your** are plural, since Stephen is speaking to all the members of the Sanhedrin. So use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **As your fathers, also you**
UST You are exactly like your ancestors … just as they did
(ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς)

Stephen is leaving out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: [As your ancestors disobeyed God and did not listen to him, so you disobey God and do not listen to him]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Holy Spirit	Holy Spirit

Acts 7:52

ULT	UST
Which of the prophets did your fathers not persecute? And they killed the ones foretelling about the coming of the Righteous One, whose betrayers and murderers you have now become,	*Your ancestors caused every prophet to suffer. They even killed those who long ago announced that the Messiah would come, the one who always did what pleased God. And the Messiah has come! He is the one whom you recently turned over to his enemies and insisted that they kill him!*

ULT **Which of the prophets did your fathers not persecute**
UST Your ancestors caused every prophet to suffer
(τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν)

Stephen is not asking for information. He is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [Your ancestors persecuted each of the prophets!]

Support Reference: Rhetorical Question

ULT **Which of the prophets did your fathers not persecute**
UST Your ancestors caused every prophet to suffer
(τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν)

Stephen's rhetorical question has an implicit generalization for emphasis. If it would be helpful in your language, you could use an equivalent expression from your language that conveys emphasis. Alternate translation: [Your ancestors kept persecuting the prophets!]

Support Reference: Hyperbole

ULT **of the Righteous One**
UST the Messiah … the one who always did what pleased God
(τοῦ Δικαίου)

Stephen is using the adjective **Righteous** as a noun in order to describe a specific person. ULT adds **One** to show this. This is a title that refers to the Christ, the Messiah. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [of the Messiah, who was righteous]

Support Reference: Nominal Adjectives

ULT **whose betrayers and murderers you have now become**
UST He is the one whom you recently turned over to his enemies and insisted that they kill him
(οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς ἐγένεσθε)

It may be helpful to begin a new sentence here. Alternate translation: [You have now betrayed and murdered him]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the prophets	prophet
did … persecute	caused … to suffer
of the Righteous One	the Messiah … the one who always did what pleased God
betrayers	turned over to his enemies

Acts 7:53

ULT	UST
who received the law by directions of angels, but did not keep it.”	*You are the people who have received God’s laws. Those were laws that God caused angels to give to our ancestors. However, you have not obeyed them!”*

ULT **who received**
UST You are the people who have received
(οἵτινες ἐλάβετε)

The pronoun **who** refers to the Sanhedrin members whom Stephen is addressing. It may be helpful to begin a new sentence here. Alternate translation: [You received]

Support Reference: Pronouns — When to Use Them

ULT **who received**
UST You are the people who have received
(οἵτινες ἐλάβετε)

The Sanhedrin members whom Stephen is addressing did not receive **the law** themselves. Rather, Stephen is using them to represent the entire Jewish community down through the years. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [whose community received] or, if you choose to start a new sentence, [Your community received]

Support Reference: Synecdoche

ULT **by directions of angels**
UST God caused angels to give to our ancestors
(εἰς διαταγὰς ἀγγέλων)

Stephen assumes that his listeners will know that he is referring to God giving the law to the Israelites at Mount Sinai. A later Jewish tradition said that angels acted as God’s intermediaries at that time. (Stephen says in 7:38 that an angel was speaking to Moses on Mount Sinai.) If it would be helpful to your readers, you could state that explicitly. Alternate translation: [as angels delivered it on Mount Sinai]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
received	have received
law	laws. Those were laws that
directions	God caused … to give to our ancestors

ULT	UST
of angels	angels

Acts 7:54

ULT	UST
Now hearing these things, they were cut to their hearts, and they ground {their} teeth at him.	*When the Jewish council members and others there heard all that Stephen said, they became very angry. They were grinding their teeth together because they were so angry at him!*

ULT **hearing these things, they were cut to their hearts**
UST the Jewish council members and others there heard all that Stephen said, they became very angry … because they were so angry
(ἀκούοντες & ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [these things cut them to their hearts when they heard them]

Support Reference: Active or Passive

ULT **they were cut to their hearts**
UST they became very angry … because they were so angry
(διεπρίοντο ταῖς καρδίαις αὐτῶν)

Here, the expression **they were cut to their hearts** is an idiom that means the Sanhedrin members became very angry. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: [they became furious at Stephen]

Support Reference: Idiom

ULT **they ground {their} teeth at him**
UST They were grinding their teeth together … at him
(ἔβρυχον τοὺς ὀδόντας ἐπ᾽ αὐτόν)

This action expressed their strong anger at Stephen. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. Alternate translation: [they became so angry at Stephen that they ground their teeth together] or [they moved their teeth back and forth as they looked angrily at Stephen]

Support Reference: Symbolic Action

Acts 7:55

ULT	UST
But being full of the Holy Spirit, looking intently into heaven, he saw the glory of God and Jesus standing at the right of God.	*But the Holy Spirit completely controlled Stephen. He looked up into heaven and saw a dazzling light from God, and he saw Jesus standing at God's right side.*

ULT **full of the Holy Spirit**
UST the Holy Spirit completely controlled Stephen
(πλήρης Πνεύματος Ἁγίου)

Luke is speaking of Stephen as if he were a container that the Holy Spirit could fill. Alternate translation: [inspired by the Holy Spirit]

Support Reference: Metaphor

ULT **looking intently into heaven, he saw**
UST He looked up into heaven and saw … he saw
(ἀτενίσας εἰς τὸν οὐρανὸν, εἶδεν)

The implication is that only Stephen saw this vision, not anyone else who was present. Alternate translation: [staring up into heaven, he saw in a vision]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the glory of God**
UST a dazzling light from God
(δόξαν Θεοῦ)

The implication is that Stephen saw a bright light that expressed the magnificent presence of God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [a bright light that expressed the glorious presence of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Jesus standing at the right of God**
UST Jesus standing at God's right side
(Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ)

Luke is using the adjective **right** as a noun in order to indicate the right side. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [Jesus standing at the right side of God]

Support Reference: Nominal Adjectives

> ULT **Jesus standing at the right of God**
> UST Jesus standing at God's right side
> (Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ)

In this culture, the place at the right side of a ruler was a position of honor. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Jesus standing in a place of honor next to God]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Jesus standing at the right of God**
> UST Jesus standing at God's right side
> (Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ)

Elsewhere in the New Testament, Jesus is described as "sitting" **at the right of God**. Many interpreters believe that Jesus stood on this occasion to honor Stephen for his courage and faithful testimony. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. Alternate translation: [Jesus, in a place of honor next to God, standing to honor him]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Holy Spirit	the Holy Spirit
heaven	heaven
the glory	a dazzling light
of God	from God
Jesus	Jesus
of God	God's

Acts 7:56

ULT	UST
And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right of God."	*"Look," he said, "I see right into heaven, and I see the Son of Man {in human form} standing where God rules!"*

ULT **Behold**
UST Look
(ἰδοὺ)

Stephen is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Now listen]

Support Reference: Metaphor

ULT **I see the heavens opened, and**
UST I see right into heaven, and I see
(θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους, καὶ)

Stephen is speaking of **the heavens** being **opened** to mean that they are open to his view. Alternate translation: [the heavens are open to my view, and I see] or [I can see into heaven, and I see]

Support Reference: Metaphor

ULT **the Son of Man**
UST the Son of Man {in human form}
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

The title **Son of Man** is equivalent to "Messiah." Jesus himself used that title to claim that role subtly and implicitly. You may want to translate the title directly into your language. Alternatively, if you think it would be helpful to your readers, you could express what it means. Alternate translation: [Jesus the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **standing at the right of God**
UST standing where God rules
(ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ)

See how you translated the nominal adjective **right** in 7:55. Alternate translation: [standing at the right side of God]

Support Reference: Nominal Adjectives

> ULT **standing at the right of God**
> UST standing where God rules
> (ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ)

See how you expressed the implicit significance of the phrase **at the right of God** in 7:55. Alternate translation: [standing in a place of honor next to God]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **standing at the right of God**
> UST standing where God rules
> (ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ)

See how you expressed the significance of the symbolic action of Jesus **standing** in 7:55. Alternate translation: [the Son of Man, in a place of honor next to God, standing to honor me]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heavens	heaven
Son of Man	Son of Man {in human form}
of God	God

Acts 7:57

ULT	UST
But shouting with a loud voice, they covered their ears and rushed at him unanimously.	*{When the Jewish council members and others heard that,} they shouted loudly. They put their hands over their ears so that they would not hear him. All together they ran up to Stephen and grabbed him.*

ULT **shouting with a loud voice, they covered their ears**
UST they shouted loudly. They put their hands over their ears so that they would not hear him
(κράξαντες & φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν)

The Sanhedrin members did these things to demonstrate that they did not want to hear any more of what Stephen said. Alternate translation: [shouting loudly to drown out Stephen, they put their hands over their ears to show that they did not want to hear any more]

Support Reference: Symbolic Action

ULT **shouting with a loud voice**
UST they shouted loudly
(κράξαντες & φωνῇ μεγάλῃ)

This is an idiom that suggests that the Sanhedrin members had another, louder voice that they could use. It means that they raised the volume of their voices. Alternate translation: [shouting loudly]

Support Reference: Idiom

ULT **shouting with a loud voice**
UST they shouted loudly
(κράξαντες & φωνῇ μεγάλῃ)

If you would like to reproduce this idiom but it would be unusual in your language to speak as if a whole group of people had one **voice**, you could make this plural. Alternate translation: [with loud voices] or [in loud voices]

ULT **rushed at him unanimously**
UST All together they ran up to Stephen and grabbed him
(ὥρμησαν ὁμοθυμαδὸν ἐπ᾽ αὐτόν)

This could mean: (1) that the Sanhedrin members all rushed at Stephen at the same time. Alternate translation: [rushed at him all at once]; (2) that every one of the Sanhedrin members rushed at Stephen. Alternate translation: [every one of them rushed at him]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shouting	they shouted

Acts 7:58

ULT	UST
And throwing him outside the city, they stoned him. And the witnesses laid aside their outer garments at the feet of a young man named Saul.	*They dragged him outside the city of Jerusalem and started to throw stones at him to kill him. The people who were accusing him took off their outer garments in order to throw stones more easily. They put these garments on the ground next to a young man whose name was Saul so that he could guard them.*

ULT **throwing him outside the city**
UST They dragged him outside the city of Jerusalem
(ἐκβαλόντες ἔξω τῆς πόλεως)

Luke is likely speaking when he speaks of the Sanhedrin members **throwing** Stephen outside the city. It is unlikely that they actually picked him up and heaved him through the air. Alternate translation: [seizing Stephen and forcefully taking him out of the city]

Support Reference: Metaphor

ULT **the witnesses**
UST The people who were accusing him
(οἱ μάρτυρες)

These were the “false witnesses” whom the Sanhedrin brought in to accuse Stephen, as described in 6:13. According to the Law of Moses, it was their responsibility to carry out the execution of the man they had accused. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the false witnesses, who were responsible to carry out the execution,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **laid aside their outer garments at the feet of a young man named Saul**
UST took off their outer garments in order to throw stones more easily. They put these garments on the ground next to a young man whose name was Saul so that he could guard them
(ἀπέθεντο τὰ ἱμάτια αὐτῶν, παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου)

The implications are that the witnesses took off their long robes so that they could throw stones at Stephen more easily and that they left them with Saul for safekeeping. UST models one way to make these implications explicit.

Support Reference: Assumed Knowledge and Implicit Information

ULT **outer garments**
UST outer garments … garments
(τὰ ἱμάτια)

These **outer garments** were long cloaks or robes that people wore outside to stay warm. They were also a sign of wealth and status. If your readers would not be familiar with this kind of garment, you could use the name of another garment that they would recognize, or you could use a general expression. Alternate translation: [coats] or [robes]

Support Reference: Translate Unknowns

ULT **at the feet**
UST on the ground next to … so that he could guard them
(παρὰ τοὺς πόδας)

The expression **at the feet** means on the ground in front of someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on the ground in front of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
throwing him	They dragged him
they stoned him	and started to throw stones at him to kill him
witnesses	people who were accusing him
Saul	Saul

Acts 7:59

ULT	UST
And they were stoning Stephen as he was calling out and saying, "Lord Jesus, receive my spirit."	*While they continued to throw stones at Stephen, Stephen prayed out loud, "Lord Jesus, welcome me when I die!"*

ULT **as he was calling out and saying**
UST prayed out loud
(ἐπικαλούμενον καὶ λέγοντα)

This phrase expresses a single idea by using two words connected with **and**. The phrase **calling out** tells how Stephen was **saying** what he said. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: [as he was saying loudly]

Support Reference: Hendiadys

ULT **receive my spirit**
UST welcome me when I die
(δέξαι τὸ πνεῦμά μου)

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [please receive my spirit]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were stoning	they continued to throw stones at
Stephen	Stephen, Stephen
as he was calling out	prayed out loud
Lord	Lord
Lord Jesus	Lord Jesus
receive	welcome
spirit	me when I die

Acts 7:60

ULT	UST
But having put down {his} knees, he cried out with a loud voice, "Lord, do not hold this sin against them." And having said this, he fell asleep.	*Then Stephen knelt down and cried out loud, "Lord, do not punish them for this sin!" After he had said this, he died.*

ULT **having put down {his} knees**
UST Stephen knelt down
(θεὶς & τὰ γόνατα)

Kneeling down was an act of submission to God and a reverent posture of prayer. Alternate translation: [after he had knelt down reverently]

Support Reference: Symbolic Action

ULT **he cried out with a loud voice**
UST and cried out loud
(ἔκραξεν φωνῇ μεγάλῃ)

This is an idiom that means that Stephen raised the volume of his voice. Alternate translation: [he cried out loudly]

Support Reference: Idiom

ULT **do not hold this sin against them**
UST do not punish them for this sin
(μὴ στήσῃς αὐτοῖς ταύτην τὴν ἁμαρτίαν)

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [please do not hold this sin against them]

Support Reference: Imperatives — Other Uses

ULT **do not hold this sin against them**
UST do not punish them for this sin
(μὴ στήσῃς αὐτοῖς ταύτην τὴν ἁμαρτίαν)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **hold … against**. Alternate translation: [forgive them for this sin]

Support Reference: Double Negatives

> ULT **he fell asleep**
> UST he died
> (ἐκοιμήθη)

Luke is describing the death of Stephen when he says **he fell asleep**. This is a polite way of referring to something unpleasant. If this would be misunderstood in your language, use a different polite way of referring to this or use plain language. Alternate translation: [he passed away] or, as in UST, [he died]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he cried out	and cried
Lord	Lord
sin	sin

Acts 8

Acts 8 Chapter Introduction

Structure and Formatting

The story here shifts from Stephen to Saul.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 8:32–33.

The first sentence of verse 1 ends the description of the events in Chapter 7. Luke begins a new part of his history with the words “And on that day.”

Religious and Cultural Concepts in This Chapter

Receiving the Holy Spirit

In this chapter Luke speaks for the first time of people receiving the Holy Spirit (Acts 8:15–19). The Holy Spirit had already enabled the believers to speak in tongues, to heal the sick, and to live as a community, and he had filled Stephen. But when the Jews started putting believers in prison, those believers who could leave Jerusalem did leave, and as they went, they told people about Jesus. When the people who heard about Jesus received the Holy Spirit, the church leaders knew that those people had truly become believers.

Proclaimed

This chapter, more than any other in the book of Acts, speaks of the believers proclaiming the word, proclaiming the good news, and proclaiming that Jesus is the Christ. The word “proclaim” translates a Greek word that means to tell good news about something.

Acts 8:1

ULT	UST
And Saul was agreeing with his execution. And on that day a great persecution began against the church that {was} in Jerusalem, and they all were scattered throughout the regions of Judea and Samaria, except the apostles.	*Then some men who honored God buried Stephen's body in a tomb, and they mourned loudly for him. But Saul thought the Sanhedrin had done the right thing by stoning Stephen. On that same day, people {Saul was leading} started severely persecuting the believers who were living in Jerusalem. So most of the believers fled to other places throughout the provinces of Judea and Samaria. But the apostles remained in Jerusalem. (vv1-2)*

ULT **And devout men carried away Stephen and made great lamentation over him**
UST Then some men who honored God buried Stephen's body in a tomb, and they mourned loudly for him. But … and
(συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ) (8:1-2)

It may be helpful to your readers to move the parts of the story about Stephen together by using a verse bridge for verses 1–2 as the UST does.

Support Reference: Verse Bridges

ULT **And Saul was agreeing with his execution**
UST Then … But Saul thought the Sanhedrin had done the right thing by stoning Stephen
(Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ)

Luke is providing this background information to help readers understand why Saul was persecuting the church, as he relates in 8:3 and in Chapter 9. Use a natural way in your language for introducing background information. Alternate translation: [Now Saul approved of the Sanhedrin executing Stephen]

Support Reference: Background Information

ULT **And on that day a great persecution began against the church**
UST On that same day, people {Saul was leading} started severely persecuting the believers
(ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ, διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν)

Luke uses this phrase to introduce a new event in the story, the scattering of the church and its witness beyond Jerusalem. Use the natural form in your language for introducing a new event. Alternate translation: [And so began that day a great persecution against the church]

Support Reference: Introduction of a New Event

ULT **on that day**
UST On that same day
(ἐν ἐκείνῃ τῇ ἡμέρᾳ)

Here, **day** is not a figurative word for "time." Luke is referring to a specific day, the day on which Stephen was killed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [on the day Stephen was killed,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they all were scattered**
UST most of the believers fled
(πάντες & διεσπάρησαν)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [they all fled]

Support Reference: Active or Passive

ULT **they all were scattered**
UST most of the believers fled
(πάντες & διεσπάρησαν)

The word **all** is a generalization that emphasizes that a large number of the believers were affected. Alternate translation: [many of the believers were scattered] or [many of the believers fled]

Support Reference: Hyperbole

ULT **except the apostles**
UST But the apostles remained in Jerusalem
(πλὴν τῶν ἀποστόλων)

The implication is that **the apostles** remained in Jerusalem, even though they too experienced this great persecution. Alternate translation: [except the apostles, who remained in Jerusalem despite the persecution]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
day	day
a … persecution	persecuting
church	believers
Jerusalem	Jerusalem
of Judea	of Judea
Samaria	Samaria

ULT	UST
apostles	apostles

Acts 8:2

ULT	UST
And devout men carried away Stephen and made great lamentation over him.	*Then some men who honored God buried Stephen's body in a tomb, and they mourned loudly for him. But Saul thought the Sanhedrin had done the right thing by stoning Stephen. On that same day, people {Saul was leading} started severely persecuting the believers who were living in Jerusalem. So most of the believers fled to other places throughout the provinces of Judea and Samaria. But the apostles remained in Jerusalem. (vv1-2)*

ULT **carried away Stephen**
UST buried Stephen's body in a tomb
(συνεκόμισαν & τὸν Στέφανον)

The word translated as **carried away** means to carry away for burial. If it would be helpful to your readers, you could state that explicitly. You could also say explicitly that it was Stephen's body that these men carried away. Alternate translation: [carried Stephen's body away to bury it]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Stephen	Stephen's body
lamentation	they mourned

Acts 8:3

ULT	UST
But Saul was harming the church. Entering by houses, dragging out both men and women, he was delivering them to prison.	*Saul began trying to destroy the group of believers. He entered their houses one by one. He dragged away men and women {who believed in Jesus}, and he put them in prison.*

ULT by houses
UST their houses one by one
(κατὰ τοὺς οἴκους)

Alternate translation: [entering one house after another]

ULT by houses … both men and women
UST their houses one by one … men and women
(κατὰ τοὺς οἴκους & τε ἄνδρας καὶ γυναῖκας)

Luke may mean **houses** where Christians met, as described in 2:46, and he means **men and women** who believed in Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the houses where Christians met … believers in Jesus, both men and women]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
church	group of believers … who believed in Jesus
houses	their houses

Acts 8:4

ULT	UST
Then the ones having been scattered went about proclaiming the word.	*The believers who had left Jerusalem went to different places, where they continued preaching the message about Jesus.*

ULT **the ones having been scattered**
UST The believers who had left Jerusalem
(οἱ & διασπαρέντες)

Luke is using the participle **having been scattered**, which functions as an adjective, as a noun. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [the believers who had been scattered]

Support Reference: Nominal Adjectives

ULT **the ones having been scattered**
UST The believers who had left Jerusalem
(οἱ & διασπαρέντες)

If your language does not use this passive form, you could state this in active form. See how you translated it in 8:1. Alternate translation: [the believers who had fled from the persecution]

Support Reference: Active or Passive

ULT **proclaiming the word**
UST where they continued preaching the message about Jesus
(εὐαγγελιζόμενοι τὸν λόγον)

Luke is using the term **word** to mean the message about Jesus that these believers shared by using words. See how you translated the term in 4:4. Also see the introduction to this chapter for the meaning of the word translated as **proclaiming** here and many other times in this chapter. Alternate translation: [telling the good news about Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
proclaiming	where they continued preaching
word	message about Jesus

Acts 8:5

ULT	UST
And Philip, going down to the city of Samaria, was proclaiming Christ to them.	*One of those believers, whose name was Philip, went from Jerusalem to a city in the district of Samaria. There he was telling the people that Jesus is the Messiah.*

ULT **going down**
UST went from Jerusalem
(κατελθὼν)

Luke speaks of Philip **going down** from Jerusalem because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: [traveling]

Support Reference: Idiom

ULT **the city of Samaria**
UST a city in the district of Samaria
(τὴν πόλιν τῆς Σαμαρείας)

This is an idiom that means the principal city in the region of Samaria, probably the one known at that time as Sebaste, although some interpreters believe that Luke may have had the city of Sychar in mind instead. Alternate translation: [the main city in Samaria]

Support Reference: Idiom

ULT **Christ**
UST that Jesus is the Messiah
(τὸν Χριστόν)

Luke is using the name **Christ** by association to mean the message about Christ. Alternate translation: [the good news about Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	One of those believers, whose name was Philip
of Samaria	in the district of Samaria
was proclaiming	There he was telling
Christ	that Jesus is the Messiah

Acts 8:6

ULT	UST
And the crowds were paying attention unanimously to the things being spoken by Philip when they heard them and saw the signs that he was doing.	*Many people there heard Philip speak and saw the miraculous things that he was doing. So they all paid close attention to what he was saying.*

ULT **the crowds**
UST Many people there
(οἱ ὄχλοι)

Luke implicitly means **the crowds** in the city that Philip traveled to. Alternate translation: [the people in that city of Samaria]

Support Reference: Assumed Knowledge and Implicit Information

ULT **unanimously**
(ὁμοθυμαδὸν)

Alternate translation: [all together]

ULT **to the things being spoken by Philip**
UST Philip speak … what he was saying
(τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου)

Luke is using the participle **being spoken**, which functions as an adjective, as a noun. ULT adds the term **things** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [the things that Philip was saying]

Support Reference: Nominal Adjectives

ULT **to the things being spoken by Philip**
UST Philip speak … what he was saying
(τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου)

If your language does not use this passive form, you could state this in active form. Alternate translation: [the things that Philip was saying]

Support Reference: Active or Passive

> ULT **the signs**
> UST the miraculous things
> (τὰ σημεῖα)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	Philip
signs	miraculous things

Acts 8:7

ULT	UST
For many of those having unclean spirits, shouting with a loud voice, they were coming out. And many paralyzed and lame were healed.	*For example, Philip commanded evil spirits to come out of many people, and they came out screaming. Also, many people who could not move their muscles and many others who were lame were healed.*

ULT **For many of those having unclean spirits, shouting with a loud voice, they were coming out**
UST For example, Philip commanded evil spirits to come out of many people, and they came out screaming
(πολλοὶ γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα φωνῇ μεγάλῃ, ἐξήρχοντο)

As Luke tells the story of this event, he changes from the people who had **unclean spirits** being the subject of the sentence to the **unclean spirits** themselves being the subject. This may be because the unclean spirits controlled people to such an extent that the spirits seemed to be the people themselves. It may be helpful to your readers to put the information about the spirits before the information about the people who had them. Alternate translation: [unclean spirits, shouting with a loud voice, were coming out of many of those who had them]

Support Reference: Information Structure

ULT **of those having**
UST of … people
(τῶν ἐχόντων)

Luke is using the participle **having**, which functions as an adjective, as a noun. ULT adds the term **those** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [the people who had]

Support Reference: Nominal Adjectives

ULT **having unclean spirits**
UST evil spirits … of … people
(ἐχόντων πνεύματα ἀκάθαρτα)

Alternate translation: [who were controlled by unclean spirits]

ULT **shouting with a loud voice**
UST screaming
(βοῶντα φωνῇ μεγάλῃ)

This is an idiom that means that the unclean spirits raised the volume of their voices. Alternate translation: [shouting loudly]

Support Reference: Idiom

ULT **many … paralyzed and lame were healed**
UST many … who could not move their muscles and many others who were lame were healed
(πολλοὶ & παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it would be appropriate to say Jesus, since the book of Acts shows that the apostles healed people in the name of Jesus, for example, in 4:10. Alternate translation: [Jesus, through the power of his name, healed many who had been paralyzed and lame]

Support Reference: Active or Passive

ULT **many … paralyzed**
UST many … who could not move their muscles
(πολλοὶ & παραλελυμένοι)

Luke is using the participle **paralyzed** as an adjective. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [many who had been paralyzed]

Support Reference: Nominal Adjectives

ULT **many … paralyzed**
UST many … who could not move their muscles
(πολλοὶ & παραλελυμένοι)

If your language does not use this passive form, you could state this in active form. Alternate translation: [many who had paralysis]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shouting	screaming
unclean spirits	evil spirits

Acts 8:8

ULT	UST
And there was much joy in that city.	*So many people in that city were very happy.*

ULT **And**
UST So
(δὲ)

Luke is using the word translated as **And** to introduce what the people in the city did as a result of the many healings that Philip performed. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **there was much joy in that city**
UST many people in that city were very happy
(ἐγένετο & πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ)

The phrase **that city** refers by association to the people who lived in that city. Alternate translation: [there was much joy among the people of that city]

Support Reference: Metonymy

ULT **there was much joy in that city**
UST many people in that city were very happy
(ἐγένετο & πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ)

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [the people of that city rejoiced greatly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
joy	happy

Acts 8:9

ULT	UST
But a certain man, Simon by name, was already practicing sorcery in the city and astonishing the people of Samaria, saying himself to be someone great,	*There was a man in that city whose name was Simon. He had been practicing sorcery for a long time, and he amazed the people in the district of Samaria with his magic. He claimed he was "Simon the Great One!"*

ULT **But a certain man, Simon by name, was already practicing sorcery in the city**
UST There was a man in that city whose name was Simon. He had been practicing sorcery for a long time
(ἀνὴρ δέ τις ὀνόματι Σίμων, προϋπῆρχεν ἐν τῇ πόλει μαγεύων)

Luke is providing background information to help readers understand who Simon was and why he said and did the things Luke describes in the rest of this chapter. Use a natural way in your language for introducing background information. Alternate translation: [Now there was a man named Simon who had been practicing sorcery in that city]

Support Reference: Background Information

ULT **a certain man, Simon by name**
UST There was a man … whose name was Simon
(ἀνὴρ & τις ὀνόματι Σίμων)

Luke uses this phrase to introduce Simon as a new character in the story. If your language has its own way of doing that, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **Simon**
UST was Simon
(Σίμων)

Simon is the name of a man. See how you translated this name, for a different man, in 1:13.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
practicing sorcery	practicing sorcery
people	people
of Samaria	in the district of Samaria

Acts 8:10

ULT	UST
to whom they all, from little to great, were paying attention, saying, "This is the power of God that is called Great."	*The people there, both ordinary and important people, listened to him. They were saying, "Simon is the Great Power of God."*

ULT to whom they all, from little to great, were paying attention
UST The people there, both ordinary and important people, listened to him
(ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου)

The phrase **to whom** refers to Simon. It may be helpful to begin a new sentence here. Alternate translation: [All of them, from little to great, were paying attention to Simon]

Support Reference: Pronouns — When to Use Them

ULT all
UST The people there
(πάντες)

Luke is using the word **all** as a generalization for emphasis. Alternate translation: [the Samaritans in that city]

Support Reference: Hyperbole

ULT from little to great
UST both ordinary and important people
(ἀπὸ μικροῦ ἕως μεγάλου)

Luke is using the adjectives **little** and **great** as nouns in order to indicate groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [from the least important people to the most important ones]

Support Reference: Nominal Adjectives

ULT from little to great
UST both ordinary and important people
(ἀπὸ μικροῦ ἕως μεγάλου)

Luke is speaking, using these two extremes in order to include all of the people in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [no matter how important they were]

Support Reference: Merism

ULT **This**
UST Simon
(οὗτός)

The demonstrative pronoun **This** stands for Simon. Alternate translation: [This man]

Support Reference: Pronouns — When to Use Them

ULT **the power of God that is called Great**
UST the Great Power of God
(ἡ Δύναμις τοῦ Θεοῦ, ἡ καλουμένη Μεγάλη)

The Samaritans believed that Simon must be the embodiment of some great power, and thinking that this power was God, the highest of powers, they called it Great. Alternate translation: [an embodiment of the Great God] or [an embodiment of the supreme God]

Support Reference: How to Translate Names

ULT **that is called**
UST Great
(ἡ καλουμένη)

If your language does not use the passive form **called**, you could state this in active form. Alternate translation: [that people call]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	of God
is called	Great

Acts 8:11

ULT	UST
And they were paying attention to him because for a long time he had amazed them with sorceries.	*They continued to listen to him carefully because for a long time he had astonished them by practicing sorcery.*

ULT And they were paying attention to him
UST They continued to listen to him carefully
(προσεῖχον δὲ αὐτῷ)

This verse gives additional background information about Simon and what he was doing among the Samaritans. Alternate translation: [Now they were paying attention to him]

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for a … time	because … time
with sorceries	by practicing sorcery

Acts 8:12

ULT	UST
But when they believed Philip, proclaiming the gospel about the kingdom of God and the name of Jesus Christ, they were being baptized, both men and women.	*But then they believed Philip's message of the good news about how God would rule the lives of people everywhere and about Jesus the Messiah. Philip baptized the men and the women who believed in Jesus.*

ULT **they believed**
UST they believed
(ἐπίστευσαν)

The pronoun **they** refers to the Samaritans. Alternate translation: [the Samaritans believed]

Support Reference: Pronouns — When to Use Them

ULT **proclaiming the gospel about the kingdom of God and the name of Jesus Christ**
UST of the good news about how God would rule the lives of people everywhere and about Jesus the Messiah
(εὐαγγελιζομένῳ περὶ τῆς Βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: [proclaiming the good news that God had begun to rule and that Jesus the Messiah had come]

Support Reference: Abstract Nouns

ULT **proclaiming the gospel about the kingdom of God and the name of Jesus Christ**
UST of the good news about how God would rule the lives of people everywhere and about Jesus the Messiah
(εὐαγγελιζομένῳ περὶ τῆς Βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ)

Here the **name** of Jesus represents his authority, specifically as the Messiah, as the title **Christ** indicates. Alternate translation: [proclaiming the good news that God had begun to rule and that Jesus the Messiah had come]

Support Reference: Metonymy

ULT **proclaiming the gospel about the kingdom of God and the name of Jesus Christ**
UST of the good news about how God would rule the lives of people everywhere and about Jesus the Messiah
(εὐαγγελιζομένῳ περὶ τῆς Βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ)

Since Jesus inaugurated the **kingdom of God** when he came to earth, it may be helpful to put the information about Jesus before the information about the kingdom of God. Alternate translation: [proclaiming the gospel about the name of Jesus Christ and the kingdom of God] or [proclaiming the good news that Jesus the Messiah had come and that God had begun to rule]

Support Reference: Information Structure

ULT **they were baptized**
UST Philip baptized … who believed in Jesus
(ἐβαπτίζοντο)

If your language does not use this passive form, you could state this in active form. Alternate translation: [Philip was baptizing them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they believed	they believed
Philip	Philip's message
proclaiming the gospel	of the good news
kingdom of God	how God would rule the lives of people everywhere
of Jesus Christ	Jesus the Messiah
Christ	the Messiah
they were baptized	Philip baptized … who believed in Jesus

Acts 8:13

ULT	UST
And Simon himself also believed and, having been baptized, he was continuing with Philip. And seeing great signs and works happening, he marveled.	*Though the people had been worshiping him, Simon too believed Philip's message and received baptism. He began to accompany Philip constantly. He was continually amazed by the great miracles he saw Philip doing. These things showed that Philip was speaking the truth.*

ULT **And Simon himself also believed**
UST Though the people had been worshiping him, Simon too believed Philip's message
(ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν)

Luke uses the word **himself** to emphasize how significant it was that Simon, who had claimed to be an embodiment of God, had believed in Jesus as the Messiah whom God sent. Use a way that is natural in your language to indicate this significance. Alternate translation: [Even Simon believed]

Support Reference: Reflexive Pronouns

ULT **he was continuing with Philip**
UST He began to accompany Philip constantly … Philip
(ἦν προσκαρτερῶν τῷ Φιλίππῳ)

Alternate translation: [he followed Philip around everywhere]

ULT **having been baptized**
UST received baptism
(βαπτισθεὶς)

If your language does not use this passive form, you could state this in active form. Alternate translation: [after Philip baptized him]

Support Reference: Active or Passive

ULT **And seeing great signs and works**
UST by the great miracles he saw … These things showed that was speaking the truth
(θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας)

The word that ULT translates as **works** here is the same word that it translates as "power" in 8:10. It can mean either power or works that demonstrate power. Luke is using the word to show what an ironic situation Simon is in. He claimed to be "the power … that is called Great," but now he recognizes that **works** of power that are truly **great** are done in the name of Jesus. If your language has a word for works that demonstrate power that has the same root as its word for power, it would be appropriate to use it here.

Support Reference: Irony

ULT **And … signs and works**
UST by the … miracles … These things showed that was speaking the truth
(τε σημεῖα καὶ δυνάμεις)

The terms **signs** and **works** mean similar things. Luke is using them together for emphasis. Alternate translation, as in UST: [miracles]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believed	believed Philip's message
having been baptized	received baptism
with Philip	Philip … Philip
signs	by the … miracles … These things showed that was speaking the truth
works	by the … miracles … These things showed that was speaking the truth

Acts 8:14

ULT	UST
And the apostles in Jerusalem, having heard that Samaria had received the word of God, sent to them Peter and John,	*When the apostles in Jerusalem heard that many people throughout Samaria district had believed God's message, they sent Peter and John there.*

ULT **And**
(δὲ)

Luke is using the word translated as **And** to introduce a new event in the story of the Samaritans becoming believers. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [Now]

Support Reference: Introduction of a New Event

ULT **having heard that Samaria had received the word of God, sent**
UST When … heard that many people throughout Samaria district had believed God's message, they sent
(ἀκούσαντες & ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [having heard, "Samaria has received the word of God," sent]

Support Reference: Direct and Indirect Quotations

ULT **having heard that Samaria had received the word of God, sent**
UST When … heard that many people throughout Samaria district had believed God's message, they sent
(ἀκούσαντες & ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν)

If you decide to have a direct quotation here, you might also decide to make it an exclamation. Alternate translation: [having heard, "Samaria has received the word of God!" sent]

Support Reference: Exclamations

ULT **Samaria**
UST many people throughout Samaria district
(ἡ Σαμάρεια)

Luke is using the word **Samaria** by association to mean the people of Samaria. Alternate translation: [the people of Samaria]

Support Reference: Metonymy

ULT **the word of God**
UST God's message
(τὸν λόγον τοῦ Θεοῦ)

Luke is using the term **word** to mean the message about Jesus that Philip shared by using words. Alternate translation: [the message about Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
apostles	apostles
Jerusalem	Jerusalem
Samaria	many people throughout Samaria district
had received	had believed
word of God	God's message
Peter	Peter
John	John

Acts 8:15

ULT	UST
who, having come down, prayed for them, so that they might receive the Holy Spirit.	*When Peter and John arrived in Samaria, they prayed for those new believers to receive the Holy Spirit.*

ULT who, having come down, prayed for them
UST When Peter and John arrived in Samaria, they prayed for those new believers
(οἵτινες καταβάντες, προσηύξαντο περὶ αὐτῶν)

The pronoun **who** stands for Peter and John, and the pronoun **them** stands for the Samaritans. It may be helpful to begin a new sentence here. Alternate translation: [When Peter and John had come down, they prayed for the Samaritans]

Support Reference: Pronouns — When to Use Them

ULT who
UST When Peter and John
(οἵτινες)

Since the pronoun **who** stands for two men, it should be in the dual if your language uses that form.

Support Reference: Forms of 'You' — Dual/Plural

ULT having come down
UST arrived in Samaria
(καταβάντες)

Luke speaks of Peter and John **having come down** from Jerusalem because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: [having traveled from Jerusalem]

Support Reference: Idiom

ULT having come down
UST arrived in Samaria
(καταβάντες)

Your language may say "gone" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: [having gone down]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prayed	they prayed

ULT	UST
they might receive	to receive
the Holy Spirit	the Holy Spirit

Acts 8:16

ULT	UST
For he had not yet fallen upon any of them, but they had only been baptized into the name of the Lord Jesus.	*For the Holy Spirit had not yet openly empowered any of them. They had only received baptism in the name of the Lord Jesus.*

ULT **he had not yet fallen upon any of them**
UST the Holy Spirit had not yet openly empowered any of them
(οὐδέπω & ἦν ἐπ’ οὐδενὶ αὐτῶν ἐπιπεπτωκός)

Luke is speaking of the Holy Spirit as if it could fall on the Samaritan believers. Alternate translation: [none of them had yet received the Holy Spirit]

Support Reference: Metaphor

ULT **For**
UST For
(γὰρ)

Luke is using the word **For** to introduce the reason why Peter and John had to pray for the Samaritans to receive the Holy Spirit. Alternate translation: [They prayed for them because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he had not yet fallen upon any of them**
UST the Holy Spirit had not yet openly empowered any of them
(οὐδέπω & ἦν ἐπ’ οὐδενὶ αὐτῶν ἐπιπεπτωκός)

In Greek this is a double negative for emphasis, “he had not yet fallen upon none of them.” The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here.

Support Reference: Double Negatives

ULT **he had not yet fallen**
UST the Holy Spirit had not yet openly empowered
(οὐδέπω & ἦν & ἐπιπεπτωκός)

The pronoun **he** stands for the Holy Spirit. Alternate translation: [the Holy Spirit had not yet fallen]

Support Reference: Pronouns — When to Use Them

ULT **they had only been baptized into the name of the Lord Jesus**
UST They had only received baptism in the name of the Lord Jesus
(μόνον & βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ)

Here, **the name of the Lord Jesus** represents his authority, and being baptized into his name represents being baptized in order to be under his authority. Alternate translation: [they had only been baptized to become disciples of the Lord Jesus]

Support Reference: Metonymy

ULT **they had only been baptized**
UST They had only received baptism
(μόνον & βεβαπτισμένοι ὑπῆρχον)

If your language does not use this passive form, you could state this in active form. If you must state who did the action, the context suggests it was Philip. Alternate translation: [Philip had only baptized them] or [Philip had only baptized the Samaritan believers]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they had … been baptized	They had … received baptism
of the Lord	of the Lord
of the Lord Jesus	of the Lord Jesus

Acts 8:17

ULT	UST
Then they were laying {their} hands on them, and they were receiving the Holy Spirit.	*Then Peter and John placed their hands on them, and they received the Holy Spirit.*

ULT **they were laying {their} hands on them, and they were receiving**
UST Peter and John placed their hands on them, and they received
(ἐπετίθεσαν τὰς χεῖρας ἐπ᾽ αὐτούς, καὶ ἐλάμβανον)

The first instance of the pronoun **they** stands for Peter and John, and the pronoun **them** and the second instance of **they** stand for the Samaritans. Alternate translation: [When Peter and John were laying their hands on the Samaritans, and the Samaritans were receiving]

Support Reference: Pronouns — When to Use Them

ULT **they were laying**
UST Peter and John placed
(ἐπετίθεσαν)

Since this instance of the pronoun **they** stands for two men, it should be in the dual if your language uses that form. The same is true of “them” in 8:18 and “they” and “the ones” in 8:25.

Support Reference: Forms of ‘You’ — Dual/Plural

ULT **they were laying {their} hands on them**
UST Peter and John placed their hands on them
(ἐπετίθεσαν τὰς χεῖρας ἐπ᾽ αὐτούς)

Peter and John **laying their hands** on the Samaritans who had believed Philip’s message of the gospel was a symbolic action that showed that Peter and John wanted God to give the Holy Spirit to these believers. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were receiving	they received
the Holy Spirit	the Holy Spirit

Acts 8:18

ULT	UST
And Simon, seeing that the Spirit was being given through the laying on of the hands of the apostles, offered them money,	*Simon saw that people received the Holy Spirit as a result of the apostles placing their hands on them. So he offered to give money to the apostles.*

ULT **the Spirit was being given**
UST people received the Holy Spirit
(δίδοται τὸ Πνεῦμα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it is clear from the context that this was God. Alternate translation: [God was giving the Spirit]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	Holy Spirit
of the apostles	the apostles

Acts 8:19

ULT	UST
saying, "Give to me also this authority, so that on whomever I lay {my} hands, he may receive the Holy Spirit."	*He said, "Enable me also to do what you are doing, so that if I place my hands on someone, he will receive the Holy Spirit."*

ULT **Give to me also this authority, so that on whomever I lay {my} hands, he may receive the Holy Spirit**

UST Enable me also to do what you are doing, so that if I place my hands on someone, he will receive the Holy Spirit

(δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα Ἅγιον)

Alternate translation: [Give me the authority to give the Holy Spirit to anyone I lay my hands on]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	to do what you are doing
he may receive	he will receive
the Holy Spirit	the Holy Spirit

Acts 8:20

ULT	UST
But Peter said to him, "May your silver be with you unto destruction, because you thought to obtain the gift of God through money!	*But Peter said to him, "May you and your money be destroyed, because you tried to get God's gift with money!*

ULT **May your silver be with you unto destruction**
UST May you and your money be destroyed
(τὸ ἀργύριόν σου, σὺν σοὶ εἴη εἰς ἀπώλειαν)

Peter is using the exclamation form to emphasize how forcefully he rejects Simon's offer. You may want to use an exclamation to convey this same emphasis in your language. Alternate translation: [I refuse your offer! I can see that you are going to perdition, and you can take your money with you!]

Support Reference: Exclamations

ULT **silver**
UST money
(τὸ ἀργύριόν)

Peter is referring to money by association with the way that **silver** was used for money at this time. Alternate translation: [money]

Support Reference: Metonymy

ULT **the gift of God**
UST God's gift
(τὴν δωρεὰν τοῦ Θεοῦ)

Peter is referring to the ability to confer the Holy Spirit by the laying on of hands. Since this is an ability that only God can give, by association Peter calls it **the gift of God**. Alternate translation: [the power to confer the Holy Spirit]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
silver	money
of God	God's

Acts 8:21

ULT	UST
No part or share in this matter is to you, because your heart is not right before God.	*You cannot work with us in what we are doing, because you do not have the right attitude toward God!*

ULT **No part or share in this matter is to you**
UST You cannot work with us in what we are doing
(οὐκ ἔστιν σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ)

The terms **part** and **share** mean similar things. Peter is using them together for emphasis. Alternate translation: [We will not let you have anything to do with this work]

Support Reference: Doublet

ULT **to you**
UST You
(σοι)

The phrase **to you** represents a possessive form. Alternate translation: [yours]

Support Reference: Possession

ULT **because your heart is not right**
UST because you do not have the right attitude
(ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα)

Here, the **heart** represents the thoughts and motives. Alternate translation: [your thoughts and motives are not right]

Support Reference: Metaphor

ULT **before God**
UST toward God
(ἔναντι τοῦ Θεοῦ)

This could mean: (1) that Simon's **heart** is not **right** in God's opinion by association with the way that God would assess anything that came to his attention in front of him. Alternate translation: [as far as God is concerned]; (2) that Simon does not have the right thoughts about God or intentions towards God. Alternate translation: [in its attitude towards God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

Acts 8:22

ULT	UST
Therefore repent of this wickedness of yours, and pray to the Lord, if therefore the intention of your heart will be forgiven to you.	*So stop thinking wickedly like that! Plead with the Lord to forgive you for what you wanted to do, since he will forgive you if you ask sincerely.*

ULT **of this wickedness of yours**
UST stop thinking wickedly like that
(ἀπὸ τῆς κακίας σου ταύτης)

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: [for trying to buy God's gift with money] or [for trying to bribe God]

Support Reference: Abstract Nouns

ULT **the intention of your heart**
UST for what you wanted to do
(ἡ ἐπίνοια τῆς καρδίας σου)

Here, the **heart** represents the thoughts and motives. Alternate translation: [what you intended to do] or [what you were thinking of doing]

Support Reference: Metaphor

ULT **pray to the Lord, if therefore the intention of your heart will be forgiven to you**
UST Plead with the Lord to forgive you for what you wanted to do, since he will forgive you if you ask sincerely
(δεήθητι τοῦ Κυρίου, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου)

Peter is using the conditional word **if** to introduce a desired result. There is actually no doubt about whether God will forgive someone who sincerely repents and prays for forgiveness. Alternate translation: [pray to the Lord so that, as a result, the intention of your heart will be forgiven to you] or [pray to the Lord and ask him to forgive you for the intention of your heart]

Support Reference: Connect — Factual Conditions

ULT **the intention of your heart will be forgiven to you**
UST to forgive you for what you wanted to do
(ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he will forgive you for the intention of your heart]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
repent	stop thinking
wickedness	wickedly
pray	Plead with
to the Lord	the Lord
will be forgiven	to forgive

Acts 8:23

ULT	UST
For I see you being in the gall of bitterness and the bond of unrighteousness.”	*You are in spiritual danger! I perceive that you are extremely jealous of us and that a continual desire to do evil is controlling you.”*

> ULT **in the gall of bitterness**
> UST extremely jealous of us
> (εἰς & χολὴν πικρίας)

The **gall** plant has a bitter taste and is poisonous. If your readers would not be familiar with this plant, you could use the name of a similar plant in your area.

Support Reference: Translate Unknowns

> ULT **in the gall of bitterness**
> UST extremely jealous of us
> (εἰς & χολὴν πικρίας)

Peter is using the **gall** plant by association to mean “poison.” Alternate translation: [in the poison of bitterness]

Support Reference: Metonymy

> ULT **in the gall of bitterness**
> UST extremely jealous of us
> (εἰς & χολὴν πικρίας)

Peter is describing **bitterness** as if it were made of **gall** or poison. He means that bitterness, here in the sense of envy, spiritually poisons a person, that is, it leads them towards spiritual death. Alternate translation: [dangerously envious]

Support Reference: Metaphor

> ULT **the bond of unrighteousness**
> UST a continual desire to do evil is controlling you
> (σύνδεσμον ἀδικίας)

Peter speaks of **the bond of unrighteousness** as if unrighteousness were restraining Simon and keeping him a prisoner. He means Simon is not able to stop himself from sinning. Alternate translation: [unable to stop sinning]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the bond	is controlling you

ULT	UST
of unrighteousness	a continual desire to do evil

Acts 8:24

ULT	UST
But answering, Simon said, "You pray to the Lord for me, so that nothing of which you have spoken may come upon me."	*Then Simon answered, "Pray to the Lord that he will not do to me what you just said!"*

> ULT **You … you have spoken**
> UST Pray … you just said
> (ὑμεῖς & εἰρήκατε)

Even though it was only Peter who spoke to Simon, in his response, Simon is addressing both Peter and John, since he offered money to both of them, as 8:18 describes. Since Simon is speaking to two men, **You** and **you** would be dual if your language uses that form. Otherwise it would be plural.

Support Reference: Forms of 'You' — Dual/Plural

> ULT **You pray to the Lord for me**
> UST Pray to the Lord
> (δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον)

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [Please pray to the Lord for me] or [I ask you to pray to the Lord for me]

Support Reference: Imperatives — Other Uses

> ULT **You pray to the Lord for me**
> UST Pray to the Lord
> (δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον)

Simon is stating the pronoun **You**, whose meaning is already present in the verb **pray**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: [Pray to the Lord for me yourselves]

Support Reference: Pronouns — When to Use Them

> ULT **so that nothing of which you have spoken may come upon me**
> UST that he will not do to me what you just said
> (ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε)

Alternate translation: [so that the things you have said may not happen to me]

ULT **nothing of which you have spoken may come upon me**
UST he will not do to me what you just said
(μηδὲν ἐπέλθῃ ἐπ᾽ ἐμὲ ὧν εἰρήκατε)

Simon is referring implicitly to Peter's rebuke, in which Peter spoke of Simon's silver perishing along with him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [I will not perish as you said]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
pray	Pray
Lord	Lord

Acts 8:25

ULT	UST
Then the ones having testified and having spoken the word of the Lord were returning to Jerusalem and proclaiming the gospel to many villages of the Samaritans.	*Peter and John then told the people there what they knew personally about the Lord Jesus. They shared the message of the Lord with them. Then they both returned to Jerusalem. Along the way, they declared the good news about Jesus to people living in many towns in the district of Samaria.*

ULT **Then**
UST Then
(οὖν)

Luke is using the word translated as **Then** to introduce what Peter and John did after being in the city where Philip had been telling the Samaritans about Jesus. Alternate translation: [After that,]

Support Reference: Connect — Sequential Time Relationship

ULT **the ones having testified and having spoken the word of the Lord**
UST Peter and John … told the people there what they knew personally about the Lord Jesus. They shared the message of the Lord with them
(οἱ & διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου)

The **ones** Luke is describing are Peter and John. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Peter and John, after they had testified and spoken the word of the Lord,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones having testified and having spoken**
UST Peter and John … told the people there what they knew personally about the Lord Jesus. They shared … with them
(οἱ & διαμαρτυράμενοι καὶ λαλήσαντες)

Luke is using the participles **having testified** and **having spoken**, which function as adjectives, as nouns. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [the ones who had testified and spoken]

Support Reference: Nominal Adjectives

ULT **the word of the Lord**
UST the message of the Lord
(τὸν λόγον τοῦ Κυρίου)

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

Support Reference: Metonymy

ULT **many villages of the Samaritans**
UST to people living in many towns in the district of Samaria
(πολλάς & κώμας τῶν Σαμαρειτῶν)

The term **villages** refers by association to the people who lived in these villages. Alternate translation: [to the people in many Samaritan villages]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word of the Lord	message of the Lord
Jerusalem	Jerusalem
proclaiming the gospel to	they declared the good news about Jesus
of the Samaritans	in the district of Samaria

Acts 8:26

ULT	UST
Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south on the road going down from Jerusalem to Gaza." (This is desert.)	*While Peter and John were returning to Jerusalem, the Lord sent an angel to Philip. {Even though so many Samaritans were becoming believers in Jesus,} that angel told him, "Get ready and go south along the road that goes from Jerusalem to the city of Gaza." That road is in a desert area.*

ULT **Now**
UST While Peter and John were returning to Jerusalem
(δὲ)

Luke is using the word translated as **Now** to introduce a new event. 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 **Arise**
UST Get ready
(ἀνάστηθι)

Here the word **arise** means that the angel wanted Philip to take action, not that the angel wanted him to stand up from a seated position. Alternate translation: [Pack for a journey]

Support Reference: Idiom

ULT **the road going down from Jerusalem to Gaza**
UST the road that goes from Jerusalem to the city of Gaza
(τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν)

The angel speaks of the road **going down** from Jerusalem because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: [the road that leads from Jerusalem to Gaza]

Support Reference: Idiom

ULT **from Jerusalem to Gaza.” (This is desert**
UST from Jerusalem to the city of Gaza.” That road is in a desert area
(ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν; αὕτη ἐστὶν ἔρημος)

This sentence could be: (1) something that Luke adds to provide background information about the area through which Philip would be travelling. Alternate translation: [from Jerusalem to Gaza.” (Now that road leads through a desert]; (2) part of what the angel is saying to Philip. Alternate translation: [from Jerusalem to Gaza, which is a desert road.”]

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an angel	an angel … {Even though so many Samaritans were becoming believers in Jesus,} that angel
of the Lord	the Lord sent
Philip	Philip … him
Jerusalem	Jerusalem
Gaza	the city of Gaza
desert	in a desert area

Acts 8:27

ULT	UST
And arising, he went, and behold, a man, an Ethiopian, a eunuch, an official of the Kandake, the queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship,	*So Philip got ready and went along that road. On the road he met a man from the land of Ethiopia. The man was an important official of the queen of Ethiopia. In his language people called their queen the Kandake. He took care of all of her funds. This man had gone to Jerusalem to worship God,*

ULT **arising, he went**
UST Philip got ready and went along that road
(ἀναστὰς, ἐπορεύθη)

As in the previous verse, the word **arising** means that Philip took preparatory action, not that he stood up from a seated position. Alternate translation: [he prepared for a journey and left]

Support Reference: Idiom

ULT **behold**
UST On the road he met
(ἰδοὺ)

Luke is using the word **behold** to alert his audience to a new person in the story. Use the natural form in your language for introducing a new character.

Support Reference: Introduction of New and Old Participants

ULT **a man, an Ethiopian, a eunuch, an official of the Kandake, the queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship**
UST a man from the land of Ethiopia. The man was an important official of the queen of Ethiopia. In his language people called their queen the Kandake. He took care of all of her funds. This man had gone to Jerusalem to worship God
(ἀνὴρ, Αἰθίοψ εὐνοῦχος, δυνάστης Κανδάκης βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἰερουσαλήμ)

This verse provides background information about this Ethiopian official and why he was travelling along this road. It may be helpful to begin a new sentence and to use a natural form for introducing background information. Alternate translation: [a man from Ethiopia. Now this man was a eunuch, an official of the Kandake, the queen of the Ethiopians, who was over all her treasure, and he had come to Jerusalem to worship]

Support Reference: Background Information

ULT **a man, an Ethiopian**
UST a man from the land of Ethiopia. The man was
(ἀνὴρ, Αἰθίοψ)

This is an idiomatic way of describing someone. Alternate translation: [a man from Ethiopia]

Support Reference: Idiom

ULT **a eunuch, an official of the Kandake**
UST an important official … In his language people called their queen the Kandake
(εὐνοῦχος, δυνάστης Κανδάκης)

While the word **eunuch** describes a man who has been castrated, as men sometimes were who served in royal courts in the ancient world, the emphasis here is on the fact that this man was a high government official, not on his physical state. Alternate translation: [an important official in the court of the Kandake]

Support Reference: Translate Unknowns

ULT **of the Kandake**
UST In his language people called their queen the Kandake
(Κανδάκης)

Kandake was a title for the queens of Ethiopia. It is similar to the word Pharaoh, the title that was used for the kings of Egypt. So in your translation, make clear that it is a title rather than a name.

Support Reference: How to Translate Names

ULT **who was over all her treasure**
UST He took care of all of her funds
(ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς)

Luke is using a spatial metaphor when says that this man was **over** the **treasure** of the Kandake. He means that the man was responsible for it. Alternate translation: [who was in charge of her treasury]

Support Reference: Metaphor

ULT **who had come to Jerusalem to worship**
UST This man had gone to Jerusalem to worship God
(ὃς ἐληλύθει προσκυνήσων εἰς Ἰερουσαλήμ)

The implication is that this man was a Gentile who believed in the true God and had come to worship at the Jewish temple. If it would be helpful to your readers, you could state that explicitly. It may be helpful to begin a new sentence here. Alternate translation: [Even though he was a Gentile, he had come to worship the true God at the temple in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **who had come**
UST This man had gone
(ὃς ἐληλύθει)

Your language may say “gone” rather than **come** in a context such as this. Use whichever is more natural. Alternate translation: [who had gone]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an Ethiopian	from the land of Ethiopia
a eunuch	an important official
the queen	of the queen
of the Ethiopians	of Ethiopia
Jerusalem	Jerusalem
to … worship	to worship God

Acts 8:28

ULT	UST
and he was returning and sitting in his chariot, and he was reading the prophet Isaiah.	*and he was returning home and was seated, riding in his carriage. As he was riding, he was reading aloud from what the prophet Isaiah had written.*

ULT **chariot**
UST carriage
(τοῦ ἅρματος)

Here and in 8:29 and 8:38, the term **chariot** probably means something like "carriage." Chariots were vehicles for war, not for long-distance travel, and people stood to ride in chariots, while this man was seated. Alternate translation, as in UST: [his carriage]

Support Reference: Translate Unknowns

ULT **he was reading the prophet Isaiah**
UST he was reading aloud from what the prophet Isaiah had written
(ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν)

Luke is using the phrase **the prophet Isaiah** to mean the prophecies that Isaiah spoke and recorded. Alternate translation: [he was reading from the book of Isaiah]

Support Reference: Metonymy

ULT **he was reading**
UST he was reading aloud from what … had written
(ἀνεγίνωσκεν)

Since Philip was able to hear what the man was reading, as 8:30 explains, the implication is that the man was reading aloud. Alternate translation: [he was reading aloud from]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chariot	carriage
prophet	prophet
Isaiah	Isaiah

Acts 8:29

ULT	UST
And the Spirit said to Philip, "Approach and join this chariot."	*God's Spirit told Philip, "Go near to that carriage and keep walking close to it!"*

ULT Approach and join this chariot
UST Go near to that carriage and keep walking close to it
(πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ)

The Spirit means that Philip is to stay close to the person riding in the **chariot**. Alternate translation: [Go over to that chariot so you can be near the man in it]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	God's Spirit
to Philip	Philip
chariot	to … carriage … to it

Acts 8:30

ULT	UST
So having run to him, Philip heard him reading Isaiah the prophet, and he said, "Do you understand what you are reading?"	*So Philip ran over to the carriage. He heard the official reading what the prophet Isaiah had written. He asked the man, "Do you understand what you are reading?"*

ULT **reading Isaiah the prophet**
UST reading what the prophet Isaiah had written
(ἀναγινώσκοντος Ἠσαΐαν τὸν προφήτην)

Luke is using the phrase **Isaiah the prophet** to mean the prophecies that Isaiah spoke and recorded. Alternate translation: [reading from the book of Isaiah]

Support Reference: Metonymy

ULT **Do you understand what you are reading**
UST Do you understand what you are reading
(ἆρά & γινώσκεις ἃ ἀναγινώσκεις)

The Ethiopian was a literate, educated man who could read, but he lacked spiritual discernment. Philip is asking implicitly whether he understands the meaning of the passage from Isaiah. Alternate translation: [Do you understand the meaning of what you are reading?]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	Philip
Isaiah	what … Isaiah had written
prophet	prophet
Do you understand	Do you understand

Acts 8:31

ULT	UST
And he said, "For how would I be able, unless someone will guide me?" And he invited Philip to sit with him, having come up.	*He answered Philip, "No, I cannot possibly understand it if there is no one to explain it to me." Then the man said to Philip, "Please come up and sit beside me." {So Philip got into the carriage.}*

ULT **For how would I be able, unless someone will guide me**
UST No, I cannot possibly understand it if there is no one to explain it to me
(πῶς γὰρ ἂν δυναίμην ἐὰν μή τις ὁδηγήσει με)

The man is not asking for information. He is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [No, I cannot understand unless someone guides me.]

Support Reference: Rhetorical Question

ULT **he invited Philip to sit with him, having come up**
UST the man said to Philip, "Please come up and sit beside me." {So Philip got into the carriage … }
(παρεκάλεσέν & τὸν Φίλιππον, ἀναβάντα καθίσαι σὺν αὐτῷ)

The implication is that when the man invited Philip to come up and sit with him, Philip agreed to travel down the road with him to explain the Scriptures. Alternate translation: [he invited Philip to come up and sit with him and explain the Scriptures, and Philip accepted the invitation]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	to Philip

Acts 8:32

ULT	UST
Now the passage of Scripture that he was reading was this: "He was led like a sheep to the slaughter, and like a lamb before its shearer {is} silent, thus he does not open his mouth.	*The part of the Scriptures that the official was reading was this: "People will lead him away to kill him as they lead a sheep to the place where they are going to kill it. He will be silent, as a lamb stands silently while someone cuts off its wool.*

ULT **He was led like a sheep to the slaughter**
UST People will lead him away to kill him as they lead a sheep to the place where they are going to kill it
(ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη)

This a quotation from Isaiah 53:7–8. It describes the Messiah, whom Isaiah calls "the servant of the Lord." But since the Ethiopian official did not know whom Isaiah was describing and had to ask Philip, it would be better not to specify that at this point by saying, for example, "The Messiah was led like a sheep to the slaughter" or "The servant of the Lord was led like a sheep to the slaughter"

Support Reference: Assumed Knowledge and Implicit Information

ULT **He was led like a sheep to the slaughter**
UST People will lead him away to kill him as they lead a sheep to the place where they are going to kill it
(ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη)

If your language does not use an abstract noun for the idea of **slaughter**, you could express the same idea in another way. Alternate translation: [He was led like a sheep that was going to be slaughtered]

Support Reference: Abstract Nouns

ULT **He was led**
UST People will lead him away to kill him
(ἤχθη)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [People led him]

Support Reference: Active or Passive

ULT **before its shearer {is} silent**
UST stands silently while someone cuts off its wool
(ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος)

A **shearer** is a person who cuts the wool off the sheep so that it may be used. If your readers would not be familiar with this word and you have no comparable word in your language, you could express the meaning in another way. Alternate translation: [is silent while its wool is being cut off]

Support Reference: Translate Unknowns

ULT **he does not open his mouth**
UST He will be silent
(οὐκ ἀνοίγει τὸ στόμα αὐτοῦ)

This means that the Messiah does not speak by association with the way a person would **open his mouth** in order to speak. Alternate translation: [he says nothing]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Scripture	of the Scriptures
a sheep	a sheep
the slaughter	the place where they are going to kill it
a lamb	a lamb

Acts 8:33

ULT	UST
In humiliation his justice was taken away. Who will describe his generation? For his life is taken from the earth.”	*People will humiliate him and condemn him unjustly. He will have no descendants because people will kill him before he can have children.”*

ULT **In humiliation his justice was taken away**
UST People will humiliate him and condemn him unjustly
(ἐν τῇ ταπεινώσει, ἡ κρίσις αὐτοῦ ἤρθη)

If your language does not use abstract nouns for the ideas of **humiliation** and **justice**, you could express the same ideas in another way. Alternate translation: [Because he acted humbly and did not defend himself, his enemies were able to treat him unjustly]

Support Reference: Abstract Nouns

ULT **his justice was taken away**
UST and condemn him unjustly
(ἡ κρίσις αὐτοῦ ἤρθη)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [his enemies denied him justice]

Support Reference: Active or Passive

ULT **Who will describe his generation**
UST He will have no descendants
(τὴν γενεὰν αὐτοῦ τίς διηγήσεται)

Isaiah is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [No one will describe his generation.]

Support Reference: Rhetorical Question

> ULT **Who will describe his generation**
> UST He will have no descendants
> (τὴν γενεὰν αὐτοῦ τίς διηγήσεται)

Isaiah is using a future statement to describe capability. If it would be helpful in your language, you could use form that is more natural in your language. Alternate translation: [Who can describe his generation?] or [No one will be able to describe his generation.]

Support Reference: Statements — Other Uses

> ULT **Who will describe his generation**
> UST He will have no descendants
> (τὴν γενεὰν αὐτοῦ τίς διηγήσεται)

If your language does not use an abstract noun for the idea of **generation**, you could express the same idea in another way. This could mean: (1) that no one will be able to describe the Messiah's descendants because he will die without having any children. Alternate translation: [No one will be able to describe his descendants.]; (2) that no one will be able to describe the other people living at the same time as the Messiah because they will be so wicked. Alternate translation: [No one will be able to describe how wicked his contemporaries are.]

Support Reference: Abstract Nouns

> ULT **his life is taken from the earth**
> UST people will kill him
> (αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [his enemies will take his life from the earth]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
humiliation	People will humiliate him
justice	and condemn … unjustly
generation	descendants
earth	people will kill

Acts 8:34

ULT	UST
And answering, the eunuch said to Philip, "I beg of you, about whom is the prophet saying this—about himself, or about some other?"	*The official asked Philip about what he was reading, "Tell me, who was the prophet writing about? Was he writing about himself, or about someone else?"*

ULT **And answering, the eunuch said to Philip**
UST The official asked Philip about what he was reading, "Tell me
(ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν)

Together the words **answering** and **said** mean that the Ethiopian official responded to Philip's question about whether he understood what he was reading. Alternate translation: [The eunuch responded to Philip's question by saying]

Support Reference: Hendiadys

ULT **I beg of you**
UST Tell me
(δέομαί σου)

The Ethiopian official is using a polite, idiomatic expression. Alternate translation: [Please tell me]

Support Reference: Idiom

ULT **some other**
UST someone else
(ἑτέρου τινός)

In this context, the pronoun **other** means "other person." Alternate translation: [some other person]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eunuch	official
to Philip	Philip
prophet	prophet

Acts 8:35

ULT	UST
And Philip, opening his mouth and beginning with this scripture, proclaimed Jesus to him.	*So Philip replied to him. He began with that Scripture passage, and he told him the good news about Jesus.*

ULT **opening his mouth**
UST replied to him
(ἀνοίξας & τὸ στόμα αὐτοῦ)

By association with the way a person would be **opening his mouth** in order to speak, this means that Philip spoke. The image of the open mouth suggests a certain confidence and freedom in speaking. Alternate translation: [speaking confidently]

Support Reference: Metonymy

ULT **this scripture**
UST that Scripture passage
(τῆς Γραφῆς ταύτης)

By **this scripture**, Luke implicitly means the passage that the official had been reading. Alternate translation: [the passage from Isaiah that the official had been reading]

Support Reference: Assumed Knowledge and Implicit Information

ULT **proclaimed Jesus to him**
UST and he told him the good news about Jesus
(εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν)

Luke is using the name **Jesus** by association to mean the message about Jesus. Alternate translation: [the good news about Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	Philip
scripture	Scripture passage
Jesus	Jesus

Acts 8:36

ULT	UST
And as they were going along the road, they came to some water and the eunuch says, "Behold, water! What is preventing my being baptized?"	*While they were traveling along the road, they came to a place where there was some water. Then the official said to Philip, "Look, there is some water! I would like you to baptize me."*

ULT some water … water
UST a place where there was some water … there is some water
(τι ὕδωρ & ὕδωρ)

Luke and the official are using the word **water** to mean a body of water, such as a pool at a desert oasis. Alternate translation: [a pool of water … there is a pool of water]

Support Reference: Metonymy

ULT What is preventing my being baptized
UST I would like you to baptize me
(τί κωλύει με βαπτισθῆναι)

This question could be: (1) a rhetorical question that the eunuch is using as a polite way to ask Philip to baptize him. Alternate translation: [Please allow me to be baptized.]; (2) a genuine request for information, since Philip seems to answer this question in 8:37 by identifying something that could keep the official from being baptized. Alternate translation: [Is there a condition I must meet in order to be baptized?]

Support Reference: Rhetorical Question

ULT my being baptized
UST to baptize me
(με βαπτισθῆναι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you from baptizing me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eunuch	official
being baptized	to baptize

Acts 8:37

ULT	UST
[And Philip said to him, "If you believe from your whole heart, you will be saved." And answering he said, "I believe in Christ, the Son of God."]	*[Philip said, "If you believe in Jesus with complete sincerity, God will save you, and you may be baptized." The Ethiopian answered, "I believe that Jesus Christ is the Son of God."]*

ULT **And Philip said to him, "If you believe from your whole heart, you will be saved." And answering he said, "I believe in Christ, the Son of God**
UST Philip said, "If you believe in Jesus with complete sincerity, God will save you, and you may be baptized." The Ethiopian answered, "I believe that Jesus Christ is the Son of God
(εἶπεν δὲ αὐτῷ ὁ Φίλιππος ἐὰν πιστεύεις ἐξ ὅλης τῆς καρδίας σου σωθήσει; ἀποκριθεὶς δὲ εἶπεν Πιστεύω εἰς τὸν Χριστὸν τὸν Υἱὸν τοῦ θεοῦ)

As the General Introduction to Acts explains, this verse is found in many traditional versions of the Bible, but it is not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting the verse in brackets. If a translation of the Bible already exists in your area, you could consider including this verse if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this verse may not be original, such as by putting it in brackets or in a footnote.

Support Reference: Textual Variants

ULT **If you believe from your whole heart**
UST If you believe in Jesus with complete sincerity
(ἐὰν πιστεύεις ἐξ ὅλης τῆς καρδίας σου)

Here, the **heart** represents the thoughts and intentions. Alternate translation: [If you genuinely believe in Jesus and want to be his disciple]

Support Reference: Metaphor

ULT **you will be saved**
UST God will save you, and you may be baptized
(σωθήσει)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God will save you]

Support Reference: Active or Passive

> ULT **answering he said**
> UST The Ethiopian answered
> (ἀποκριθεὶς & εἶπεν)

Together the words **answering** and **said** mean that the eunuch responded to what Philip told him. Alternate translation: [the eunuch responded]

Support Reference: Hendiadys

Acts 8:38

ULT	UST
And he commanded the chariot to stop, and they both went down into the water, both Philip and the eunuch, and he baptized him.	*So the official told the driver to stop the carriage. Then both Philip and the official went down into the water, and Philip baptized him.*

ULT he commanded the chariot to stop
UST the official told the driver to stop the carriage
(ἐκέλευσεν στῆναι τὸ ἅρμα)

Luke is using the term **chariot** by association to mean the driver of the chariot. Alternate translation: [the official told the driver of the chariot to stop]

Support Reference: Metonymy

ULT he baptized him
UST Philip baptized him
(ἐβάπτισεν αὐτόν)

The pronoun **he** stands for Philip, and the pronoun **him** stands for the eunuch. Alternate translation: [Philip baptized the eunuch]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chariot	carriage
Philip	Philip
eunuch	official
he baptized	Philip baptized

Acts 8:39

ULT	UST
And when they came up from the water, the Spirit of the Lord snatched Philip away, and the eunuch did not see him anymore, for he went on his way rejoicing.	*When they came up out of the water, suddenly the Spirit of the Lord took Philip away. The official never saw Philip again. Even so, the official continued going very happily along the road.*

ULT **for**
UST Even so
(γὰρ)

While the word translated as **for** often introduces a reason, that does not seem to be its function here. Luke is not saying that the eunuch did not see Philip anymore because he did not look for him but instead **went on his way**. Rather, the word **for** seems simply to introduce a continuation of the narrative. Alternate translation: [but] or [nevertheless]

Support Reference: Connect — Sequential Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Spirit of the Lord	the Spirit of the Lord
of the Lord	of the Lord
Philip	Philip
eunuch	official … official
rejoicing	very happily

Acts 8:40

ULT	UST
But Philip was found at Azotus and, passing through, he was proclaiming the gospel to all the cities until he came to Caesarea.	*Philip then realized that the Spirit had miraculously taken him to the town of Azotus. While he traveled around in that region, he continued proclaiming the good news about Jesus in all the towns between the cities of Azotus and Caesarea. He was still proclaiming it when he finally arrived in Caesarea.*

ULT **Philip was found at Azotus**
UST Philip … realized that the Spirit had miraculously taken him to the town of Azotus
(Φίλιππος & εὑρέθη εἰς Ἄζωτον)

The implication is that there was no indication of Philip traveling between where he baptized the Ethiopian and Azotus. He suddenly disappeared along the road to Gaza and reappeared at the town of Azotus. Alternate translation: [Philip suddenly reappeared at Azotus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Philip was found at Azotus**
UST Philip … realized that the Spirit had miraculously taken him to the town of Azotus
(Φίλιππος & εὑρέθη εἰς Ἄζωτον)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Philip reappeared at Azotus]

Support Reference: Active or Passive

ULT **passing through**
UST While he traveled around in that region
(διερχόμενος)

Alternate translation: [as he passed through that area, he was]

ULT **to all the cities**
UST all the towns between the cities of Azotus and Caesarea
(τὰς πόλεις πάσας)

Luke says **all** as a generalization for emphasis. Alternate translation: [to the cities in that region]

Support Reference: Hyperbole

ULT **Azotus … Caesarea**
UST the town of Azotus … Caesarea
(Ἄζωτον & Καισάρειαν)

Azotus and **Caesarea** are the names of cities.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	Philip
he was proclaiming the gospel	he continued proclaiming the good news about Jesus in … was still proclaiming it
Caesarea	Caesarea

Acts 9

Acts 9 Chapter Introduction

Structure and Formatting

In 9:1, the story shifts back to Saul and tells about his salvation.

In 9:32, the story shifts from Saul to a new part of the story about Peter.

Acts 9:31 is a summary statement that Luke uses to mark the transition into the third major part of the book.

Religious and Cultural Concepts in This Chapter

“Letters for the synagogues in Damascus”

The “letters” Paul asked for in 9:2 were probably legal papers that permitted him to put Christians in prison. The synagogue leaders in Damascus would have obeyed the letter because it was written by the high priest. If the Romans had seen the letter, they also would have allowed Saul to persecute the Christians, because they permitted the Jews to do as they desired to people who broke their religious laws.

“The Way”

No one knows for sure who first started calling the community of Jesus’ followers “the Way.” This may be what the believers called themselves, because the Bible often speaks of a person living his life as if that person were walking on a path or “way.” If this is true, the believers were “following the way of the Lord” by living in a way that pleased God. However, in the book of Acts the term is only used by outsiders, as in 9:2, or by believers speaking to outsiders. So it could also be a term by which the community of Jesus’ followers was known outside that community.

“the church”

Acts 9:31 is the first use of the word **church** in the singular to refer to more than one local congregation. In that verse it refers to all the believers in all the groups

throughout Judea, Galilee, and Samaria. It shows that they recognized that they all had a common identity as followers of Jesus.

Translation Issues in This Chapter

"the Lord"

Luke refers to Jesus by a respectful title, "the Lord," in verses 1, 10, 11, 15, 27, 28, 31, 35, and 42, and Ananias refers to Jesus the same way in verse 17. In your translation, you may wish to clarify that this means "the Lord Jesus." Or you could state "Jesus," as UST does. (See: Politeness)

Translation Issues in This Chapter

What Saul saw when he met Jesus

It is clear that Saul saw a light and that it was because of this light that he "fell upon the ground." Some people think that Saul knew that it was the Lord speaking to him without seeing a human form, because the Bible often speaks of God as being light and living in light. Other people think that later in his life he was able to say, "I have seen the Lord Jesus" because it was a human form that he saw here.

Acts 9:1

ULT	UST
But Saul, still breathing threat and murder against the disciples of the Lord, going to the high priest,	*Meanwhile, Saul continued angrily threatening to kill those who believed in the Lord Jesus. He went to the high priest in Jerusalem*

ULT **But**
UST Meanwhile
(δὲ)

Luke uses the word translated as **But** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **breathing threat and murder against**
UST angrily threatening to kill
(ἐμπνέων ἀπειλῆς καὶ φόνου εἰς)

Luke is using the two words **threat** and **murder** together to express a single idea. The word **murder** tells what kind of **threat** Saul was making. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [making murderous threats against]

Support Reference: Hendiadys

ULT **breathing**
UST angrily
(ἐμπνέων)

Luke is using the term **breathing** by association to mean “speaking,” since people breathe out while they speak. Alternate translation: [speaking]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
disciples	who believed
of the Lord	in the Lord Jesus
to the high priest	to the high priest in Jerusalem

Acts 9:2

ULT	UST
requested letters from him to Damascus, to the synagogues, so that if he found any being of the Way, both men and women, he might bring them bound to Jerusalem.	*and requested him to write letters introducing Saul to the leaders of the Jewish synagogues in the city of Damascus. The letters would ask them to give Saul the authority to seize any man or woman who followed the teachings of Jesus and take them as prisoners to Jerusalem. {There the Jewish leaders could judge and punish them. The high priest gave Saul the letters he asked for.}*

ULT **him … he found … he might bring them**
UST him … The letters would ask them to give Saul the authority to seize … and take them
(αὐτοῦ & εὕρῃ & ἀγάγῃ)

The pronoun **him** refers to the high priest and both instances of the pronoun **he** refer to Saul.

Support Reference: Pronouns — When to Use Them

ULT **letters**
UST to write letters introducing Saul
(ἐπιστολὰς)

See the introduction to this chapter for an explanation of what these **letters** were. This may help you decide what word in your language to use for them.

Support Reference: Translate Unknowns

ULT **to Damascus, to the synagogues**
UST to the leaders of the Jewish synagogues in the city of Damascus
(εἰς Δαμασκὸν πρὸς τὰς συναγωγάς)

Luke is using the terms **Damascus** and **synagogues** by association to mean the people, probably the leaders, of the synagogues in Damascus. Alternate translation: [to the people in the synagogues of Damascus] or [to the leaders of the synagogues in Damascus]

Support Reference: Metonymy

ULT **being of the Way**
UST who followed the teachings of Jesus
(τῆς ὁδοῦ, ὄντας)

As the introduction to this chapter explains, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for "way" or "path" that you can use as a name, it would be appropriate to use it here. Alternate translation: [who belonged to the Way]

Support Reference: How to Translate Names

ULT **he might bring them bound to Jerusalem**
UST to seize … and take them as prisoners to Jerusalem. {There the Jewish leaders could judge and punish them. The high priest gave Saul the letters he asked for … }
(δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he might bind them and bring them to the chief priests]

Support Reference: Active or Passive

ULT **he might bring them bound to Jerusalem**
UST to seize … and take them as prisoners to Jerusalem. {There the Jewish leaders could judge and punish them. The high priest gave Saul the letters he asked for … }
(δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ)

Luke is using one part of the arrest process to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [he might arrest them and bring them to the chief priests]

Support Reference: Synecdoche

ULT **he might bring them bound to Jerusalem**
UST to seize … and take them as prisoners to Jerusalem. {There the Jewish leaders could judge and punish them. The high priest gave Saul the letters he asked for … }
(δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ)

The implication is that Saul wanted to bring believers in Jesus to Jerusalem for trial and punishment by the Jewish leaders. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [he might take them as prisoners to Jerusalem so that the Jewish leaders there could judge and punish them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Damascus	the city of Damascus

ULT	UST
synagogues	leaders of the Jewish synagogues
bound	as prisoners
Jerusalem	Jerusalem. {There the Jewish leaders could judge and punish them. The high priest gave Saul the letters he asked for … }

Acts 9:3

ULT	UST
And as he was traveling, it happened that he came near to Damascus, and suddenly a light from heaven surrounded him;	*While Saul and those with him were traveling, they were approaching Damascus. Suddenly a brilliant light from heaven shone around Saul.*

ULT **as he was traveling**
UST While Saul and those with him were traveling
(ἐν & τῷ πορεύεσθαι)

Luke means implicitly that the high priest gave Saul the letters he asked for and that Saul then left Jerusalem to go to Damascus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [as he was traveling to Damascus with letters that the high priest gave him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it happened that**
(ἐγένετο)

Luke uses the phrase **it happened that** to introduce a significant development in this story. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

ULT **a light from heaven surrounded him**
UST a brilliant light from heaven shone around Saul
(αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ)

Alternate translation: [a light from heaven shone all around him]

ULT **from heaven**
UST from heaven
(ἐκ τοῦ οὐρανοῦ)

This could mean: (1) heaven, where God lives or (2) the sky. The first meaning is preferable. Use that meaning if your language has a separate word for it.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Damascus	Damascus
heaven	heaven

Acts 9:4

ULT	UST
and, falling to the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting me?"	*Immediately he fell onto the ground. Then he heard the voice of someone say to him, "Saul, Saul, stop trying to hurt me!"*

ULT falling to the ground
UST he fell onto the ground
(πεσὼν ἐπὶ τὴν γῆν)

Saul did not fall down accidentally. This could mean: (1) that the light caused him to fall to the ground. Alternate translation: [falling to the ground stunned by the dazzling light]; (2) that Saul fainted when he saw the light. Alternate translation: [falling faint because of the glorious light]

Support Reference: Assumed Knowledge and Implicit Information

ULT why are you persecuting me
UST stop trying to hurt me
(τί με διώκεις)

The voice is using the question form to rebuke Saul. If you would not use a rhetorical question for this purpose in your language, you could translate its words as a statement or an exclamation and communicate the rebuke in another way. Alternate translation: [you should not be persecuting me!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Saul	Saul
are you persecuting	stop trying to hurt

Acts 9:5

ULT	UST
And he said, "Who are you, Lord?" And he {said}, "I am Jesus, whom you are persecuting;	*Saul asked him, "Lord, who are you?" He replied, "I am Jesus, whom you are hurting.*

ULT **Who are you, Lord**
UST Lord, who are you
(τίς εἶ, κύριε)

Saul is not yet acknowledging that Jesus is **Lord**. He uses that title because he recognizes that he is speaking to someone of divine power. If this might be confusing for your readers, you could use a similar term of respect. Alternate translation: [Who are you, Sir]

Support Reference: Politeness

ULT **he said … he {said}**
UST Saul asked him … He replied
(εἶπεν & ὁ)

The first instance of **he** stands for Saul, and the second instance of **he** stands for Jesus. Alternate translation: [Saul said … Jesus replied]

Support Reference: Pronouns — When to Use Them

ULT **are you … you**
UST are you … you
(εἶ & σὺ)

Both occurrences of the word **you** here are singular.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
Jesus	Jesus
are persecuting	are hurting

Acts 9:6

ULT	UST
but get up and enter into the city, and it will be told to you what thing it is necessary for you to do.”	*Now stand up and go into the city of Damascus! Someone there will tell you what I want you to do.”*

ULT it will be told to you
UST Someone there will tell you
(λαληθήσεταί σοι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [someone will tell you]

Support Reference: Active or Passive

Acts 9:7

ULT	UST
But the men traveling with him stood speechless, hearing the voice but seeing no one.	*The men who were traveling with Saul were so astonished that they could not say anything. They just stood there. This was because they heard someone speaking, but they did not see anyone.*

(There are no notes for this verse)

Acts 9:8

ULT	UST
And Saul rose up from the ground, but his eyes being opened, he was seeing nothing. But leading him by the hand, they brought him into Damascus.	*Saul got up from the ground, but when he opened his eyes, he could not see anything. So the men with him took him by the hand and led him into Damascus.*

ULT **his eyes being opened**
UST when he opened his eyes
(ἀνεῳγμένων & τῶν ὀφθαλμῶν αὐτοῦ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation, as in UST: [when he opened his eyes]

Support Reference: Active or Passive

ULT **they brought him**
UST and led
(εἰσήγαγον)

The pronoun **they** stands for the men who were traveling with Saul, as described in 9:8. Alternate translation: [the men who were traveling with him brought him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Damascus	Damascus

Acts 9:9

ULT	UST
And he was not seeing for three days, and he neither ate nor drank.	*For the next three days Saul could not see anything, and he did not eat or drink anything.*

ULT he was not seeing for three days
UST For the next three days Saul could not see anything
(ἦν ἡμέρας τρεῖς μὴ βλέπων)

Alternate translation: [he remained blinded for three days]

ULT he neither ate nor drank
UST he did not eat or drink anything
(οὐκ ἔφαγεν οὐδὲ ἔπιεν)

This could mean: that Saul chose not to eat or drink as a form of worship. 9:11 says that Saul was praying at this time, and he may have been fasting along with his prayers. Alternate translation: [he fasted from food and drink]; (2) that Saul had no appetite or thirst because he was too distressed from his situation. Alternate translation: [he was too distressed to eat or drink]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for … days	For the next three days

Acts 9:10

ULT	UST
Now there was a certain disciple in Damascus named Ananias. And the Lord said to him in a vision, "Ananias!" And he said, "Behold, I, Lord."	*In Damascus there was a man who believed in Jesus named Ananias. Jesus made him see a vision and in it he called to him, "Ananias!" Ananias replied, "Lord, I am listening."*

ULT **Now there was a certain disciple in Damascus named Ananias**
UST In Damascus there was a man who believed in Jesus named Ananias
(ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας)

Luke uses this sentence to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **Ananias**
UST Ananias
(Ἀνανίας)

Ananias is the name of a man. This is not the same Ananias whom Luke described in 5:1 (that man died), but you may translate the name here the same way you did there.

Support Reference: How to Translate Names

ULT **the Lord**
UST Jesus
(ὁ Κύριος)

Here and throughout this chapter, **the Lord** is a respectful title that Luke is using to refer to Jesus. Alternate translation: [the Lord Jesus]

Support Reference: Politeness

ULT **Behold, I, Lord**
UST Lord, I am listening
(ἰδοὺ, ἐγώ, Κύριε)

Behold, I is a Hebrew idiom that Ananias is using to identify himself as the Ananias to whom the Lord is calling. Alternate translation: [Yes, Lord, this is Ananias]

Support Reference: Idiom

ULT **Behold, I, Lord**
UST Lord, I am listening
(ἰδοὺ, ἐγώ, Κύριε)

Ananias is saying implicitly that he is present and available to serve **the Lord**. Alternate translation: [Yes, Lord, this is Ananias, and I am here ready to do what you ask]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … disciple	man who believed in Jesus
Damascus	Damascus
Lord	Jesus
a vision	a vision
Lord	Lord

Acts 9:11

ULT	UST
And the Lord {said} to him, "Arising, go to the street called Straight, and in the house of Judas seek Saul by name, from Tarsus, for behold, he is praying,	*Jesus told him, "Go to Straight Street, to the house that belongs to Judas. Ask someone there if you can talk to a man named Saul who is from the city of Tarsus. Saul is praying to me at this moment.*

ULT **Arising, go to the street called Straight**
UST Go to Straight Street
(ἀναστὰς, πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν)

Here, the word **arising** means that God wants Ananias to take action, not that Ananias is lying down or sitting down and God wants him to stand up. You may be able to convey this with a different kind of expression. Alternate translation: [Go on over to Straight Street]

Support Reference: Idiom

ULT **the street called Straight**
UST Straight Street
(τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν)

If your language does not use the passive form **called**, you could express the idea in active form or in another way that is natural in your language. Alternate translation, as in UST: [the street that people call Straight]

Support Reference: Active or Passive

ULT **the street called Straight**
UST Straight Street
(τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν)

Straight is the name of a street. Alternate translation: [Straight Street]

Support Reference: How to Translate Names

ULT **of Judas**
UST that belongs to Judas
(Ἰούδα)

Judas it the name of a man. This is not the disciple who betrayed Jesus (that man died); this Judas was the owner of a house in Damascus where Saul was staying. But you may translate the name here the same way you did in 1:13, 1:16, and 5:37 for the disciple and two other men with the same name.

Support Reference: How to Translate Names

> ULT **for behold, he is praying**
> UST Saul is praying to me at this moment
> (ἰδοὺ γὰρ, προσεύχεται)

The Lord says **behold** to get Ananias to focus his attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. It may be helpful to begin a new sentence here. Alternate translation: [Now listen carefully: He is praying]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Jesus told
called	Straight
the house	the house
seek	Ask someone there if you can talk to
Saul	a man … Saul
from Tarsus	who is from the city of Tarsus
he is praying	Saul is praying to me

Acts 9:12

ULT	UST
and in a vision he has seen a man, Ananias by name, coming in and laying hands on him so that he might see again."	*Saul has seen a vision in which a man named Ananias entered the house where he was staying and put his hands on him to restore his sight."*

ULT laying hands on him
UST put his hands on him
(ἐπιθέντα αὐτῷ χεῖρας)

In this culture, **laying hands on** people was a symbolic way of conveying a spiritual blessing to them, as the apostles did in 6:6 for the men chosen to oversee the food distribution. If there is a comparable symbolic action in your culture, you could use that in your translation. You could also use a general expression. Alternate translation: [giving him a spiritual blessing]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a vision	a vision

Acts 9:13

ULT	UST
But Ananias answered, "Lord, I have heard from many about this man, how many evils he has done to your saints in Jerusalem.	*Ananias answered, "But Lord, many people have told me about this man! He has done many bad things to the people in Jerusalem who believe in you!*

ULT **from many**
UST many people have told me
(ἀπὸ πολλῶν)

Ananias is using the adjective **many** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [from many people]

Support Reference: Nominal Adjectives

ULT **how many evils**
UST many bad things
(ὅσα κακὰ)

If your language does not use an abstract noun for the idea of **evils**, you could express the same idea in another way. Alternate translation: [how many harmful things]

Support Reference: Abstract Nouns

ULT **he has done to your saints in Jerusalem**
UST He has done … to the people in Jerusalem who believe in you
(τοῖς ἁγίοις σου ἐποίησεν ἐν Ἰερουσαλήμ)

Ananias is using the term **saints** by association to mean believers in Jesus, since the term means "holy ones" or "ones who are set apart." Alternate translation: [to the people in Jerusalem who are dedicated to you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	But Lord
evils	bad things
to … saints	to the people … who believe in
Jerusalem	Jerusalem

Acts 9:14

ULT	UST
And here he has authority from the chief priests to bind all the ones calling upon your name.”	*The chief priests have given him permission to come here to Damascus and take prisoner all those who believe in you!”*

ULT he has authority from the chief priests
UST The chief priests have given him permission
(ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων)

If your language does not use an abstract noun for the idea of **authority**, you could express the same ideas in another way. Alternate translation: [the chief priests have authorized him]

Support Reference: Abstract Nouns

ULT to bind
UST to come … and take prisoner
(δῆσαι)

Ananias is using one part of the arrest process to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [to arrest]

Support Reference: Synecdoche

ULT the ones calling upon your name
UST those who believe in you
(τοὺς ἐπικαλουμένους τὸ ὄνομά σου)

Ananias is using the participle **calling**, which functions as an adjective, as a noun. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [the people who call on your name]

Support Reference: Nominal Adjectives

ULT the ones calling upon your name
UST those who believe in you
(τοὺς ἐπικαλουμένους τὸ ὄνομά σου)

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: [the ones calling upon you]

Support Reference: Metonymy

ULT **the ones calling upon your name**
UST those who believe in you
(τοὺς ἐπικαλουμένους τὸ ὄνομά σου)

Here, the expression **calling on** means to worship. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the ones worshiping you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	permission
chief priests	chief priests
to bind	to come … and take prisoner
calling upon	who believe in

Acts 9:15

ULT	UST
But the Lord said to him, "Go, for this is to me an instrument of choosing, to carry my name before the nations, and also kings, and the sons of Israel;	*But Jesus told Ananias, "Go visit Saul! Do what I say, because I have chosen him to serve me. I want him to speak about me to non-Jewish people and their leaders and to the Israelite people.*

ULT **to me an instrument of choosing**
UST I have chosen … to serve me
(σκεῦος ἐκλογῆς & μοι)

The Lord is using the possessive form to describe Saul as an **instrument** who is characterized by his **choosing**. Alternate translation: [an instrument I have chosen] or [someone I have chosen as an instrument]

Support Reference: Possession

ULT **this**
UST him
(οὗτος)

The demonstrative pronoun **this** refers to Saul. Alternate translation: [this man] or [this man Saul]

Support Reference: Pronouns — When to Use Them

ULT **to me an instrument of choosing**
UST I have chosen … to serve me
(σκεῦος ἐκλογῆς & μοι)

The Lord describes Saul as an **instrument** or tool to indicate that he intends to use Saul to advance his purposes. Alternate translation: [someone I have chosen to use]

Support Reference: Metaphor

ULT **to carry my name**
UST I want him to speak about me
(τοῦ βαστάσαι τὸ ὄνομά μου)

The Lord says that Saul will **carry** his **name**, meaning that he will go to many places and speak about it. Alternate translation: [to speak about my name]

Support Reference: Metaphor

> ULT **to carry my name**
> UST I want him to speak about me
> (τοῦ βαστάσαι τὸ ὄνομά μου)

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: [to speak about me] or [to tell others about me]

Support Reference: Metonymy

> ULT **the nations**
> UST non-Jewish people
> (ἐθνῶν)

The term **nations** refers to people groups that are not Jewish. See how you translated it in 4:25. Alternate translation: [the Gentiles]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **kings**
> UST leaders
> (βασιλέων)

The Lord is using **kings**, one kind of ruler, to mean all kinds of rulers. Saul, later known as Paul, testified before various rulers and officials. Alternate translation: [rulers]

Support Reference: Synecdoche

> ULT **the sons of Israel**
> UST to the Israelite people
> (υἱῶν & Ἰσραήλ)

The Lord is using the word **sons** to mean "descendants." He is speaking of the Israelites, who were descendants of the patriarch Jacob, also known as Israel. Alternate translation: [the people of Israel] or [the Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Jesus
of choosing	I have chosen … to serve
to carry	I want him to speak about
the nations	non-Jewish people
kings	leaders
of Israel	to the Israelite

Acts 9:16

ULT	UST
for I will show him how much it is necessary for him to suffer for my name.”	*I myself will tell him that he must often suffer in order to tell people about me.”*

ULT **for my name**

UST in order to tell people about me

(ὑπὲρ τοῦ ὀνόματός μου)

Here, **name** represents a person by association with the way that each person has a name. This could mean: (1) that Saul will suffer for telling people about Jesus. Alternate translation: [to make me known]; (2) that Saul will suffer for Jesus himself. Alternate translation: [for me] or [for my sake]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to suffer	suffer

Acts 9:17

ULT	UST
And Ananias departed, and entered into the house. And having laid {his} hands on him, he said, "Saul, brother, the Lord has sent me —Jesus, the one having appeared to you on the road on which you were going—so that you might see again and be filled with the Holy Spirit."	*So Ananias went, and after he found the house where Saul was, he entered it. Then, as soon as he met Saul, he put his hands on him, and he said, "Saul, you are already like a brother to me. Jesus himself commanded me to come to you. Jesus is the one who appeared to you while you were traveling along the road to Damascus. He sent me to you to restore your sight, and he wants the Holy Spirit to lead and empower you."*

ULT **And Ananias departed, and entered into the house**
UST So Ananias went, and after he found the house where Saul was, he entered it
(ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν)

It may be helpful to state that **Ananias** went to **the house** before he **entered into** it. UST models one way to express this.

Support Reference: Assumed Knowledge and Implicit Information

ULT **having laid {his} hands on him**
UST he put his hands on him
(ἐπιθεὶς ἐπ᾽ αὐτὸν τὰς χεῖρας)

When Ananias **laid his hands** on Saul, this was a symbolic way of giving him a blessing. See the explanation at 9:12 and see how you translated the same expression there.

Support Reference: Symbolic Action

ULT **to you … you were going … you might see again**
UST to you while you were traveling … restore your sight
(σοι & ἤρχου & ἀναβλέψῃς)

All of the occurrences of the word **you** in this verse are singular and refer to Saul.

Support Reference: Forms of 'You' — Singular

ULT **Saul, brother**
UST Saul, you are already like a brother to me
(Σαοὺλ, ἀδελφέ)

Brother is a figurative title that Ananias is using for **Saul**. The two men are not actual brothers. This could mean: (1) that Ananias is already addressing Saul as someone who shares the same faith. See how you translated "brother" with this meaning in 1:15 and 6:3. Alternate translation: [Saul, my fellow believer]; (2) that Ananias is addressing Saul as a fellow Israelite, as the word is used in 3:17 and many other places in this book. Alternate translation: [Saul, my fellow Israelite]

Support Reference: Metaphor

ULT **the one having appeared to you**
UST Jesus is the one who appeared to you
(ὁ ὀφθείς σοι)

Ananias is using the participle **having appeared**, which functions as an adjective, as a noun to mean a person, Jesus. ULT adds the term **one** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [who appeared to you]

Support Reference: Nominal Adjectives

ULT **on which you were going**
UST while you were traveling
(ᾗ ἤρχου)

Your language may say "coming" rather than **going** in a context such as this. Use whichever word is more natural. Alternate translation: [by which you were coming]

Support Reference: Go and Come

ULT **so that you might see again and be filled with the Holy Spirit**
UST He sent me to you to restore your sight, and he wants the Holy Spirit to lead and empower you
(ὅπως ἀναβλέψῃς καὶ πλησθῇς Πνεύματος Ἁγίου)

If your language does not use the passive form **filled**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that you might see again and that the Holy Spirit might fill you]

Support Reference: Active or Passive

> ULT **be filled with the Holy Spirit**
> UST he wants the Holy Spirit to lead and empower you
> (πλησθῇς Πνεύματος Ἁγίου)

Ananias is speaking as if Saul were a container that the Holy Spirit could fill. Alternate translation: [receive the Holy Spirit]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	house where Saul was … it
Saul	Saul
Lord	Jesus himself
Jesus	Jesus himself
with the Holy Spirit	the Holy Spirit

Acts 9:18

ULT	UST
And immediately {something} like scales fell from his eyes, and he saw again, and rising up, he was baptized;	*Instantly, what seemed like flakes fell from Saul's eyes, and he was able to see again. Then he got up and was baptized.*

ULT **scales**
UST flakes
(λεπίδες)

It may be helpful to your readers if you use something they would recognize that has scales to describe the **scales** that fell from Saul's eyes. Alternate translation: [fish scales] or [lizard scales] or [snake scales]

Support Reference: Translate Unknowns

ULT **he was baptized**
UST and was baptized
(ἐβαπτίσθη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Ananias baptized him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he was baptized	and was baptized

Acts 9:19

ULT	UST
and having taken food, he was strengthened. And he was with the disciples in Damascus for some days.	*After Saul ate some food, he became strong again. Saul stayed with the other believers in Damascus for several days.*

ULT **he was strengthened**
UST he became strong again
(ἐνισχύθη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he felt stronger]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	other believers
Damascus	Damascus
for … days	for … days

Acts 9:20

ULT	UST
And immediately in the synagogues he proclaimed Jesus, that this is the Son of God.	*Right away he began to preach about Jesus in the Jewish synagogues. He told the people there that Jesus is the Son of God.*

ULT he proclaimed Jesus, that this is the Son of God
UST he began to preach about Jesus … He told the people there that Jesus is the Son of God
(ἐκήρυσσεν τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ)

The personal pronoun **he** refers to Saul, and the demonstrative pronoun **this** refers to Jesus.

Alternate translation: [Saul proclaimed that Jesus is the Son of God]

Support Reference: Pronouns

ULT Son of God
UST Son of God
(Υἱὸς τοῦ Θεοῦ)

Son of God is an important title for Jesus.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
synagogues	Jewish synagogues
he proclaimed	he began to preach about
Jesus	Jesus
Son of God	Son of God

Acts 9:21

ULT	UST
And all the ones hearing were marveling and were saying, "Is not this the one having destroyed in Jerusalem the ones calling on this name? And he had come here for this, that he might bring them bound to the chief priests?"	*The people who heard him preach were amazed. Some of them were saying, "We can hardly believe that this is the same man who persecuted the believers in Jerusalem! And he came here to take them as prisoners to the chief priests in Jerusalem!"*

ULT **all the ones hearing**
UST The people who heard him preach
(πάντες οἱ ἀκούοντες)

Luke says **all** as a generalization for emphasis. Alternate translation: [those who heard him] or [many who heard him]

Support Reference: Hyperbole

ULT **the ones hearing … the one having destroyed … the ones calling on**
UST The people who heard him preach … the same man who persecuted the believers
(οἱ ἀκούοντες & ὁ πορθήσας & τοὺς ἐπικαλουμένους)

Luke is using the participles **hearing**, **having destroyed**, and **calling on**, which function as adjective, as nouns. ULT adds the terms **ones** and **one** to show this. Your language may use adjectives in the same way. If not, you could translate these with equivalent expressions. Alternate translation: [those who heard … the man who destroyed … those who call]

Support Reference: Nominal Adjectives

ULT **Is not this the one having destroyed in Jerusalem the ones calling on this name? And he had come here for this, that he might bring them bound to the chief priests**
UST We can hardly believe that this is the same man who persecuted the believers in Jerusalem! And he came here to take them as prisoners to the chief priests in Jerusalem
(οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἰερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει, ἵνα δεδεμένους, αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς)

The people in Damascus are using the question form to emphasize that Saul was indeed the man who had persecuted the believers in Jerusalem and had come to Damascus to arrest the believers there. If you would not use rhetorical questions for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. It may be helpful to make this two sentences. Alternate translation: [This is the man who destroyed those in Jerusalem who call on this name! And he come here for this, that he might bring them bound to the chief priests!]

Support Reference: Rhetorical Question

> ULT **the ones calling on this name**
> UST the believers
> (τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο)

By **this name** the speakers implicitly mean the name of Jesus. Alternate translation: [the ones calling on the name of Jesus]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the ones calling on this name**
> UST the believers
> (τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο)

Here, the **name** of Jesus represents his person. Alternate translation: [the ones calling on Jesus]

Support Reference: Metonymy

> ULT **the ones calling on this name**
> UST the believers
> (τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο)

Here, **calling on** is an idiom. See how you translated it in 9:14. Alternate translation: [the ones worshiping Jesus]

Support Reference: Idiom

> ULT **that he might bring them bound to the chief priests**
> UST to take them as prisoners to the chief priests in Jerusalem
> (ἵνα δεδεμένους, αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that he might bind them and bring them to the chief priests]

Support Reference: Active or Passive

> ULT **that he might bring them bound to the chief priests**
> UST to take them as prisoners to the chief priests in Jerusalem
> (ἵνα δεδεμένους, αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς)

Like Ananias in 9:14, the people here are using one part of the arrest process to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [that he might arrest them and bring them to the chief priests]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
calling on	believers
bound	as prisoners
chief priests	chief priests in Jerusalem

Acts 9:22

ULT	UST
But Saul was becoming more powerful and stirring up the Jews living in Damascus, proving that Jesus is the Christ.	*But God enabled Saul to preach to many people even more convincingly. He was proving from the Scriptures that Jesus is the Messiah. The Jewish leaders in Damascus became angry {because they could not disprove what he said}.*

ULT **and stirring up the Jews living in Damascus, proving that Jesus is the Christ**
UST He was proving from the Scriptures that Jesus is the Messiah. The Jewish leaders in Damascus became angry {because they could not disprove what he said}
(καὶ συνέχυννεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός)

Saul was not intentionally **stirring up the Jews**. They became agitated because they could not find a way to refute Saul's arguments that Jesus was the Messiah. It may be helpful to begin a new sentence here. Alternate translation: [As he proved that Jesus is the Christ, the Jews living in Damascus became agitated]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Jews	Jewish leaders
Damascus	Damascus
Christ	Messiah

Acts 9:23

ULT	UST
But when many days were filled, the Jews took counsel together to kill him.	*Some time later, the Jewish leaders there plotted to kill him.*

ULT **when many days were filled**
UST Some time later
(ὡς & ἐπληροῦντο ἡμέραι ἱκαναί)

As in 2:1 and 7:23, this is an idiomatic way of speaking about time. Alternate translation: [after many days]

Support Reference: Idiom

ULT **when many days were filled**
UST Some time later
(ὡς & ἐπληροῦντο ἡμέραι ἱκαναί)

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

Support Reference: Active or Passive

ULT **the Jews**
UST the Jewish leaders there
(οἱ Ἰουδαῖοι)

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: [the leaders of the Jews]

Support Reference: Synecdoche

ULT **him**
UST him
(αὐτόν)

The pronoun **him** refers to Saul. Alternate translation: [Saul]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	time later

ULT	UST
Jews	Jewish leaders there

Acts 9:24

ULT	UST
But their plot became known to Saul. But they were even watching the gates both day and night in order to kill him.	*Those Jewish leaders were continually watching the people passing through the city gates so that if they saw Saul there, they could kill him. However, someone told Saul what they planned to do.*

ULT **But their plot became known to Saul**
UST However, someone told Saul what they planned to do
(ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν)

This could mean: (1) that a person realized there was a plot by recognizing that the Jewish leaders were watching the gates, and that person told Saul. In that case it may be helpful to move this information to the end of the verse, as UST does. (2) that someone told Saul about the plot, but even so, he was not able to flee for his life, because the gates were being watched. In that case you could change the second instance of **But** in the verse to "However."

Support Reference: Information Structure

ULT **But their plot became known to Saul**
UST However, someone told Saul what they planned to do
(ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Saul learned about their plot]

Support Reference: Active or Passive

ULT **they were … watching the gates … in order to kill him**
UST Those Jewish leaders were … watching the people passing through the city gates so that if they saw Saul there, they could kill him
(παρετηροῦντο & τὰς πύλας & ὅπως αὐτὸν ἀνέλωσιν)

The city of Damascus had a wall surrounding it. People could normally only enter and exit the city through **the gates** in this wall. Saul's enemies expected that he would try to leave the city eventually and they hoped to catch him and kill him when he did. Alternate translation: [they were … watching the gates in the city wall … in order to kill him when he tried to leave the city]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the gates**
UST the people passing through the city gates
(τὰς πύλας)

Luke is using **the gates** to mean the people going through the gates. Alternate translation: [to see who was going through the gates]

Support Reference: Metonymy

ULT **both day and night**
UST continually
(ἡμέρας τε καὶ νυκτὸς)

Luke is using the two parts of a full day, **day** and **night**, to mean all the time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the time]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
became known	someone told
to Saul	Saul
they were … watching	Those Jewish leaders were … watching … they saw Saul there
gates	people passing through the city gates
day	continually

Acts 9:25

ULT	UST
But his disciples, taking him by night, let him down through the wall, lowering him in a basket.	*So some of those whom he had led to believe in Jesus took him one night to the high stone wall that surrounded the city. They used ropes to lower him in a large basket through an opening in the wall. In this way he escaped from Damascus.*

ULT **his disciples**

UST some of those whom he had led to believe in Jesus

(οἱ μαθηταὶ αὐτοῦ)

These **disciples** were people who had believed Saul's message and become committed followers of Jesus. Alternate translation: [the people who had believed Saul's message about Jesus]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	some of those whom … had led to believe in Jesus

Acts 9:26

ULT	UST
And having come to Jerusalem, he was attempting to join the disciples, but they were all fearing him, not believing that he was a disciple.	*When Saul arrived in Jerusalem, he tried to meet with the other believers there. However, almost all of them continued to be afraid of him. They were not convinced that he had become a believer.*

ULT **they were all fearing him**
UST almost all of them continued to be afraid of him
(πάντες ἐφοβοῦντο αὐτόν)

Luke says **all** as a generalization for emphasis. Alternate translation: [they were afraid of him]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem … there
disciples	other believers
they were … fearing	continued to be afraid
believing	They were … convinced
a disciple	a believer

Acts 9:27

ULT	UST
But taking hold of him, Barnabas brought him to the apostles and told them how he had seen the Lord on the road and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.	*But Barnabas took him and brought him to the apostles. He explained to the apostles how, while Saul was traveling along the road to Damascus, he had seen Jesus, who had spoken to him there. He also told them how Saul had preached boldly about Jesus to people in Damascus.*

ULT **taking hold of him, Barnabas brought him to the apostles and told them how he had seen the Lord on the road and that he had spoken to him … he had spoken boldly**
UST Barnabas took him and brought him to the apostles. He explained to the apostles how, while Saul was traveling along the road to Damascus, he had seen Jesus, who had spoken to him there. He … told them … Saul had preached boldly … to people
(Βαρναβᾶς & ἐπιλαβόμενος αὐτὸν, ἤγαγεν πρὸς τοὺς ἀποστόλους; καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ & ἐπαρρησιάσατο)

The pronoun **him** refers to Saul in every instance. The pronoun **he** refers to Saul in the first and third instances and to **the Lord** in the second instance. The pronoun **them** refers to **the apostles**. Alternate translation: [taking hold of Saul, Barnabas brought him to the apostles and told the apostles how Saul had seen the Lord on the road and that the Lord had spoken to Saul … Saul had spoken boldly]

Support Reference: Pronouns — When to Use Them

ULT **in the name of Jesus**
UST about Jesus
(ἐν τῷ ὀνόματι τοῦ Ἰησοῦ)

Here the **name** of Jesus represents his authority. Saul **had spoken boldly** with delegated authority, representing Jesus. Alternate translation: [as a representative of Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Barnabas	Barnabas
apostles	apostles
Lord	Jesus
Damascus	Damascus
of Jesus	about Jesus

Acts 9:28

ULT	UST
And he was with them coming in and going out in Jerusalem, speaking boldly in the name of the Lord.	*So Saul began to meet with the apostles and other believers throughout Jerusalem. He spoke boldly to the people there about Jesus.*

ULT **And**
UST So Saul
(καὶ)

Luke uses the word translated as **And** to introduce what Saul was able to do after Barnabas reassured the apostles about him. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he was with them**
UST began to meet with the apostles and other believers
(ἦν μετ᾽ αὐτῶν)

The pronoun **he** refers to Saul. The pronoun **them** refers to the apostles and probably other disciples in Jerusalem. Alternate translation: [Saul was with the apostles and other believers]

Support Reference: Pronouns — When to Use Them

ULT **coming in and going out**
UST throughout
(εἰσπορευόμενος καὶ ἐκπορευόμενος)

This is a Hebrew idiom that refers to freedom of movement. Saul was completely accepted by the believers in Jerusalem and could go anywhere among them. Alternate translation: [moving about freely among them]

Support Reference: Idiom

ULT **in the name of the Lord**
UST about Jesus
(ἐν τῷ ὀνόματι τοῦ Κυρίου)

See how you translated the similar expression in 9:27. Alternate translation: [as a representative of the Lord]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem

ULT	UST
of the Lord	about Jesus

Acts 9:29

ULT	UST
He was both speaking and debating with the Hellenists, but they were attempting to kill him.	*Saul was also speaking about Jesus with Jews who spoke Greek, and he was debating with them. {They could not answer his arguments,} so they were continually trying to think of a way to kill him.*

ULT **Hellenists**
UST Jews who spoke Greek … them
(Ἑλληνιστάς)

Hellenists was the name for Jews in the Roman Empire who spoke the Greek language and followed Greek customs. See how you translated this name in 6:1.

Support Reference: How to Translate Names

ULT **but they were attempting to kill him**
UST {They could not answer his arguments,} so they were continually trying to think of a way to kill him
(οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν)

The implication is that the Hellenists were not able to refute what Saul was saying about Jesus, and so they saw him as a threat and wanted to get rid of him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [and because they could not refute him, they were attempting to kill him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hellenists	Jews who spoke Greek … them

Acts 9:30

ULT	UST
But the brothers, having learned of this, brought him down to Caesarea and sent him away to Tarsus.	*But the other believers found out that the Jews who spoke Greek were planning to kill Saul. So some of them took him to the city of Caesarea. There they put him on a ship that was going to Tarsus, his hometown.*

ULT **the brothers**
UST the other believers
(οἱ ἀδελφοὶ)

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation: [his fellow believers]

Support Reference: Metaphor

ULT **brought him down to Caesarea**
UST So some of them took … to the city of Caesarea … him
(κατήγαγον αὐτὸν εἰς Καισάρειαν)

Luke uses the phrase **brought him down** because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Caesarea is lower in elevation. Alternate translation: [made sure he got safely to Caesarea]

Support Reference: Idiom

ULT **sent him away**
UST him … There they put … on a ship
(ἐξαπέστειλαν αὐτὸν)

Caesarea was a seaport, and the believers probably **sent** Saul **to Tarsus** by ship. Alternate translation: [sent him away by ship]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having learned of this	found out that the Jews who spoke Greek were planning to kill Saul
Caesarea	the city of Caesarea
Tarsus	Tarsus, his hometown

Acts 9:31

ULT	UST
Then the church throughout all Judea and Galilee and Samaria was having peace; being built up and journeying in the fear of the Lord and in the encouragement of the Holy Spirit, it was multiplying.	*Since no one was persecuting them anymore, the believers throughout the entire regions of Judea, Galilee, and Samaria were able to live peacefully. The Holy Spirit was strengthening them and encouraging them. They were honoring the Lord Jesus, and the Holy Spirit was leading many other people to become believers.*

ULT **was having peace**
UST were able to live peacefully
(εἶχεν εἰρήνην)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [enjoyed peaceful conditions once more]

Support Reference: Abstract Nouns

ULT **being built up and journeying**
UST was strengthening them and … They were honoring
(οἰκοδομουμένη καὶ πορευομένη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could state “God” or “the Holy Spirit.” Alternate translation: [As God built it up and it journeyed] or [As the Holy Spirit built it up and it journeyed]

Support Reference: Active or Passive

ULT **being built up**
UST was strengthening them
(οἰκοδομουμένη)

Luke is speaking of the church as if it were a building that God was constructing. Alternate translation: [growing stronger]

Support Reference: Metaphor

ULT **journeying in the fear of the Lord**
UST They were honoring the Lord Jesus
(πορευομένη τῷ φόβῳ τοῦ Κυρίου)

Here, **journeying** means “living.” Alternate translation: [living in the fear of the Lord]

Support Reference: Metaphor

ULT **journeying in the fear of the Lord**
UST They were honoring the Lord Jesus
(πορευομένη τῷ φόβῳ τοῦ Κυρίου)

Here the word **fear** describes a deep respect for God. Alternate translation: [living with a deep respect for the Lord]

ULT **in the encouragement of the Holy Spirit**
UST The Holy Spirit … encouraging them
(τῇ παρακλήσει τοῦ Ἁγίου Πνεύματος)

Luke is using the possessive form to describe **the Holy Spirit** as the one who was giving the church **encouragement**. Alternate translation: [with the Holy Spirit encouraging them]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
church	believers
Judea	the … regions of Judea
Galilee	Galilee
Samaria	Samaria
peace	peacefully
in the fear	They were honoring
of the Lord	the Lord Jesus
it was multiplying	and the Holy Spirit was leading many other people to become believers
of the Holy Spirit	Holy Spirit

Acts 9:32

ULT	UST
Now it happened that Peter, going throughout all, came down also to the saints inhabiting Lydda.	*{Those peaceful conditions allowed} Peter to travel throughout those regions. Once he went to the coastal plain to visit the believers who lived in the town of Lydda.*

ULT **Now it happened that**
UST Those peaceful conditions allowed
(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 **throughout all**
UST throughout those regions
(διὰ πάντων)

Luke says **all** as a generalization for emphasis. Alternate translation: [many places in the region of Judea, Galilee, and Samaria]

Support Reference: Hyperbole

ULT **came down**
UST Once he went to the coastal plain
(κατελθεῖν)

Luke says **to come down** because that was the customary way of speaking about traveling from Jerusalem, where Peter was living, since that city is up on a mountain. Lydda is lower in elevation. Alternate translation: [to travel]

Support Reference: Idiom

ULT **the saints inhabiting Lydda**
UST the believers who lived in the town of Lydda
(τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα)

Luke says **to come down** because that was the customary way of speaking about traveling from Jerusalem, where Peter was living, since that city is up on a mountain. Lydda is lower in elevation. Alternate translation: [to travel]

Support Reference: Idiom

ULT **Lydda**
UST the town of Lydda
(Λύδδα)

Lydda is the name of a city in Israel. It is located where the foothills meet the coastal plain. This city was called Lod in the Old Testament and it has that name in modern Israel as well. Decide what name would be most helpful to your readers.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
saints	believers

Acts 9:33

ULT	UST
And there he found a certain man, Aeneas by name, lying on a mat for eight years, who was paralyzed.	*There he met a man whose name was Aeneas. Aeneas was not able to walk or stand, and so he had not been able to get up from his bed for eight years.*

ULT **there he found a certain man**
UST There he met a man
(εὗρεν & ἐκεῖ ἄνθρωπόν τινα)

The word **found** does not mean that Peter was intentionally searching for a certain man; he happened to meet him. Alternate translation: [there Peter happened to meet a man]

ULT **a certain man, Aeneas by name**
UST a man whose name was Aeneas
(ἄνθρωπόν τινα ὀνόματι Αἰνέαν)

Luke uses this sentence to introduce **Aeneas** as a new character in the story. If your language has its own way of doing that, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **Aeneas**
UST Aeneas
(Αἰνέαν)

Aeneas is the name of a man.

Support Reference: How to Translate Names

ULT **lying on a mat for eight years, who was paralyzed**
UST Aeneas was not able to walk or stand, and so he had not been able to get up from his bed for eight years
(ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραβάττου, ὃς ἦν παραλελυμένος)

In this verse, Luke provides background information about Aeneas to help readers understand what happens next in the story. This information shows how remarkable it was that Jesus could heal a man who had been bedridden for that long. In your translation, present this information in a way that would be natural and meaningful in your own language and culture.

Support Reference: Background Information

> ULT **lying on a mat for eight years, who was paralyzed**
> UST Aeneas was not able to walk or stand, and so he had not been able to get up from his bed for eight years
> (ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραβάττου, ὃς ἦν παραλελυμένος)

The reason why Aeneas had been **lying in a bed for eight years** was that he **was paralyzed**. It may be clearer in your language to describe this result after giving the reason for it. Alternate translation: [who was paralyzed and so had lain in a bed for eight years]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years

Acts 9:34

ULT	UST
And Peter said to him, "Aeneas, Jesus Christ heals you. Arise and make your bed for yourself," and immediately he arose.	*Peter said to him, "Aeneas, Jesus the Messiah heals you! Get up and roll up your own mat!" Right away Aeneas stood up.*

ULT **Arise**
UST Get up
(ἀνάστηθι)

Arise in this context is literal, not figurative. It means to get up from a position of lying down, rather than to take action or make preparations.

ULT **Arise and make your bed for yourself**
UST Get up and roll up your own mat
(ἀνάστηθι, καὶ στρῶσον σεαυτῷ)

Peter says **for yourself** to emphasize that Jesus has healed Aeneas so completely that he will now be able to do for himself what others previously had to do for him. Alternate translation: [Get up, you could make your own bed now]

Support Reference: Reflexive Pronouns

ULT **make your bed for yourself**
UST roll up your own mat
(στρῶσον σεαυτῷ)

Getting up and making his own bed was also a symbolic action by which Aeneas demonstrated that Jesus had healed him. Alternate translation: [Arise and make your bed to show everyone that Jesus has healed you]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Jesus Christ	Jesus the Messiah
Christ	the Messiah

Acts 9:35

ULT	UST
And all the ones living in Lydda and in Sharon saw him, who turned to the Lord.	*Most of the people who lived in Lydda and on the Plain of Sharon saw Aeneas after the Lord had healed him, so they believed in the Lord Jesus.*

ULT **all the ones living in Lydda and in Sharon saw him, who turned to the Lord**
UST Most of the people who lived in Lydda and on Plain Sharon saw Aeneas after the Lord had healed him, so they believed in the Lord Jesus
(εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον)

The pronoun **him** refers to Aeneas. The pronoun **who** refers to the people of Lydda and Sharon. Alternate translation: [when all the people living in Lydda and Sharon saw him, they turned to the Lord]

Support Reference: Pronouns — When to Use Them

ULT **all the ones living in Lydda and in Sharon**
UST Most of the people who lived in Lydda and on Plain Sharon
(πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα)

Luke says **all** as a generalization for emphasis. Alternate translation: [those who lived in Lydda and in Sharon]

Support Reference: Hyperbole

ULT **and in Sharon**
UST and on Plain Sharon
(καὶ τὸν Σαρῶνα)

Sharon is the name of a plain, on which Lydda was located. Alternate translation: [and in the surrounding area of Sharon]

Support Reference: How to Translate Names

ULT **saw him**
UST saw Aeneas after the Lord had healed him
(εἶδαν αὐτὸν)

The implication is that the people knew Aeneas was bedridden and now they saw that he was healed. Alternate translation: [saw that Aeneas was healed] or [saw Aeneas up and walking around]

Support Reference: Assumed Knowledge and Implicit Information

ULT **who turned to the Lord**
UST so they believed in the Lord Jesus
(οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον)

Here, **turned to the Lord** means that the people believed in Jesus and started to obey him.

Alternate translation: [and they repented of their sins and started obeying Jesus]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord Jesus

Acts 9:36

ULT	UST
Now a certain disciple was in Joppa, Tabitha by name, which, being translated, is said "Dorcas." She was full of good works and of almsgivings that she was doing.	*In the town of Joppa there was a believer whose name was Tabitha. Her name in the Greek language was Dorcas. She was always doing good deeds for poor people by giving them things that they needed.*

ULT **Now**
(δέ)

Luke uses the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **Tabitha … which, being translated, is said "Dorcas**
UST Tabitha. Her name in the Greek language was Dorcas
(Ταβειθά, ἣ διερμηνευομένη λέγεται, Δορκάς)

Tabitha was this woman's name in Aramaic, and **Dorcas** was her name Greek. (Both names mean "gazelle." Note how, later in the story, Luke, writing in Greek, calls her Dorcas, while Peter, speaking in Aramaic, calls her Tabitha.) It may be helpful to begin a new sentence here. Alternate translation: [Her name in Aramaic was Tabitha, and her name in Greek was Dorcas]

Support Reference: How to Translate Names

ULT **is said**
UST was
(λέγεται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [means]

Support Reference: Active or Passive

ULT **full of good works**
UST always … good deeds
(πλήρης ἔργων ἀγαθῶν)

Luke speaks of **Dorcas** as if she were a container that was **full** of good works and almsgivings. Alternate translation: [doing many good things and giving to others generously]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … disciple	believer
Joppa	the town of Joppa
good	good
of almsgivings	for poor people by giving them things that they needed

Acts 9:37

ULT	UST
And it happened in those days that, having been sick, she died. And having washed her, they laid her in an upper room.	*During the time that Peter was in Lydda, she became sick and died. Some women there washed her body {according to the Jewish custom}. Then they {covered her body with cloth and} placed it in an upstairs room in her house.*

ULT **in those days**
UST During the time that Peter was in Lydda
(ἐν ταῖς ἡμέραις ἐκείναις)

The phrase **in those days** refers to the time when Peter was nearby in Lydda. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [while Peter was nearby]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having washed her, they laid her**
UST Some women there washed her body {according to the Jewish custom} … they {covered her body with cloth and} placed it
(λούσαντες & αὐτὴν ἔθηκαν)

This was washing to prepare for Dorcas's body for burial. Customarily her family and friends would have done it. If it would be helpful to your readers, you could state that explicitly. "Once her family and friends had washed her body to prepare it for burial, they laid it"

Support Reference: Assumed Knowledge and Implicit Information

ULT **they laid her in an upper room**
UST they {covered … } … { … with cloth and} placed it in an upstairs room in her house
(ἔθηκαν ἐν ὑπερῴῳ)

This was a temporary display of the body during the funeral process. Alternate translation: [they laid her body in an upper room so that people could come there and pay their respects]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **an upper room**
> UST an upstairs room in her house
> (ὑπερῴῳ)

In this culture, in some houses, rooms were built above other rooms. If your community does not have houses like that, you could use another expression to describe a large, sheltered space that people could use for funeral visitation.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	the time

Acts 9:38

ULT	UST
And Lydda being near Joppa, the disciples, having heard that Peter was in it, sent two men to him, urging him, "Do not delay to come to us."	*Lydda was near the city of Joppa, so when the disciples heard that Peter was still in Lydda, they sent two men to go to Peter. When they arrived where Peter was, they urged him, "Please come immediately with us to Joppa!"*

ULT having heard that Peter was in it, sent
UST so when … heard that Peter was still in Lydda, they sent
(ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [having heard, "Peter is in Lydda," sent]

Support Reference: Direct and Indirect Quotations

ULT urging him
UST When they arrived where Peter was, they urged him
(παρακαλοῦντες)

Since two men are speaking, if your language marks participles for number, **urging** would be dual if your language uses that form. Otherwise it would be plural.

Support Reference: Forms of 'You' — Dual/Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joppa	the city of Joppa
disciples	disciples
Peter	Peter
urging him	When they arrived where Peter was, they urged him

Acts 9:39

ULT	UST
So, arising, Peter went with them, whom, having arrived, they brought up to the upper room, and all the widows stood by him, weeping and showing him coats and garments, as many as Dorcas used to make, being with them.	*Peter got ready right away and went with them. When he arrived at the house in Joppa, they took him to the upstairs room where the body of Dorcas was lying. All the widows there stood around him. They were crying and showing him the tunics and other garments that Dorcas had made for people while she was still alive.*

ULT **arising, Peter went with them**
UST Peter got ready right away and went with them
(ἀναστὰς & Πέτρος συνῆλθεν αὐτοῖς)

Here the word **arising** means that Peter took action in order to be able to make the trip with these men, not that he got up from a sitting or lying position. Alternate translation: [Peter quickly prepared and went with them]

Support Reference: Idiom

ULT **them**
UST them
(αὐτοῖς)

This first instance of **them** in the verse would be dual if your language uses that form, since it applies to two men. The second instance of **them** would be plural, since it refers to the group of widows.

Support Reference: Forms of 'You' — Dual/Plural

ULT **all the widows**
UST All the widows there
(πᾶσαι αἱ χῆραι)

Luke says **all** as a generalization for emphasis. Alternate translation: [a large crowd of widows]

Support Reference: Hyperbole

ULT **coats and garments, as many as Dorcas used to make, being with them**
UST the tunics and other garments that Dorcas had made for people while she was still alive
(χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ’ αὐτῶν οὖσα ἡ Δορκάς)

It may be helpful to say explicitly that Dorcas made these **coats and garments** to help these **widows** because they were poor and could not afford clothes. It may be helpful to begin a new sentence here. Alternate translation: [coats and garments. When she was alive, Dorcas used to make many of these to help the widows because they were poor and could not afford clothes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **being with them**
UST while she was still alive
(μετ’ αὐτῶν οὖσα)

This may be a delicate way of speaking about Dorcas’s death, rather than saying “before she died.” Alternate translation, as in UST: [while she was still alive]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
coats	the tunics

Acts 9:40

ULT	UST
But Peter, having put them all out and having put down {his} knees, prayed, and having turned to the body, he said, "Tabitha, arise!" Then she opened her eyes and, seeing Peter, she sat up.	*But Peter sent them all out of the room {so that he could pray}. Then he got down on his knees and prayed. Then, turning toward her body, he said, "Tabitha, stand up!" Immediately she opened her eyes and, when she saw Peter, she sat up.*

ULT **having put down {his} knees**
UST he got down on his knees
(θεὶς τὰ γόνατα)

Kneeling down was a reverent posture of prayer. Alternate translation: [having knelt down reverently]

Support Reference: Symbolic Action

ULT **Tabitha, arise**
UST Tabitha, stand up
(Ταβειθά, ἀνάστηθι)

This was not a command that Tabitha was capable of obeying. Instead, it was a command that directly caused her to be restored to life. Alternate translation: [Jesus the Messiah restores you to life, so you can get up now]

Support Reference: Imperatives — Other Uses

ULT **Tabitha, arise**
UST Tabitha, stand up
(Ταβειθά, ἀνάστηθι)

Getting up was a symbolic action by which Tabitha could demonstrate that Jesus had restored her to life. Alternate translation: [Get up to show everyone that Jesus has restored you to life]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
prayed	and prayed
Peter	Peter

Acts 9:41

ULT	UST
And giving her {his} hand, he raised her up and, calling the saints and the widows, he presented her living.	*He grasped one of her hands and helped her to stand up. After he had summoned the believers and especially the widows among them to come back in, he showed them that she was alive again.*

ULT **giving her {his} hand, he raised her up**
UST He grasped one of her hands and helped her to stand up
(δοὺς & αὐτῇ χεῖρα, ἀνέστησεν αὐτήν)

The implication is that Peter extended his **hand** to Tabitha to help her stand up. Alternate translation: [he let her hold onto his hand for support as he helped her stand]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the saints and the widows**
UST the believers and especially the widows among them
(τοὺς ἁγίους καὶ τὰς χήρας)

These **saints** and **widows** were probably not two different groups. The widows were likely also believers, but Luke mentions them specifically because Tabitha was so important to them. To show this, it may be helpful to put the information about the widows before the information about the believers. Alternate translation: [the widows and the other believers]

Support Reference: Information Structure

ULT **the saints**
UST the believers
(τοὺς ἁγίους)

Luke is using the term **saints** by association to mean believers in Jesus. See how you translated the term in 9:13. Alternate translation: [the other believers]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
calling	After he had summoned … to come back in
saints	believers

Acts 9:42

ULT	UST
And it became known throughout all Joppa, and many believed on the Lord.	*Soon people everywhere in Joppa knew about that miracle and, as a result, many people believed in Jesus.*

ULT And it became known throughout all Joppa
UST Soon people everywhere in Joppa knew about that miracle
(γνωστὸν δὲ ἐγένετο καθ’ ὅλης τῆς Ἰόππης)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [People throughout all Joppa heard about this matter]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	people … knew about that miracle
Joppa	Joppa
believed	believed
Lord	Jesus

Acts 9:43

ULT	UST
Now it happened that he stayed many days in Joppa with a certain Simon, a tanner.	*Peter stayed in Joppa many days with a man named Simon, who made leather from animal skins.*

ULT **Now it happened that**
UST Peter stayed
(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 tanner**
UST who made leather from animal skins
(βυρσεῖ)

A **tanner** is someone who makes leather from animal skins. If this is not an occupation that your readers would recognize or understand, you could use the name of a similar occupation in your culture that they would recognize.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
Joppa	Joppa

Acts 10

Acts 10 Chapter Introduction

Structure and Formatting

- Verses 1–2 give background information about Cornelius. It may be helpful to begin a new sentence at the start of v. 2. (See: Background Information)
- In verse 9, the story shifts away from Cornelius and tells how God prepared Peter to preach the gospel to the Gentiles.
- In verse 24, the story brings Peter and Cornelius together.
- The long sentence in verses 36–38 can be broken up into several sentences, as in the UST.

Religious and Cultural Concepts in This Chapter

Jews visiting with Gentiles

The Jews believed that they would become unclean in God's sight if they visited or ate food with a Gentile. This was because the Pharisees had made a law against this, wanting to keep Jews from eating foods that the law of Moses said were unclean. The law of Moses did say that some foods were unclean, but it did not say that Jewish people could not visit or eat with Gentiles. (See: law, law of Moses, law of Yahweh, law of God)

Baptism and the Holy Spirit

Those who were listening to Peter received the Holy Spirit even as he was speaking to them. This showed the Jewish believers that Gentiles could believe the word of God and receive the Holy Spirit just as the Jewish believers had. After that, the Gentiles were baptized.

Acts 10:1

ULT	UST
Now a certain man was in Caesarea, Cornelius by name, a centurion from the regiment called Italian,	*There was a man whose name was Cornelius who lived in the city of Caesarea. He was an officer who commanded 100 men in a large group of Roman soldiers from Italy.*

ULT Now a certain man
UST There was a man
(ἀνὴρ δέ 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.

Support Reference: Introduction of New and Old Participants

ULT Cornelius
UST Cornelius
(Κορνήλιος)

Cornelius is the name of a man.

Support Reference: How to Translate Names

ULT a centurion
UST He was an officer who commanded 100 men
(ἑκατοντάρχης)

A **centurion** was an officer in the Roman army who was in charge of a group of 100 soldiers. Such a group was called a "century." Alternate translation: [an army officer in charge of 100 soldiers]

Support Reference: Translate Unknowns

ULT the regiment called Italian
UST a large group of Roman soldiers from Italy
(Σπείρης τῆς καλουμένης Ἰταλικῆς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the regiment people called Italian] or [the regiment whose name was Italian] or [the Italian Regiment]

Support Reference: Active or Passive

ULT **the regiment**
UST a large group of Roman soldiers
(Σπείρης)

A **regiment** was a military unit consisting of six centuries or 600 soldiers. You may have a term in your language that you can use for a unit of about this size.

Support Reference: Translate Unknowns

ULT **Italian**
UST from Italy
(Ἰταλικῆς)

Italian is the name of a military unit. The name indicates that although the soldiers in it were stationed in Syria, they came from Italy and thus were native Romans. This made them more reliable protection for the high-ranking Roman officials whose residence was in Caesarea.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caesarea	the city of Caesarea
Cornelius	Cornelius
a centurion	He was an officer who commanded 100 men
called	from Italy

Acts 10:2

ULT	UST
devout and fearing God with all his household, making many gifts of alms to the people and praying to God through all.	*He continually tried to do what would please God. He and his entire household were non-Jews who worshiped God. He often gave money to help poor Jewish people. He prayed to God regularly.*

ULT **devout and fearing God**
UST He continually tried to do what would please God. He … were non-Jews who worshiped God
(εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν)

The word **devout** and the phrase **fearing God** mean similar things. (In this context, the word **fearing** has the sense of deep respect and awe.) Luke may be using them together for emphasis. Alternate translation: [sincerely devoted to God] or see next note for another possibility.

Support Reference: Doublet

ULT **devout and fearing God**
UST He continually tried to do what would please God. He … were non-Jews who worshiped God
(εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν)

Jews in the time of the New Testament used the expression **fearing God** to describe Gentiles (non-Jews) who worshiped the God of Israel, attended the synagogue, prayed at regular times, and supported the needs of the Jewish community. Luke may be using the expression in this way and assuming that his readers will recognize it. Alternate translation: [a Gentile who sincerely worshiped the God of Israel]

Support Reference: Idiom

ULT **to the people**
UST to help poor Jewish people
(τῷ λαῷ)

Luke assumes that his readers will know that **the people** refers to Jewish people who were in need. Alternate translation: [to Jewish people in need]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **through all**
> UST regularly
> (διὰ παντός)

The phrase **through all** is an ellipsis for “through all times.” See how you translated it in 2:25. Alternate translation: [always] or [at all times]

Support Reference: Ellipsis

> ULT **praying to God through all**
> UST He prayed to God regularly
> (δεόμενος τοῦ Θεοῦ διὰ παντός)

The phrase **through all**, meaning “at all times,” is a generalization for emphasis. Alternate translation: [often]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fearing	He … were non-Jews who worshiped God
God	God
household	household
gifts of alms	He … gave money
praying	He prayed
to God	to God

Acts 10:3

ULT	UST
About the ninth hour of the day, he saw clearly in a vision an angel of God coming to him and saying to him, "Cornelius!"	*One day at about three o'clock in the afternoon, Cornelius saw a vision. He clearly saw an angel whom God had sent. He saw the angel coming into his room and saying to him, "Cornelius!"*

> ULT **the ninth hour**
> UST three o'clock
> (ὥραν ἐνάτην)

This was the normal afternoon prayer time for Jews. Cornelius, as a Gentile who worshiped the God of Israel, would have praying at this time. Alternate translation: [during his afternoon prayer time]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the ninth hour**
> UST three o'clock
> (ὥραν ἐνάτην)

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. If it would be clearer in your language, you could express this in the way the people of your culture reckon time.

Support Reference: Idiom

> ULT **the ninth hour**
> UST three o'clock
> (ὥραν ἐνάτην)

If you decide to translate this in the way that the biblical culture reckoned time, but your language does not use ordinal numbers, you could use a cardinal number here. Alternate translation: [around hour nine]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … hour	three o'clock
of the day	in the afternoon
a vision	a vision
an angel	an angel … the angel
of God	whom God had sent

ULT	UST
Cornelius	Cornelius

Acts 10:4

ULT	UST
But he, staring at him and having become terrified, said, "What is it, lord?" And he said to him, "Your prayers and your alms have gone up for a memorial offering before God.	*Cornelius stared at the angel and became terrified. Then he asked fearfully, "Sir, what do you want?" The angel answered him, "You have been praying regularly to God. You often give money to help poor people. Those things have been like an offering to God, and he has noticed them.*

ULT **But he, staring at him**
UST Cornelius stared at the angel
(ὁ δὲ, ἀτενίσας αὐτῷ)

The pronoun **he** stands for Cornelius, and the pronoun **him** stands for the angel. Alternate translation: [But Cornelius, staring at the angel]

Support Reference: Pronouns — When to Use Them

ULT **What is it, lord**
UST Sir, what do you want
(τί ἐστιν, κύριε)

Cornelius uses the respectful title **lord** because he recognizes that he is speaking to a messenger from God. See how you translated the similar term in 9:5.

Support Reference: Politeness

ULT **And he said to him**
UST The angel answered him
(εἶπεν δὲ αὐτῷ)

The pronoun **he** stands for the angel, and the pronoun **him** stands for Cornelius. Alternate translation: [And the angel said to Cornelius]

Support Reference: Pronouns — When to Use Them

ULT **Your prayers and your alms have gone up for a memorial offering before God**
UST You have been praying regularly to God. You often give money to help poor people. Those things have been like an offering to God, and he has noticed them
(αἱ προσευχαί σου, καὶ αἱ ἐλεημοσύναι σου, ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τοῦ Θεοῦ)

A **memorial offering** was the portion of an offering brought to the priests for their support that was burned on the altar as a pleasing aroma for God, to give God an occasion to remember the worshiper. The angel is using this offering to tell Cornelius that God is aware of his devotion and generosity and that God is pleased with those things. You could translate this metaphor as a simile, or you could explain its meaning. Alternate translation: [Your prayers and your alms have gone up like a memorial offering before God] or [God is aware of your prayers and your alms, and he is pleased with them]

Support Reference: Metaphor

ULT **before God**
UST to God
(ἔμπροσθεν τοῦ Θεοῦ)

Here, **before** means "in the presence of." Alternate translation: [into the presence of God]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
terrified	terrified … fearfully
lord	Sir
prayers	have been praying regularly to God
alms	often give money to help poor people
a memorial offering	an offering … and he has noticed them
God	God

Acts 10:5

ULT	UST
And now, send men to Joppa and summon a certain Simon who is called Peter.	*So now command some men to go to Joppa. Tell them to bring back a man named Simon whose other name is Peter.*

ULT who is called Peter
UST whose other name is Peter
(ὃς ἐπικαλεῖται Πέτρος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom people call Peter]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joppa	Joppa
summon	Tell them to bring back
a … Simon	man named Simon
is called	other name is
Peter	Peter

Acts 10:6

ULT	UST
He is being hosted by a certain Simon, a tanner, to whom is a house by the sea.”	*He is staying with a man, also named Simon, who makes leather. His house is near the ocean.”*

ULT **is being hosted by**
UST is staying with
(ξενίζεται παρά)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [is the guest of]

Support Reference: Active or Passive

ULT **a tanner**
UST who makes leather
(βυρσεῖ)

See how you translated the term **tanner** in 9:43.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a house	house
the sea	the ocean

Acts 10:7

ULT	UST
And when the angel speaking to him left, calling two of {his} house servants and a devout soldier of the ones serving him,	*When the angel who was speaking with Cornelius had gone, he summoned two of his household servants and a soldier who served him, one who also worshiped God.*

ULT And when the angel speaking to him left
UST When the angel who was speaking with Cornelius had gone
(ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ)

Alternate translation: [And when Cornelius' vision of the angel had ended]

ULT devout
UST who also worshiped God
(εὐσεβῆ)

The adjective **devout** describes a person who worships God and serves him. Alternate translation: [sincerely religious]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
angel	angel
calling	he summoned
of {his} house servants	of his household servants
a … soldier	a soldier … one
serving	who served

Acts 10:8

ULT	UST
and having told them everything, he sent them to Joppa.	*He explained to them everything that the angel had said. Then he told them to go to the city of Joppa and ask Peter to come to Caesarea.*

ULT **everything**
UST everything that the angel had said
(ἅπαντα)

By **everything**, Luke means the details of the vision that Cornelius had. Alternate translation: [how an angel had spoken to him in a vision and what the angel had said]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joppa	the city of Joppa

Acts 10:9

ULT	UST
And on the next day, as those were traveling and approaching the city, Peter went up to the housetop to pray at about the sixth hour.	*About noon the next day, those three men were traveling along the road. As they were approaching Joppa, Peter went up on the flat housetop to pray.*

ULT **as those were traveling**
UST those three men were traveling along the road
(ὁδοιπορούντων ἐκείνων)

The demonstrative pronoun **those** refers to Cornelius' two servants and the soldier under Cornelius' command. Alternate translation: [as the men whom Cornelius had sent were traveling]

Support Reference: Pronouns — When to Use Them

ULT **at about the sixth hour**
UST About noon
(περὶ ὥραν ἕκτην)

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. If it would be clearer in your language, you could express this in the way the people of your culture reckon time. Alternate translation: [at around noon]

Support Reference: Translate Unknowns

ULT **at about the sixth hour**
UST About noon
(περὶ ὥραν ἕκτην)

If you decide to translate this in the way that the biblical culture reckoned time, but your language does not use ordinal numbers, you could use a cardinal number here. Alternate translation: [at around hour six]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
to pray	to pray
at … the … hour	noon

Acts 10:10

ULT	UST
And he became hungry and was wanting to eat, but while they were preparing, a vision came upon him,	*Peter became hungry and wanted something to eat. While some people were preparing the food, he saw a vision.*

ULT a vision came upon him
UST he saw a vision
(ἐγένετο ἐπ᾽ αὐτὸν ἔκστασις)

Luke speaks of this **vision** as if it were a living thing that could come onto someone.

Alternate translation: [he had a vision]

Support Reference: Personification

Acts 10:11

ULT	UST
and he sees the sky opened and a certain container, like a large sheet, descending, being let down by {its} four corners to the earth,	*He saw an opening in the sky through which something like a large, square piece of cloth was coming down. Someone seemed to be lowering it by its four corners to the ground.*

ULT **he sees the sky opened**
UST He saw an opening in the sky
(θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον)

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. It may be helpful to start a new sentence here. Alternate translation: [And he saw] or [And Peter saw]

Support Reference: Irregular Use of Tenses

ULT **the sky opened**
UST an opening in the sky
(τὸν οὐρανὸν ἀνεῳγμένον)

If your language does not use the passive form **opened**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the sky break open]

Support Reference: Active or Passive

ULT **being let down**
UST Someone seemed to be lowering it
(καθιέμενον)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [It appeared as if someone was letting it down]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sky	sky
earth	ground

Acts 10:12

ULT	UST
in which were all the four-footed animals and reptiles of the earth and birds of the sky.	*Inside the sheet were many different kinds of creatures. Some had four feet, others crawled on the ground, and others were wild birds. These included animals and birds that the Mosaic laws forbade Jews to eat.*

ULT **all the**
UST many different kinds of creatures. Some had four feet … These included animals and birds that the Mosaic laws forbade Jews to eat
(πάντα τὰ)

The word **all** is likely a generalization for emphasis, although since this was a vision, it is possible that the container Peter saw did contain every kind of these creatures. Alternate translation: [various]

Support Reference: Hyperbole

ULT **and birds of the sky**
UST and others were wild birds
(καὶ πετεινὰ τοῦ οὐρανοῦ)

From Peter's response in 10:14, the implication is that the law of Moses commanded the Jews not to eat some of the creatures in the container. Alternate translation: [and birds of the sky, including some that the law of Moses commanded Jews not to eat]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the earth	on the ground
of the sky	wild

Acts 10:13

ULT	UST
And a voice came to him: "Peter, arising, kill and eat."	*Then he heard God say to him, "Go ahead, Peter, kill some of these and eat them."*

ULT **a voice came to him**
UST he heard God say to him
(ἐγένετο φωνὴ πρὸς αὐτόν)

Luke speaks of this **voice** as if it were a living thing that could come to someone. Alternate translation: [he heard a voice]

Support Reference: Personification

ULT **arising**
UST Go ahead
(ἀναστάς)

Here the term **arising** means that the voice wanted Peter to take action, not that the voice wanted him to stand up from a seated position. Alternate translation, as in UST: [Go ahead]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter

Acts 10:14

ULT	UST
But Peter said, "Not at all, Lord; for I have never eaten anything common and unclean."	*But Peter replied, "Lord, surely not! I have never eaten anything that our Jewish law says is unacceptable to you or that we must not eat!"*

ULT **Not at all**
UST surely not
(μηδαμῶς)

Not at all is an exclamation that communicates a strong refusal to do or even to consider something. Use an exclamation that is natural in your language for communicating this. Alternate translation: [No, never]

Support Reference: Exclamations

ULT **I have never eaten anything common and unclean**
UST I have never eaten anything that our Jewish law says is unacceptable to you or that we must not eat
(οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of word **never** and the negative terms **common** and **unclean**. Alternate translation: [I have only ever eaten things that are holy and clean]

Support Reference: Double Negatives

ULT **common and unclean**
UST that our Jewish law says is unacceptable to you or that we must not eat
(κοινὸν καὶ ἀκάθαρτον)

The words **common** and **unclean** mean similar things. Peter may be using them together for emphasis. Alternate translation: [that our Jewish laws forbid us to eat]

Support Reference: Doublet

ULT **I have never eaten anything common and unclean**
UST I have never eaten anything that our Jewish law says is unacceptable to you or that we must not eat
(οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον)

The implication is that some the animals in the container were forbidden for Jews to eat. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [common and unclean, like some of those animals]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Lord	Lord

Acts 10:15

ULT	UST
And the voice {came} to him again, for a second {time}: "What God has cleansed, you, do not make common."	*Then Peter heard God talk to him a second time. He said, "I am God, so if I have made something acceptable to eat, do not say that it is not acceptable to eat!"*

ULT the voice {came} to him again
UST Peter heard God talk to him a second time. He said
(φωνὴ πάλιν & πρὸς αὐτόν)

The implied verb here is **came**, and so Luke is speaking once again of this **voice** as if it were a living thing that could come to someone. Alternate translation: [he heard the voice speaking to him again]

Support Reference: Personification

ULT What God has cleansed
UST I am God, so if I have made something acceptable to eat
(ἃ ὁ Θεὸς ἐκαθάρισεν)

If God is the speaker, he is referring to himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [What I, God, have cleansed]

Support Reference: First, Second or Third Person

ULT you, do not make common
UST do not say that it is not acceptable to eat
(σὺ μὴ κοίνου)

The voice is adding the pronoun **you** for emphasis. If your language does not ordinarily use a pronoun with the imperative but can do so for emphasis, it would be appropriate to do that here. You could also express the emphasis in another way. Alternate translation: [you must not make common]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	I am God

Acts 10:16

ULT	UST
And this happened three times, and the container was immediately taken back up to the sky.	*This happened three times. Right after that, the sheet with the animals and birds went back up into the sky.*

ULT this happened three times
UST This happened three times
(τοῦτο & ἐγένετο ἐπὶ τρίς)

This could mean: (1) that the voice told Peter three times to kill and eat, Peter refused three times, and each time the voice told him not to call unclean what God had cleansed. Alternate translation: [Peter had this exchange with the voice three times]; (2) that after Peter first refused, the voice said to him three times, “What God has cleansed, you must not make common.” Alternate translation: [the voice said this three times] You may find it simplest to say, [This happened three times] as UST does.

Support Reference: Assumed Knowledge and Implicit Information

ULT the container was … taken back up
UST the sheet with the animals … went back up
(ἀνελήμφθη τὸ σκεῦος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [it appeared as if someone was pulling the container back up]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sky	sky

Acts 10:17

ULT	UST
And while Peter was doubting within himself what the vision that he had seen might mean, behold, the men sent by Cornelius, having found by inquiry the house of Simon, stood before the gate.	*This left Peter trying to understand what that vision meant. Meanwhile, the men Cornelius had sent arrived in Joppa. They asked people how to get to Simon's house. When people told them, they found the house and stood outside the gate.*

ULT **Peter was doubting within himself what the vision that he had seen might mean**
UST Peter trying to understand what that vision meant
(ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὅραμα ὃ εἶδεν)

Alternate translation: [Peter was wondering how God could have given him a vision like that]

ULT **behold, the men**
UST Meanwhile, the men
(ἰδοὺ, οἱ ἄνδρες)

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

Support Reference: Metaphor

ULT **sent by Cornelius**
UST Cornelius had sent
(οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom Cornelius had sent]

Support Reference: Active or Passive

ULT **the … stood before … gate**
UST When people told them, they found the house and stood outside the gate
(ἐπέστησαν ἐπὶ τὸν πυλῶνα)

The implication is that the house of Simon the tanner had a wall around it and that there was a **gate** in the wall that people could use to enter the property. Alternate translation: [stood before the gate to the house]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
vision	vision
Cornelius	Cornelius
house	house
gate	gate

Acts 10:18

ULT	UST
And calling out, they were asking whether Simon, called Peter, was being hosted there.	*They called from the gate and asked if a man whose name was Simon, whose other name was Peter, was staying there.*

ULT called Peter
UST whose other name was Peter
(ὁ ἐπικαλούμενος Πέτρος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom people called Peter]

Support Reference: Active or Passive

ULT was being hosted
UST was staying
(ξενίζεται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [was a guest]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
calling out	They called from the gate
Simon	name … Simon
called	whose other name was
Peter	Peter

Acts 10:19

ULT	UST
And while Peter was still thinking about the vision, the Spirit said to him, "Behold, three men are seeking you.	*While Peter was still trying to understand what the vision meant, the Holy Spirit said to him, "Listen! Three men are here who want you to go with them.*

ULT **Behold, three men**
UST Listen! Three men
(ἰδοὺ, ἄνδρες τρεῖς)

The Spirit is using the term **behold** to focus Peter's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Pay attention, this is important: Three men]

Support Reference: Metaphor

ULT **three men**
UST Three men
(ἄνδρες τρεῖς)

Cornelius sent two of his servants and one soldier. Some ancient texts say "two men" or "some men." If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
while Peter	While Peter
vision	vision
Spirit	Holy Spirit
are seeking	are here who want … to go with them

Acts 10:20

ULT	UST
But arising, go down and go with them, not hesitating, because I have sent them.”	*So do not be reluctant. Go downstairs and go with them! Do not think that you should not go with them, because I have sent them here!”*

ULT **arising**
UST do not be reluctant
(ἀναστὰς)

Here the term **arising** means that the voice wanted Peter to take action, not that the voice wanted him to stand up from a seated position. Alternate translation: [Go ahead]

Support Reference: Idiom

ULT **go down**
UST Go downstairs
(κατάβηθι)

The implication is that Peter is to **go down** from the roof of the house and greet the men. Alternate translation: [go down from the roof of the house]

Support Reference: Assumed Knowledge and Implicit Information

ULT **go with them**
UST go with them
(πορεύου σὺν αὐτοῖς)

It would be natural for Peter not to want to go with the men, because they were Gentiles. Alternate translation: [go with them, even though they are Gentiles]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not hesitating**
UST Do not think that you should not go with them
(μηδὲν διακρινόμενος)

This could mean: (1) that the Spirit did not want Peter to have any doubts or worries about going with the men, even though they were Gentiles. Alternate translation: [without worrying about it]; (2) that the Spirit did not want Peter to feel that he should not be in the company of these men, because they were Gentiles. Alternate translation: [not making a distinction between these men and others you would associate with]

Support Reference: Assumed Knowledge and Implicit Information

Acts 10:21

ULT	UST
So Peter, having gone down to the men, said, “Behold, I am {he} whom you are seeking. What {is} the reason for which you are here?”	*So Peter went down to the men and said to them, “Greetings! I am the man you are looking for. Why have you come?”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
you are seeking	you are looking for

Acts 10:22

ULT	UST
And they said, "Cornelius, a centurion, a man righteous and fearing God and attested by the whole nation of the Jews, was directed by a holy angel to summon you to his house and to hear words from you."	*They replied, "Cornelius, who is a Roman army officer, sent us here. He is a good man who worships God. All of the Jewish people who know about him speak well of him. An angel from God told Cornelius, 'Have some men to go to Joppa and get Simon Peter. Bring him to your house and listen to what he has to say.'"*

ULT **they said, "Cornelius, a centurion, a man righteous and fearing God and attested by the whole nation of the Jews, was directed by a holy angel to summon you to his house and to hear words from you**
UST They replied, "Cornelius, who is a Roman army officer, sent us here. He is a good man who worships God. All of the Jewish people who know about him speak well of him. An angel from God told Cornelius, 'Have some men to go to Joppa and get Simon Peter. Bring him to your house and listen to what he has to say
(οἱ & εἶπαν, Κορνήλιος, ἑκατοντάρχης ἀνὴρ δίκαιος, καὶ φοβούμενος τὸν Θεὸν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [they told Peter that Cornelius, a centurion, a man righteous and fearing God and attested by the whole nation of the Jews, was directed by a holy angel to summon him to his house and to hear words from him]

Support Reference: Quotes within Quotes

ULT **they said**
UST They replied
(οἱ & εἶπαν)

The pronoun **they** refers to the two servants and the soldier whom Cornelius sent. Alternate translation: [The messengers from Cornelius replied]

Support Reference: Pronouns — When to Use Them

ULT **they said**
UST They replied
(οἱ & εἶπαν)

One of the messengers probably spoke these words on behalf of all three of them. Alternate translation: [one of them said]

Support Reference: Synecdoche

ULT **fearing God**
UST worships God
(φοβούμενος τὸν Θεὸν)

The word **righteous** and the phrase **fearing God** mean similar things. (In this context, the word **fearing** has the sense of deep respect and awe.) Luke may be using them together for emphasis. Alternate translation: [a man sincerely devoted to God] or see next note for another possibility.

Support Reference: Doublet

ULT **a man righteous and fearing God**
UST He is a good man who worships God
(ἀνὴρ δίκαιος, καὶ φοβούμενος τὸν Θεὸν)

Jews in the time of the New Testament used the expression **fearing God** to describe Gentiles (non-Jews) who worshiped the God of Israel. Luke may be using the expression in this way. See how you translated it in 10:2. Alternate translation: [a Gentile who sincerely worships the God of Israel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and attested by the whole nation of the Jews, was directed by a holy angel**
UST All of the Jewish people who know about him speak well of him. An angel from God told Cornelius
(μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου)

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [about whom the whole nation of the Jews testifies, received instructions from a holy angel]

Support Reference: Active or Passive

ULT **the whole nation of the Jews**
UST All of the Jewish people who know about him
(ὅλου τοῦ ἔθνους τῶν Ἰουδαίων)

Luke says **whole** as a generalization for emphasis. Alternate translation: [the Jewish people]

Support Reference: Hyperbole

ULT **words**
UST to what … has to say
(ῥήματα)

The messengers are using the term **words** to mean what Peter would say to Cornelius by using words. Alternate translation: [a message]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cornelius	Cornelius
a centurion	who is a Roman army officer
righteous	good
fearing	worships
God	God
attested	speak well of him
nation	of … people
of the Jews	Jewish
holy	from God
a … angel	An angel
house	house

Acts 10:23

ULT	UST
Therefore, having invited them, he hosted them. And on the next day, arising, he went out with them, and some of the brothers from Joppa accompanied him.	*So Peter invited them into the house and told them that they should stay there that night. The next day Peter got ready and went with the men. Several of the believers from Joppa also went with him.*

ULT **Therefore, having invited them, he hosted them**
UST So Peter invited them into the house and told them that they should stay there that night
(εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισεν)

The implication is that the journey to Caesarea was too long for them to begin that afternoon. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [But since the journey to Caesarea was too long for them to make that day, Peter invited the men into Simon's house and hosted them there overnight]

Support Reference: Assumed Knowledge and Implicit Information

ULT **arising**
UST Peter got ready
(ἀναστὰς)

Here the word **arising** means that Peter took action to prepare, not that he stood up from a seated or lying position. Alternate translation: [after packing for a journey]

Support Reference: Idiom

ULT **some of the brothers**
UST Several of the believers
(τινες τῶν ἀδελφῶν)

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation: [some fellow believers]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Joppa	from Joppa

Acts 10:24

ULT	UST
And on the next day they came to Caesarea. And Cornelius was awaiting them, having called together his relatives and close friends.	*The day after that, they arrived in the city of Caesarea. Cornelius was waiting for them. He had also invited his relatives and close friends to come, so they were there in his house too.*

ULT **on the next day**
UST The day after that
(τῇ & ἐπαύριον)

The **next day** means the day after they left Joppa. The journey to Caesarea took longer than one day. Alternate translation: [on the following day]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caesarea	the city of Caesarea
Cornelius	Cornelius
having called together	He had also invited … to come, so they were there in his house too
relatives	relatives

Acts 10:25

ULT	UST
And it happened that as Peter entered, Cornelius, meeting him {and} falling down at {his} feet, worshiped him.	*When Peter entered the house, Cornelius met him and bowed low in front of him to worship him.*

ULT {and} falling down at {his} feet
UST and bowed low in front of him
(πεσὼν ἐπὶ τοὺς πόδας)

Be sure that it is clear in your translation that Cornelius did not fall down accidentally. He knelt down at Peter's feet as a gesture to honor him. Alternate translation: [kneeling down and putting his face close to Peter's feet to honor him]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Cornelius	Cornelius
{and} falling down	and bowed low
worshiped him	to worship him

Acts 10:26

ULT	UST
But Peter lifted him up, saying, "Arise! I too am a man myself."	*But Peter grasped Cornelius by the hand and lifted him to his feet. He said, "Stand up! Do not bow down and worship me! I myself am only human, like you!"*

ULT Arise! I too am a man myself

UST Stand up! Do not bow down and worship me! I myself am only human, like you
(ἀνάστηθι, καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι)

Peter is using the statement form to give a mild rebuke or correction to Cornelius. It may be clearer for your readers if you translate this as an imperative. Alternate translation: [Stop doing that! I am only a man, as you are]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter

Acts 10:27

ULT	UST
And talking with him, he went in and finds many gathered together.	*While he was talking to Cornelius, Peter {and the others} entered the house. They saw that Cornelius had invited many people to come {and hear Peter}.*

ULT **talking with him, he went in**
UST While he was talking to Cornelius, Peter {and the others} entered the house
(συνομιλῶν αὐτῷ, εἰσῆλθεν)

The pronoun **him** refers to Cornelius, and the pronoun **he** refers to Peter. Alternate translation: [talking with Cornelius, Peter went in]

Support Reference: Pronouns — When to Use Them

ULT **finds**
UST They saw that
(εὑρίσκει)

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [found]

Support Reference: Irregular Use of Tenses

ULT **many gathered together**
UST Cornelius had invited many people to come {and hear Peter}
(συνεληλυθότας πολλούς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [many people whom Cornelius had gathered together]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gathered together	Cornelius had invited … to come {and hear Peter}

Acts 10:28

ULT	UST
And he was saying to them, "You yourselves know how unlawful it is for a Jewish man to associate or to visit with a foreigner, but God has shown me not to call any man common or unclean.	*Then Peter said to them, "You all know that we Jews think we are disobeying our laws if we associate with people who are not Jews or visit them in their homes. However, God has shown me {in a vision} that I should not say that God only accepts people who are Jews.*

ULT **how unlawful it is for a Jewish man**
UST that we Jews think we are disobeying our laws
(ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ)

This phrase refers to the requirements of the Jewish religious law. Alternate translation: [that the Jewish law forbids a Jewish man]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with a foreigner**
UST with people who are not Jews
(ἀλλοφύλῳ)

Here, the term **foreigner** refers to people who are not Jews. It is not a reference to where they live. Alternate translation: [a Gentile]

Support Reference: Assumed Knowledge and Implicit Information

ULT **man**
UST people
(ἄνθρωπον)

Although the term **man** is masculine, Peter is using the word in a generic sense that includes both men and women. Alternate translation: [person]

Support Reference: When Masculine Words Include Women

ULT **common or unclean**
UST God only accepts … who are Jews
(κοινὸν ἢ ἀκάθαρτον)

The words **common** and **unclean** mean similar things. Peter may be using them together for emphasis. Alternate translation: [unacceptable to God]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You … know	know
Jewish	Jews

ULT	UST
God	God
to call	I should … say that

Acts 10:29

ULT	UST
And therefore, having been summoned, I came without objection. Therefore I ask you, for what reason did you summon me?"	*So when you sent some men to ask me to come here, I came right away without objection. So, please tell me, why have you asked me to come here?"*

> ULT **having been summoned**
> UST when you sent some men to ask me to come here
> (μεταπεμφθείς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when you summoned me]

Support Reference: Active or Passive

> ULT **did you summon**
> UST have you asked … to come here
> (μετεπέμψασθέ)

The word **you** is plural. Peter is speaking to everyone who has gathered in the home of Cornelius. Use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

Acts 10:30

ULT	UST
And Cornelius was saying, "Four days ago, at this hour, I was praying at the ninth {hour} in my house, and behold, a man stood before me in bright clothing,	*Cornelius replied, "About this time three days ago, I was praying to God in my house, as I regularly do at three o'clock in the afternoon. Suddenly a man whose clothes shone brightly stood in front of me*

ULT **Four days ago, at this hour, I was praying at the ninth {hour} in my house**
UST About this time three days ago, I was praying to God in my house, as I regularly do at three o'clock in the afternoon
(ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας, ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου)

Some ancient texts say, "From the fourth day until this hour, I was fasting, and at the ninth hour I was praying in my house." If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the reading of ULT.

Support Reference: Textual Variants

ULT **Four days ago**
UST three days ago
(ἀπὸ τετάρτης ἡμέρας)

In the idiom of this culture, today was the "first day," yesterday was the "second day," the day before yesterday was the "third day," and the day before that was the "fourth day" or **Four days ago**. You may wish to express this in your translation in the way your own culture reckons time. Alternate translation, as in UST: [Three days ago]

Support Reference: Idiom

ULT **this hour**
UST this time
(ταύτης τῆς ὥρας)

Cornelius is using the term **hour** to mean a particular time. Alternate translation: [this time]

Support Reference: Idiom

> ULT **at the ninth {hour}**
> UST at three o'clock in the afternoon
> (τὴν ἐνάτην)

Cornelius is using the adjective **ninth** as a noun. ULT adds **hour** to show this. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated this expression in 10:3.

Support Reference: Nominal Adjectives

> ULT **at the ninth {hour}**
> UST at three o'clock in the afternoon
> (τὴν ἐνάτην)

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. If it would be clearer in your language, you could express this in the way the people of your culture reckon time. See how you translated this expression in 10:3.

Support Reference: Idiom

> ULT **at the ninth {hour}**
> UST at three o'clock in the afternoon
> (τὴν ἐνάτην)

If you decide to translate this in the way that the biblical culture reckoned time, but your language does not use ordinal numbers, you could use a cardinal number here. Alternate translation: [hour nine]

Support Reference: Ordinal Numbers

> ULT **at the ninth {hour}**
> UST at three o'clock in the afternoon
> (τὴν ἐνάτην)

This was the normal afternoon prayer time for Jews. Cornelius, as a Gentile who worshiped the God of Israel, would have praying at this time. Alternate translation: [during my usual afternoon prayer time]

Support Reference: Assumed Knowledge and Implicit Information

ULT **behold, a man**
UST Suddenly a man
(ἰδοὺ, ἀνὴρ)

Cornelius is using the term **behold** to focus Peter's attention on how suddenly this **man** appeared. Your language may have a comparable expression that you can use in your translation. Alternate translation: [just then a man]

Support Reference: Metaphor

ULT **a man**
UST a man
(ἀνὴρ)

Luke says in 10:3 that Cornelius saw an angel. Cornelius calls him **a man** here because the angel appeared to him in human form. you could state that explicitly in your translation if your readers might be confused otherwise. Alternate translation: [an angel in human form]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cornelius	Cornelius
days	days
hour	time
praying	praying to God … as I regularly do
house	house

Acts 10:31

ULT	UST
and he says, ‘Cornelius, your prayer has been heard, and your alms have been remembered before God.	*and said, ‘Cornelius, God has heard your prayer. He has also noticed that you have often given money to help poor people, and he is pleased with that.*

ULT **he says, ‘Cornelius, your prayer has been heard, and your alms have been remembered before God**
UST said, ‘Cornelius, God has heard your prayer. He has also noticed that you have often given money to help poor people, and he is pleased with that
(φησί, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he told me that my prayer had been heard and that my alms had been remembered before God]

Support Reference: Quotes within Quotes

ULT **he says**
UST said
(φησί)

To call attention to a development in the story, here Cornelius uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said]

Support Reference: Irregular Use of Tenses

ULT **your prayer has been heard, and your alms have been remembered before God**
UST God has heard your prayer. He has also noticed that you have often given money to help poor people, and he is pleased with that
(εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ)

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [God has heard your prayer and has remembered your alms]

Support Reference: Active or Passive

ULT **have been remembered before God**
UST God … He has … noticed that … and he is pleased with that
(ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ)

The word **remembered** does not imply that God had forgotten about these **alms**. Rather, it means that God is aware of Cornelius's devotion and generosity and is pleased with them. See how you translated the similar expression in 10:4. Alternate translation: [God is aware of your alms and is pleased with them]

Support Reference: Idiom

ULT **before**
UST has … noticed that … and he is pleased with that
(ἐνώπιον)

Here the word **before** is being used. Alternate translation: [in the presence of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cornelius	Cornelius
prayer	prayer
alms	have often given money to help poor people
God	God … He

Acts 10:32

ULT	UST
Therefore, send to Joppa and summon Simon who is called Peter. He is being hosted in the house of Simon, a tanner, by the sea.'	*So now, send messengers to go to the city of Joppa in order to ask Simon, whose other name is Peter, to come here. He is staying near the ocean in a house that belongs to another man named Simon, who makes leather.'*

ULT **Therefore, send to Joppa and summon Simon who is called Peter. He is being hosted in the house of Simon, a tanner, by the sea**

UST So now, send messengers to go to the city of Joppa in order to ask Simon, whose other name is Peter, to come here. He is staying near the ocean in a house that belongs to another man named Simon, who makes leather

(πέμψον οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος; οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος, βυρσέως παρὰ θάλασσαν)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [He said I should therefore send to Joppa and summon Simon who is called Peter, who was being hosted in the house of Simon, a tanner, by the sea]

Support Reference: Quotes within Quotes

ULT **who is called Peter**

UST whose other name is Peter

(ὃς ἐπικαλεῖται Πέτρος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom people call Peter]

Support Reference: Active or Passive

ULT **He is being hosted**

UST He is staying

(οὗτος ξενίζεται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [He is a guest]

Support Reference: Active or Passive

> **ULT summon Simon … by the sea**
> **UST** in order to ask Simon … to come here … near the ocean
> (μετακάλεσαι Σίμωνα & παρὰ θάλασσαν)

Some ancient manuscripts add at the end of this verse, “When he comes, he will speak to you.” If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the reading of ULT.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joppa	the city of Joppa
summon	in order to ask … to come here
Simon	Simon
is called	other name is
Peter	Peter
the house	a house
the sea	the ocean

Acts 10:33

ULT	UST
So immediately I sent for you, and you did well {in} coming. Now therefore, we are all here before God to hear all the things you have been instructed by the Lord {to say}."	*So I sent some men right away to ask you to come here. I certainly thank you for coming. Now we all are gathered here, knowing that God is with us. We want to hear all the things that the Lord God has commanded you to say. So please speak to us."*

ULT **you … you … you**
UST you … you … you
(σέ, σύ & σοι)

The word **you** is singular in each of these instances. Even though Peter came with other believers, Cornelius is addressing Peter directly. So use the singular form of "you" in your translation if your language makes that distinction.

Support Reference: Forms of 'You' — Singular

ULT **and you did well {in} coming**
UST I certainly thank you for coming
(σύ τε καλῶς ἐποίησας παραγενόμενος)

This expression is a polite way of thanking Peter for coming. Alternate translation: [and we are grateful to you for coming]

Support Reference: Politeness

ULT **we**
UST we
(ἡμεῖς)

Cornelius is using the word **we** to refer to himself and to his guests, but not to Peter and the believers who came with him, so use the exclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **before God**
UST knowing that God is with us
(ἐνώπιον τοῦ Θεοῦ)

Cornelius is using the word **before**. Alternate translation: [in the presence of God]

Support Reference: Idiom

> ULT **the things you have been instructed by the Lord {to say}**
> UST the things that the Lord God has commanded you to say
> (τὰ προστεταγμένα σοι ὑπὸ τοῦ Κυρίου)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the things that the Lord has told you to say]

Support Reference: Active or Passive

> ULT **the things you have been instructed by the Lord {to say}**
> UST the things that the Lord God has commanded you to say
> (τὰ προστεταγμένα σοι ὑπὸ τοῦ Κυρίου)

Some ancient manuscripts read “instructed by the Lord.” ULT follows that reading. Other ancient manuscripts read “instructed by God to say.” If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the reading of ULT.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Lord	Lord God

Acts 10:34

ULT	UST
And opening {his} mouth, Peter said, "In truth, I perceive that God is not a favoritism-shower.	*So Peter began to speak to them. He said, "Now I understand that it is true that God does not favor only certain groups of people.*

ULT opening {his} mouth, Peter said
UST Peter began to speak to them. He said
(ἀνοίξας & Πέτρος τὸ στόμα εἶπεν)

It might seem that the expression **opening his mouth … said** contains redundant information that would be unnatural to express in your language. If so, you could abbreviate it. Alternate translation: [Peter replied]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT a favoritism-shower
UST favor only certain groups of people
(προσωπολήμπτης)

Alternate translation: [one who shows favoritism]

ULT God is not a favoritism-shower
UST God does not favor only certain groups of people
(οὐκ ἔστιν προσωπολήμπτης ὁ Θεός)

As the next verse shows, Peter means implicitly that God does not favor Jewish people above people of other nations. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [God does not favor Jewish people above people of other nations]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
I perceive	Now I understand
God	God
a favoritism-shower	favor only certain groups of people

Acts 10:35

ULT	UST
Instead, in every nation the one fearing him and working righteousness is acceptable to him.	*Instead, from every people group he accepts everyone who honors him and who does what pleases him.*

> ULT **the one fearing him and working righteousness**
> UST everyone who honors him and who does what pleases him
> (ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην)

Here, **fearing** has the sense of deep respect and awe. Alternate translation: [anyone who sincerely worships him and works righteousness]

> ULT **the one fearing him and working righteousness**
> UST everyone who honors him and who does what pleases him
> (ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [anyone who worships him and does righteous deeds] or [anyone who worships him and does what is right]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nation	people group
fearing	honors
working	who does
righteousness	what pleases him

Acts 10:36

ULT	UST
The word that he sent to the sons of Israel, proclaiming peace through Jesus Christ—he is the Lord of all—	*You know what God told us Israelites. He proclaimed to us the good news that people could live peacefully with him because of what Jesus the Messiah has done. This Jesus is not Lord only over us Israelites. He is also the Lord who rules over all people.*

ULT **The word**
UST You know what
(τὸν λόγον)

Here Peter is implicitly saying to Cornelius and his guests that they know about this **word**; he says that explicitly in the next verse. If it would be helpful to your readers, you could state "You know the word" in this verse as well.

Support Reference: Assumed Knowledge and Implicit Information

ULT **The word**
UST You know what
(τὸν λόγον)

Peter is using the term **word** to mean what God said to the Israelites by using words. Alternate translation: [The message]

Support Reference: Metonymy

ULT **to the sons of Israel**
UST us Israelites … to us
(τοῖς υἱοῖς Ἰσραὴλ)

Peter is using the word **sons** to mean "descendants." He is speaking of the Israelites, who were descendants of the patriarch Jacob, also known as Israel. Alternate translation: [to the people of Israel]

Support Reference: Metaphor

ULT **proclaiming peace through Jesus Christ**
UST He proclaimed … the good news that people could live peacefully with him because of what Jesus the Messiah has done
(εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [proclaiming that Jesus Christ reconciles us to God]

Support Reference: Abstract Nouns

ULT **of all**
UST only over us Israelites … also … over all people
(πάντων)

The word **all** could mean: (1) all people groups, both Jewish and non-Jewish. Alternate translation: [of all people, whether or not they are Jews]; (2) all created things. Alternate translation: [of everything in God's creation]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word	You know what
of Israel	us Israelites … to us
proclaiming	He proclaimed … the good news that people
peace	could live peacefully with him
Jesus Christ	Jesus the Messiah has done
Christ	the Messiah has done
the Lord	Lord … the Lord who rules

Acts 10:37

ULT	UST
you know the word having happened throughout all Judea, beginning from Galilee, after the baptism that John announced;	*You know what Jesus did throughout the land of Judea, beginning in Galilee. He started to do those things after John proclaimed to people that they should stop their sinful behavior. If they did, John baptized them.*

ULT **you know the word**
UST You know what Jesus did
(ὑμεῖς οἴδατε τὸ & ῥῆμα)

Peter is using the term **word** to mean the things that happened through the life and ministry of Jesus. It may be helpful to begin a new sentence here. Alternate translation: [You know the things]

Support Reference: Metonymy

ULT **throughout all Judea**
UST throughout the land of Judea
(καθ’ ὅλης τῆς Ἰουδαίας)

Peter says **all** as a generalization for emphasis. Alternate translation: [in many places in Judea]

Support Reference: Hyperbole

ULT **after the baptism that John announced**
UST He started to do those things after John proclaimed to people that they should stop their sinful behavior. If they did, John baptized them
(μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης)

Alternate translation: [after John preached to the people that they should repent and then baptized them]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	know
Judea	the land of Judea
Galilee	Galilee
baptism	that they should stop their sinful behavior. If they did, John baptized them
John	John
announced	proclaimed to people

Acts 10:38

ULT	UST
Jesus, the one from Nazareth, how God anointed him with the Holy Spirit and with power, who went about doing good and healing all the ones being oppressed by the devil, for God was with him.	*You know that God gave his Holy Spirit to Jesus, the man from the town of Nazareth, and gave him the power to do miracles. You also know how Jesus went to many places, doing good deeds. Whenever he met people whom the devil was causing to suffer, he healed them. It was God who enabled Jesus to do those things."*

ULT **Jesus, the one from Nazareth, how God anointed him**
UST You know that God gave … to Jesus, the man from the town of Nazareth … him … You also know how
(Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς)

It may be helpful to put the information about God anointing before the information that it was Jesus whom God anointed. Alternate translation: [how God anointed Jesus, the one from Nazareth,]

Support Reference: Information Structure

ULT **Jesus, the one from Nazareth, how God anointed him**
UST You know that God gave … to Jesus, the man from the town of Nazareth … him … You also know how
(Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς)

Peter is once again saying implicitly that Cornelius and his guests know about the things he is describing. If it would be helpful to your readers, you could indicate that explicitly. It may be helpful to begin a new sentence here. Alternate translation: [You know how God anointed Jesus, the one from Nazareth,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **God anointed him with the Holy Spirit and with power**
UST God gave his Holy Spirit … and gave him the power to do miracles
(ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι Ἁγίῳ καὶ δυνάμει)

Peter speaks of the Holy Spirit and of God's power as if they could be poured over someone like oil. Alternate translation: [God enabled him to do powerful works through the Holy Spirit]

Support Reference: Metaphor

ULT **doing good**
UST doing good deeds
(εὐεργετῶν)

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way. Alternate translation: [doing good things] or [helping people]

Support Reference: Abstract Nouns

ULT **all the ones being oppressed by the devil**
UST Whenever he met people whom the devil was causing to suffer … them
(πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου)

Peter says **all** as a generalization for emphasis. Alternate translation: [those who were oppressed by the devil] or [many people who were oppressed by the devil]

Support Reference: Hyperbole

ULT **God was with him**
UST God who enabled Jesus to do those things
(ὁ Θεὸς ἦν μετ’ αὐτοῦ)

The expression **was with him** is an idiom. See how you translated it in 7:9. Alternate translation: [God was helping him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	to Jesus
Nazareth	the town of Nazareth
God	God
anointed	gave
with the Holy Spirit	his Holy Spirit
doing good	doing good deeds
devil	devil
God	God

Acts 10:39

ULT	UST
And we {are} witnesses of all that he did, both in the country of the Jews and in Jerusalem, whom they also killed, hanging him on a tree.	*"We all saw the things Jesus did in Jerusalem and around every part of the land of Israel where he lived. His enemies killed him by nailing him to a wooden cross.*

ULT we {are} witnesses
UST We … saw
(ἡμεῖς μάρτυρες)

Here, **we** refers to Peter and the apostles and believers who were with Jesus when he was on earth, not to Cornelius and his guests. So use the exclusive form of "we" if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT whom they also killed
UST His enemies killed him … him
(ὃν καὶ ἀνεῖλαν)

The pronoun **whom** refers to Jesus, and the pronoun **they** refers to the enemies of Jesus, the Jewish leaders who conspired against him and the Romans who ordered and carried out his execution. It may be helpful to begin a new sentence here. Alternate translation: [Also, the enemies of Jesus killed him]

Support Reference: Pronouns — When to Use Them

ULT hanging him on a tree
UST by nailing … to a wooden cross
(κρεμάσαντες ἐπὶ ξύλου)

This expression refers to crucifixion. Peter says **tree** to mean a wooden cross. Alternate translation: [crucifying him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} witnesses	saw
of the Jews	of … of Israel where he lived
in Jerusalem	Jerusalem

Acts 10:40

ULT	UST
God raised this one up on the third day and caused him to be seen,	*Jesus died on a Friday, but God brought him back to life that Sunday. God made sure that many people would see that he was certainly alive again.*

ULT this one
UST Jesus … him
(τοῦτον)

The demonstrative pronoun **this** refers to Jesus. Alternate translation: [Jesus]

Support Reference: Pronouns — When to Use Them

ULT God raised this one up
UST Jesus … God brought him back to life
(τοῦτον ὁ Θεὸς ἤγειρεν)

Here, **raised … up** is an idiom that refers to causing someone who has died to become alive again. Alternate translation: [God caused Jesus to become alive again]

Support Reference: Idiom

ULT on the third day
UST died on a Friday, but … that Sunday
(τῇ τρίτῃ ἡμέρᾳ)

In the idiom of this culture, today was the "first day," tomorrow was the "second day," and the day after tomorrow was the "third day." You may wish to express this in your translation in the way your own culture reckons time. Alternate translation: [two days after he died]

Support Reference: Idiom

ULT caused him to be seen
UST God made sure that many people would see that he was certainly alive again
(ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [permitted many people to see him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

ULT	UST
on … day	died on a Friday, but … that Sunday

Acts 10:41

ULT	UST
not by all the people, but by witnesses chosen beforehand by God—by us who ate and drank with him after he rose from the dead.	*At that time God did not let everyone see him. God had previously chosen some people to be witnesses that Jesus was alive. I am one of the people who saw him and even ate meals together with him just after God brought him back to life.*

ULT **not by all the people, but by witnesses chosen beforehand by God—by us who ate and drank with him after he rose from the dead**
UST At that time God did not let everyone see him. God had previously chosen some people to be witnesses that Jesus was alive. I am one of the people who saw him and even ate meals together with him just after God brought him back to life
(οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν)

If you used an active form instead of "caused him to be seen" in the previous verse, you could adjust the language here to fit. It may be helpful to make this two new sentences. Alternate translation: [All the people did not see him, but witnesses chosen beforehand by God saw him. We who ate and drank with him after he rose from the dead saw him]

Support Reference: Active or Passive

ULT **by all the people**
UST everyone
(παντὶ τῷ λαῷ)

By **the people**, Peter means the Jewish people. Alternate translation: [by all the Jewish people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **chosen beforehand by God**
UST God had previously chosen
(τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom God chose beforehand]

Support Reference: Active or Passive

ULT who ate and drank with him
UST who saw him and even ate meals together with him
(οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ)

Peter is using one activity that he and the other apostles did with Jesus after he rose from the dead, eating and drinking (that is, sharing meals), to mean spending time with him personally. Alternate translation: [who spend time with him personally]

Support Reference: Synecdoche

ULT from the dead
UST back to life
(ἐκ νεκρῶν)

Peter is using the adjective **dead** as a noun. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [those who have died]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by witnesses	some people to be witnesses that Jesus was alive
God	God

Acts 10:42

ULT	UST
And he commanded us to announce to the people and to testify that he is the one chosen by God as a Judge of the living and the dead.	*Jesus commanded us to preach to the people and tell them that God has chosen him to judge everyone one day. He will judge those who are still alive and those who have died before that day.*

ULT **us**
UST us
(ἡμῖν)

Here, **us** refers to Peter and the other apostles whom Jesus chose, not to Cornelius and his guests. So use the exclusive form of "us" if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **to the people**
UST to the people
(τῷ λαῷ)

Connecting Statement:

By **the people**, Peter means the Jewish people. Alternate translation: [to the Jewish people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one chosen by God**
UST God has chosen
(ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one whom God has chosen]

Support Reference: Active or Passive

ULT **of the living and the dead**
UST those who are still alive and those who have died before that day
(ζώντων καὶ νεκρῶν)

Peter is using the adjectives **living** and **dead** as nouns. (The word **living** is actually a participle, but it functions here as an adjective.) Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [of those who are alive and of those who have died]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to announce	to preach
to testify	tell them
God	God
as a Judge	to judge everyone one day. He will judge

Acts 10:43

ULT	UST
To this one all the prophets bear witness, that everyone believing in him receives forgiveness of sins through his name.”	*All the prophets who wrote about him long ago told the people about him. They wrote that if anyone believed in him, God would forgive whatever sins they had done, because of what this man, Jesus, would do for them.”*

ULT **To this one**
UST him … him
(τούτῳ)

The demonstrative pronoun **this** refers to Jesus. Alternate translation: [To Jesus]

Support Reference: Pronouns — When to Use Them

ULT **through his name**
UST had … because of what this man, Jesus, would do for them
(διὰ τοῦ ὀνόματος αὐτοῦ)

Peter is speaking of the **name** of Jesus. It could mean: (1) his actions. Alternate translation: [through what Jesus has done for them]; (2) his authority. Alternate translation: [by his authority]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophets	prophets
bear witness, that	who wrote about … long ago told the people about … They wrote that
believing	believed
in him	in him
receives	God would forgive
forgiveness	God would forgive
of sins	whatever sins they … done

Acts 10:44

ULT	UST
While Peter was still saying these things, the Holy Spirit fell on all the ones listening to {his} word.	*While Peter was still speaking about Jesus, suddenly the Holy Spirit came to all those people from other nations who were listening to the message.*

ULT **the Holy Spirit fell on all the ones listening to {his} word**
UST suddenly the Holy Spirit came to all those people from other nations who were listening to the message
(ἐπέπεσε τὸ Πνεῦμα τὸ Ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον)

Luke is speaking of the Holy Spirit as if it could fall on Cornelius and his guests. See how you translated the similar expression in 8:16. Alternate translation: [all the ones listening to his word received the Holy Spirit]

Support Reference: Metaphor

ULT **all the ones listening to**
UST all those people from other nations who were listening to
(πάντας τοὺς ἀκούοντας)

While the believers who came with Peter from Joppa were also **listening** to his message, the word **all** refers to the Gentiles who were present. Alternate translation: [Cornelius and his guests, who were listening]

Support Reference: Hyperbole

ULT **{his} word**
UST the message
(τὸν λόγον)

Luke is using the term **word** to mean what Peter was saying by using words. Alternate translation: [his message]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Holy Spirit	Holy Spirit

Acts 10:45

ULT	UST
And the faithful from the circumcision—as many as had come with Peter—marveled, because the gift of the Holy Spirit was poured out also on the Gentiles.	*The Jewish believers who had come with Peter from Joppa were amazed that God had so kindly given the Holy Spirit to people from all different nations too.*

ULT **the faithful**
UST The … believers
(οἱ & πιστοὶ)

Luke is using the adjective **faithful** as a noun, to mean people who have faith in Jesus. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the faithful men]

Support Reference: Nominal Adjectives

ULT **from the circumcision**
UST Jewish
(ἐκ περιτομῆς)

Luke is using the term **circumcision** by association to identify these **faithful** people as Jewish. Alternate translation: [who were Jewish]

Support Reference: Metonymy

ULT **the gift of the Holy Spirit was poured out**
UST God had so kindly given the Holy Spirit
(ἡ δωρεὰ τοῦ Ἁγίου Πνεύματος ἐκκέχυται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God was pouring out the gift of the Holy Spirit]

Support Reference: Active or Passive

ULT **was poured out**
UST God had … given
(ἐκκέχυται)

Luke is speaking of the Holy Spirit as if he were a liquid that could be poured on people. This image implies a generous amount. Alternate translation: [was generously given]

Support Reference: Metaphor

ULT **the gift of the Holy Spirit**
UST so kindly … the Holy Spirit
(ἡ δωρεὰ τοῦ Ἁγίου Πνεύματος)

Luke is using a possessive form to identify **the Holy Spirit** as a **gift** from God. Alternate translation: [the Holy Spirit as a gift]

Support Reference: Possession

ULT **also on the Gentiles**
UST to people from all different nations too
(καὶ ἐπὶ τὰ ἔθνη)

Here, **also** refers to the fact that the Holy Spirit had already been given to the Jewish believers. Alternate translation: [on the Gentiles, as it had been on Jewish believers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faithful	believers
the circumcision	Jewish
with Peter	with Peter
Gentiles	people from all different nations
of the Holy Spirit	the Holy Spirit

Acts 10:46

ULT	UST
For they heard them speaking in languages and praising God. Then Peter responded,	*The Jewish believers knew that God had done that because they were hearing those people speak in other languages to tell how great God is. Then Peter said,*

ULT speaking in languages
UST speak in other languages
(λαλούντων γλώσσαις)

The implication is that at least some of these **languages** were ones that the Jews recognized and could understand, but which Cornelius and his guests had not learned. This caused the Jews to acknowledge that the Holy Spirit was giving them the ability to speak these languages. Alternate translation: [speaking in languages they had not learned]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in languages	in other languages
God	God
Peter	Peter

Acts 10:47

ULT	UST
“No one is able to withhold water, is he, so that these are not baptized who have received the Holy Spirit as we also {did}?”	*{to the other Jewish believers who were there}, “God has given them the Holy Spirit just as he gave him to us Jewish believers. Surely all of you would agree that we should baptize these people!”*

> ULT **No one is able to withhold water, is he, so that these are not baptized who have received the Holy Spirit as we also {did}**
> UST {to the other Jewish believers who were there}, “God has given them the Holy Spirit just as he gave him to us Jewish believers. Surely all of you would agree that we should baptize these people
> (μήτι τὸ ὕδωρ δύναται κωλῦσαί τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ Ἅγιον ἔλαβον, ὡς καὶ ἡμεῖς)

The first word of this sentence in Greek is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding **is he**. Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: [Is anyone able to withhold water so that these are not baptized who have received the Holy Spirit as we also did]

Support Reference: Double Negatives

> ULT **No one is able to withhold water, is he, so that these are not baptized who have received the Holy Spirit as we also {did}**
> UST {to the other Jewish believers who were there}, “God has given them the Holy Spirit just as he gave him to us Jewish believers. Surely all of you would agree that we should baptize these people
> (μήτι τὸ ὕδωρ δύναται κωλῦσαί τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ Ἅγιον ἔλαβον, ὡς καὶ ἡμεῖς)

Peter is using the question form to convince the Jewish Christians that the Gentile believers should be baptized. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [No one should withhold water so that these are not baptized who have received the Holy Spirit as we also did!]

Support Reference: Rhetorical Question

ULT **No one is able to withhold water, is he, so that these are not baptized who have received the Holy Spirit as we also {did}**
UST {to the other Jewish believers who were there}, "God has given them the Holy Spirit just as he gave him to us Jewish believers. Surely all of you would agree that we should baptize these people
(μήτι τὸ ὕδωρ δύναται κωλῦσαί τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ Ἅγιον ἔλαβον, ὡς καὶ ἡμεῖς)

Even if the negative question is turned into a positive statement, a double negative still remains, the negative verb **withhold** and the negative particle **not**. This double negative can also be stated in positive form. Alternate translation: [We should make water available so that these can be baptized who have received the Holy Spirit as we also did!]

Support Reference: Double Negatives

ULT **water**
UST to the other Jewish believers who were there … Surely all of you would agree that
(τὸ ὕδωρ)

Peter is using **water**, one thing necessary for baptism, to signify all the means and permission necessary for baptism. Alternate translation: [the means and permission]

Support Reference: Synecdoche

ULT **so that these are not baptized**
UST we should baptize these people
(τοῦ μὴ βαπτισθῆναι τούτους)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that these do not receive baptism]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are … baptized	we should baptize
have received	God has given … he gave
Holy Spirit	Holy Spirit … him

Acts 10:48

ULT	UST
And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to stay for several days.	*Then Peter told Cornelius and his guests that they should receive baptism as believers in Jesus the Messiah. {Peter and the believers who had come with him from Joppa baptized all of them.} After they had received baptism, Cornelius invited Peter to stay with them for several days. {So he and the other Jewish believers did that.}*

ULT **he commanded them to be baptized**
UST Peter told Cornelius and his guests that they should receive baptism … Peter and the believers who had come with him from Joppa baptized all of them
(προσέταξεν & αὐτοὺς & βαπτισθῆναι)

The implication is that Peter and the believers who accompanied him from Joppa would be the ones to baptize the Gentile believers. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Peter told the Gentile believers to allow the Jewish Christians to baptize them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he commanded them to be baptized**
UST Peter told Cornelius and his guests that they should receive baptism … Peter and the believers who had come with him from Joppa baptized all of them
(προσέταξεν & αὐτοὺς & βαπτισθῆναι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he commanded them to receive baptism]

Support Reference: Active or Passive

ULT **to be baptized in the name of Jesus Christ**
UST that they should receive baptism as believers in Jesus the Messiah. {Peter and the believers who had come with him from Joppa baptized … }
(ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι)

Here, **in the name** is an idiomatic way of saying “on the basis of naming.” Peter commanded Cornelius and his guests to acknowledge Jesus as the Messiah as the basis of their baptism for the forgiveness of their sins, as described in 10:43. See how you translated the similar expression in 2:38. Alternate translation: [on the basis of naming Jesus as the Christ] or [upon acknowledging that Jesus is the Messiah]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to be baptized	that they should receive baptism … Peter and the believers who had come with him from Joppa baptized
of Jesus Christ	Jesus the Messiah
Christ	the Messiah
for … days	for … days

Acts 11

Acts 11 Chapter Introduction

Religious and Cultural Concepts in This Chapter

“The Gentiles also had received the word of God”

Almost all of the first believers were Jewish. Luke writes in this chapter that many Gentiles started to believe in Jesus. They believed that the message about Jesus was true and so began to “receive the word of God.” Some of the believers in Jerusalem did not believe that Gentiles could truly follow Jesus, so Peter went to them and told them what had happened to him and how he had seen the Gentiles receive the Word of God and receive the Holy Spirit.

Translation Issues in This Chapter

“the Lord”

In verse 16, Peter refers to Jesus by a respectful title, “the Lord.” Luke refers to Jesus the same way in the second instance of the phrase in verse 21 and in verses 23 and 24. In your translation, you may wish to clarify that this means “the Lord Jesus.” Or you could state “Jesus,” as UST does. (See: Politeness)

Translation Issues in This Chapter

Peter’s summary of his visit to Cornelius

In Acts 11:5–17, Peter summarizes the events that are described in greater detail in 10:9–47. Very similar language is used throughout both passages. As you translate 11:5–17, in order to ensure that your translation is consistent, compare how you translated specific terms and phrases in 10:9–47.

Acts 11:1

ULT	UST
Now the apostles and the brothers being throughout Judea heard that the Gentiles had also received the word of God.	*The apostles and other believers who lived in various towns in the province of Judea heard that some non-Jewish people had also believed the message of God about Jesus.*

ULT **Now**
UST heard
(δὲ)

Luke uses the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **the brothers**
UST other believers
(οἱ ἀδελφοὶ)

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation, as in UST: [the other believers]

Support Reference: Metaphor

ULT **the word of God**
UST the message of God about Jesus
(τὸν λόγον τοῦ Θεοῦ)

Luke is using the term **word** to mean the message about Jesus that Peter, by using words, shared with Cornelius and his guests. Alternate translation: [the message about Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
apostles	apostles
Judea	various towns in the province of Judea
Gentiles	some non-Jewish people
had … received	had … believed
word of God	message of God about Jesus

Acts 11:2

ULT	UST
And when Peter came up to Jerusalem, those from the circumcision were disputing with him,	*But there were some Jewish believers in Jerusalem who {followed the teaching of the Pharisees and} believed that Jews should not associate with non-Jews. When Peter came back from Caesarea to Jerusalem, they met with him and criticized him.*

ULT **came up to Jerusalem**
UST from Caesarea to Jerusalem
(ἀνέβη & εἰς Ἰερουσαλήμ)

Luke says that Peter **came up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Alternate translation: [returned to Jerusalem]

Support Reference: Idiom

ULT **those from the circumcision**
UST there were some Jewish believers in Jerusalem who {followed the teaching of the Pharisees and} believed that Jews should not associate with non-Jews
(οἱ ἐκ περιτομῆς)

As in 10:45, Luke is using the term **circumcision** by association to identify as Jewish these believers who disputed with Peter. They were likely to have been strictly observant Jews who followed the teaching of the Pharisees about Jews visiting with Gentiles. See the discussion of this in the introduction to Chapter 10. Alternate translation: [some believers who were strictly observant Jews]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Jerusalem	Jerusalem
the circumcision	Jewish believers in Jerusalem who {followed the teaching of the Pharisees and} believed that Jews should not associate with non-Jews

Acts 11:3

ULT	UST
saying that he went in to men having foreskins and ate with them.	*They said to him, "Not only was it wrong for you to go into the home of someone who was not Jewish, you even ate there!"*

ULT **saying that he went in to men having foreskins and ate with them**
UST They said to him, "Not only was it wrong for you to go into the home of someone who was not Jewish, you even ate there
(λέγοντες, ὅτι εἰσῆλθεν πρὸς ἄνδρας, ἀκροβυστίαν ἔχοντας, καὶ συνέφαγεν αὐτοῖς)

It may be more natural in your language to have a direct quotation here. Alternate translation: [saying, "You went in to men having foreskins and ate with them!"]

Support Reference: Direct and Indirect Quotations

ULT **he went in to**
UST Not only was it wrong for you to go into the home of
(εἰσῆλθεν πρὸς)

This expression implicitly means that Peter went in to the home of these **men**. Alternate translation: [he went into the home of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **men having foreskins**
UST someone who was not Jewish
(ἄνδρας, ἀκροβυστίαν ἔχοντας)

The phrase **men having foreskins** refers to men who are not Jewish. It is a crude and dismissive expression, and it shows that these Jewish believers still regarded Gentiles with disdain. Alternate translation: [uncircumcised men] or [Gentiles]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foreskins	who was not Jewish

Acts 11:4

ULT	UST
But Peter, beginning, was explaining to them in order, saying,	*So Peter told them exactly what had happened.*

> ULT **Peter, beginning, was explaining to them**
> UST Peter told them … what had happened
> (ἀρξάμενος & Πέτρος ἐξετίθετο αὐτοῖς)

Luke is using the word **beginning** to indicate that Peter had been doing something else (listening to the complaints against him) but then began to do something new when he had the opportunity to speak. It might not be necessary to translate the word **began**, since it may seem to convey redundant information that would be not be natural to express in your language. Alternate translation: [Peter explained to them]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter

Acts 11:5

ULT	UST
“I was praying in the city of Joppa, and in a trance I saw a vision of a certain container coming down, like a large sheet being let down from the sky by {its} four corners, and it came unto me,	*He said, “I was praying {by myself} in the city of Joppa, and in a trance I saw a vision. I saw something like a large sheet coming down from heaven, suspended by its four corners. It came down to where I was.*

ULT **being let down**
UST suspended
(καθιεμένην)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [It appeared as if someone was letting it down]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
praying	praying {by myself}
of Joppa	of Joppa
a vision	a vision
sky	heaven

Acts 11:6

ULT	UST
gazing into which I was looking closely and I saw the four-legged animals of the earth, and the wild beasts, and the creeping animals, and the birds of the sky.	*As I was gazing at it, I looked closely and I saw some tame animals and also some wild animals, reptiles, and wild birds.*

ULT **and the birds of the sky**
UST and wild birds
(καὶ τὰ πετεινὰ τοῦ οὐρανοῦ)

From Peter's response in 11:8, the implication is that the law of Moses commanded the Jews not to eat some of the creatures in the container. See how you translated this in 10:12. Alternate translation: [… and the birds of the sky, including some that the law of Moses commanded Jews not to eat]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the earth	some tame animals
wild beasts	some wild animals
of the sky	wild

Acts 11:7

ULT	UST
Then I also heard a voice saying to me, ‘Peter, arising, kill and eat!’	*Then I heard a voice commanding me, ‘Go ahead, Peter, kill some and eat them!’*

ULT **a voice saying to me**
UST a voice commanding me
(φωνῆς λεγούσης μοι)

Peter speaks of this **voice** as if it were a living thing that could speak on its own. Alternate translation: [someone saying to me]

Support Reference: Personification

ULT **arising**
UST Go ahead
(ἀναστάς)

Here the term **arising** means that the voice wanted Peter to take action, not that the voice wanted him to stand up from a seated position. Alternate translation, as in UST: [Go ahead]

Support Reference: Idiom

ULT **saying to me, ‘Peter, arising, kill and eat**
UST commanding me, ‘Go ahead, Peter, kill some and eat them
(λεγούσης μοι, ἀναστάς, Πέτρε, θῦσον καὶ φάγε)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling me to arise and kill and eat]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter

Acts 11:8

ULT	UST
But I said, ‘By no means, Lord; for the common or unclean has never entered into my mouth.’	*But I replied, ‘Lord, surely not! I have never eaten anything that our laws say we must not eat!’*

ULT **But I said, ‘By no means, Lord; for the common or unclean has never entered into my mouth**
UST But I replied, ‘Lord, surely not! I have never eaten anything that our laws say we must not eat
(εἶπον δέ, μηδαμῶς, Κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But I told the Lord that I would certainly not do that, since the common or unclean had never entered my mouth]

Support Reference: Quotes within Quotes

ULT **By no means**
UST surely not
(μηδαμῶς)

By no means is an exclamation that communicates a strong refusal to do or even to consider something. Use an exclamation that is natural in your language for communicating this. See how you translated this in 10:14. Alternate translation: [No, never]

Support Reference: Exclamations

ULT **the common or unclean**
UST anything that our laws say we must not eat
(κοινὸν ἢ ἀκάθαρτον)

The words **common** and **unclean** mean similar things. Peter may be using them together for emphasis. Alternate translation: [food that our Jewish laws forbid us to eat]

Support Reference: Doublet

ULT **the common or unclean has never entered into my mouth**
UST I have never eaten anything that our laws say we must not eat
(κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου)

The implication is that some the animals in the container were forbidden for Jews to eat. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the common or unclean, like some of those animals, has never entered into my mouth]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the common or unclean has never entered into my mouth**
> UST I have never eaten anything that our laws say we must not eat
> (κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the word **never** and the negative terms **common** and **unclean**. Alternate translation: [only what is holy and clean has ever entered into my mouth]

Support Reference: Double Negatives

> ULT **the common or unclean has never entered into my mouth**
> UST I have never eaten anything that our laws say we must not eat
> (κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου)

Peter is using one part of the eating process to represent the entire process. If it would be clearer for your readers, you could use an equivalent expression from your culture or plain language. Alternate translation: [I have never eaten anything that is common or unclean]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord

Acts 11:9

ULT	UST
But the voice answered for a second {time} from heaven, 'What God has cleansed, you, do not make common!'	*The voice spoke to me from heaven a second time: 'I am God, so if I have made something acceptable to eat, do not say it is unacceptable.'*

ULT **from heaven, 'What God has cleansed, you, do not make common**
UST from heaven … I am God, so if I have made something acceptable to eat, do not say it is unacceptable
(ἐκ τοῦ οὐρανοῦ, ἃ ὁ Θεὸς ἐκαθάρισεν, σὺ μὴ κοίνου)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [from heaven and told me that I must not make common what God had cleansed]

Support Reference: Quotes within Quotes

ULT **What God has cleansed**
UST I am God, so if I have made something acceptable to eat
(ἃ ὁ Θεὸς ἐκαθάρισεν)

If God is the speaker, he is referring to himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [What I, God, have cleansed]

Support Reference: First, Second or Third Person

ULT **you, do not make common**
UST do not say it is unacceptable
(σὺ μὴ κοίνου)

The voice is adding the pronoun **you** for emphasis. If your language does not ordinarily use a pronoun with the imperative but can do so for emphasis, it would be appropriate to do that here. You could also express the emphasis in another way. Alternate translation: [you must not make common]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	heaven
God	I am God

Acts 11:10

ULT	UST
And this happened three times, and everything was pulled up to the sky again.	*This same thing happened two more times. Then the sheet with all those animals and birds went back up into heaven.*

ULT this happened three times
UST This same thing happened two more times
(τοῦτο & ἐγένετο ἐπὶ τρίς)

This could mean: (1) that the voice told Peter three times to kill and eat, Peter refused three times, and each time the voice told him not to call unclean what God had cleansed. Alternate translation: [Peter had this exchange with the voice three times]; (2) that after Peter first refused, the voice said to him three times, “What God has cleansed, you must not make common.” Alternate translation: [the voice said this three times] See how you translated this in 10:16.

Support Reference: Assumed Knowledge and Implicit Information

ULT everything was pulled up
UST the sheet with all those animals and birds went … up
(ἀνεσπάσθη & ἅπαντα)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [it appeared as if someone was pulling everything up]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sky	heaven

Acts 11:11

ULT	UST
And behold, immediately three men stood at the house in which we were, having been sent from Caesarea to me.	*At that exact moment, three men arrived at the house where I was staying. Their master had sent them to bring me to Caesarea.*

ULT we were
UST I was staying
(ἦμεν)

The term **we** refers to Peter and the others in the house in Joppa. It does not include his current audience in Jerusalem. So use the exclusive form of "we" if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT behold, immediately
UST At that exact moment
(ἰδοὺ, ἐξαυτῆς)

Peter is using the term **behold** to focus his listeners' attention on how soon after his vision ended these **three men** arrived. Your language may have a comparable expression that you can use in your translation. Alternate translation: [right then]

Support Reference: Metaphor

ULT immediately
UST At that exact moment
(ἐξαυτῆς)

Alternate translation: [immediately] or [at that exact moment]

ULT having been sent
UST Their master had sent them
(ἀπεσταλμένοι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [Someone had sent them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	house

ULT	UST
Caesarea	Caesarea

Acts 11:12

ULT	UST
And the Spirit said to me to go with them, not hesitating. And these six brothers also went with me, and we entered into the house of the man.	*God's Spirit told me that I should not hesitate to go with them even though they were not Jews. Six Jewish believers went with me to Caesarea. We went into the house of the man who had sent for me.*

ULT **not hesitating**
UST I should not hesitate … even though they were not Jews
(μηδὲν διακρίναντα)

This could mean: (1) that the Spirit did not want Peter to have any doubts or worries about going with the men, even though they were Gentiles. Alternate translation: [not worrying about it]; (2) that the Spirit did not want Peter to feel that he should not be in the company of these men, because they were Gentiles. Alternate translation: [not making a distinction between these men and others you would associate with] See how you translated this in 10:20.

Support Reference: Assumed Knowledge and Implicit Information

ULT **these six brothers**
UST Six Jewish believers
(οἱ ἓξ ἀδελφοὶ οὗτοι)

Peter is using the term **brothers** to mean people who share the same faith. Alternate translation: [these six fellow believers]

Support Reference: Metaphor

ULT **the house of the man**
UST the house of the man who had sent for me
(τὸν οἶκον τοῦ ἀνδρός)

Peter implicitly means the **house** of Cornelius. Alternate translation: [the house of the man who had sent the messengers to me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	God's Spirit
house	house

Acts 11:13

ULT	UST
Then he reported to us how he had seen the angel standing in his house and saying, ‘Send to Joppa and summon Simon, called Peter.	*He told us that he had seen an angel standing in his house. The angel told him, ‘Tell some men to go to Joppa and bring back Simon whose other name is Peter.*

ULT **to us**
UST us
(ἡμῖν)

The term **us** refers to Peter and the believers who came with him to Caesarea. It does not include his current audience in Jerusalem. So use the exclusive form of “us” if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **Simon, called Peter**
UST Simon whose other name is Peter
(Σίμωνα, τὸν ἐπικαλούμενον Πέτρον)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See how you translated the same phrase in 10:32. Alternate translation: [whom people call Peter]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he reported	He told
angel	angel … angel
house	house
Joppa	Joppa
summon	bring back
Simon	Simon
called	whose other name is
Peter	Peter

Acts 11:14

ULT	UST
He will speak words to you by which you will be saved—you and all your house.'	*He will tell you how God will save you and everyone else in your house.'*

ULT **words**
UST will tell
(ῥήματα)

The angel is using the term **words** to mean what Peter would say to Cornelius by using words. Alternate translation: [a message]

Support Reference: Metonymy

ULT **you … you will be saved—you … your**
UST you … God will save you … your
(σὲ & σωθήσῃ σὺ & σου)

All the instances of the words **you** and **your** in this verse are singular, since they refer to Cornelius. So use the singular forms of those word in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **you will be saved**
UST God will save
(σωθήσῃ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It is clear from the context that God will do the action. Alternate translation, as in UST: [God will save you]

Support Reference: Active or Passive

ULT **all your house**
UST everyone else in your house
(πᾶς ὁ οἶκός σου)

Here, **house** refers to an entire household living together. Alternate translation: [all the people living in your house]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will be saved	God will save

ULT	UST
house	in … house

Acts 11:15

ULT	UST
But as I began to speak, the Holy Spirit fell on them, just as also on us in the beginning.	*While I was speaking to them, the Holy Spirit suddenly came to them just as he came to us during the Pentecost festival.*

ULT **as I began to speak**
UST While I was speaking to them
(ἐν & τῷ ἄρξασθαί με λαλεῖν)

Peter is using the word **began** to indicate that he had been doing something else (listening to Cornelius tell why he had summoned him) but then began to do something new when Cornelius finished speaking. It might not be necessary to translate the word **began**, since it may seem to convey redundant information that would be not be natural to express in your language. Alternate translation: [as I was speaking]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the Holy Spirit fell on them, just as also on us in the beginning**
UST the Holy Spirit suddenly came to them just as he came to us during the Pentecost festival
(ἐπέπεσεν τὸ Πνεῦμα τὸ Ἅγιον ἐπ᾽ αὐτοὺς, ὥσπερ καὶ ἐφ᾽ ἡμᾶς ἐν ἀρχῇ)

Peter is speaking of the Holy Spirit as if it **fell** on Cornelius and his guests. See how you translated the similar expressions in 8:16 and 10:44. Alternate translation: [they received the Holy Spirit, just as we did in the beginning]

Support Reference: Metaphor

ULT **them**
UST them
(αὐτοὺς)

The pronoun **them** refers to Cornelius and his guests. Alternate translation: [the man who had sent for me and the others in his house]

Support Reference: Pronouns — When to Use Them

ULT **just as also on us**
UST just as … to us
(ὥσπερ καὶ ἐφ᾽ ἡμᾶς)

Here the word **us** refers to Peter himself and to the believers to whom he is speaking in Jerusalem, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **in the beginning**
UST during the Pentecost festival
(ἐν ἀρχῇ)

By **in the beginning**, Peter means the day of Pentecost. Alternate translation: [on the day of Pentecost]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Holy Spirit	Holy Spirit … he

Acts 11:16

ULT	UST
Then I remembered the word of the Lord, how he was saying, 'John indeed baptized with water; but you will be baptized in the Holy Spirit.'	*Then I remembered what Jesus had said: 'John baptized you with water, but God will baptize you with the Holy Spirit.'*

ULT **the word**
UST had said
(τοῦ ῥήματος)

Peter is using the term **word** to mean what Jesus said by using words. Alternate translation: [the statement]

Support Reference: Metonymy

ULT **of the Lord**
UST Jesus
(τοῦ Κυρίου)

As the introduction to this chapter discusses, Peter is referring to Jesus here by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [of the Lord Jesus]

Support Reference: Politeness

ULT **you will be baptized in the Holy Spirit**
UST you … God will baptize you with the Holy Spirit
(ὑμεῖς & βαπτισθήσεσθε ἐν Πνεύματι Ἁγίῳ)

After first describing how John baptized people literally, Jesus uses baptism in this second instance as a metaphor. See the discussion in the introduction to Chapter 1, and see how you translated this in 1:5. Alternate translation: [the Holy Spirit will come and empower you]

Support Reference: Metaphor

ULT **you will be baptized**
UST you … God will baptize you
(ὑμεῖς & βαπτισθήσεσθε)

You may wish to retain the metaphor of baptism in your translation. If you do, if it would be clearer in your language, you could state this with an active form, and you can say who will do the action. Alternate translation, as in UST: [God will baptize you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Lord	Jesus
John	John
baptized	baptized
will be baptized	God will baptize
the Holy Spirit	the Holy Spirit

Acts 11:17

ULT	UST
If, therefore, God gave to them the same gift as also to us having believed on the Lord Jesus Christ, I, who was I {to be} able to hinder God?"	*God gave us the Holy Spirit when we believed in the Lord Jesus as the Messiah. God gave those non-Jews the same Holy Spirit. So I had to cooperate with what God was doing {and baptize them}."*

ULT **to us**
UST us
(ἡμῖν)

Here the word **us** refers to Peter himself and to the believers to whom he is speaking in Jerusalem, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **God gave to them the same gift as also to us having believed**
UST God gave us the Holy Spirit when we believed … God gave those non-Jews the same Holy Spirit
(τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς, ὡς καὶ ἡμῖν πιστεύσασιν)

Peter is referring to the **gift** of the Holy Spirit. Alternate translation: [the gift of the Holy Spirit, just as he did to us when we believed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I, who was I {to be} able to hinder God**
UST I had to cooperate with what God was doing {and baptize them}
(ἐγὼ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν)

Peter is using the question form to convince his listeners that God wanted him to accept the Gentile believers. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I could not hinder God!]

Support Reference: Rhetorical Question

ULT **I, who was I {to be} able to hinder God**
UST I had to cooperate with what God was doing {and baptize them}
(ἐγὼ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν)

For emphasis, Peter is adding the pronoun **I**, which is not required with the verb. If your language does not ordinarily use a pronoun with verbs but can do so for emphasis, it would be appropriate to do that here. You could also express the emphasis in another way. Alternate translation: [I certainly could not hinder God!]

Support Reference: Pronouns — When to Use Them

ULT **to hinder God**
UST had to cooperate with what God was doing {and baptize them}
(κωλῦσαι τὸν Θεόν)

It may be helpful to indicate in what way Peter thought he might be able to **hinder** God. Alternate translation: [to hinder God by refusing to welcome and baptize people to whom he had given his own Spirit]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God … God
having believed	when we believed
Lord	Lord
Lord Jesus Christ	Lord Jesus as the Messiah
Christ	as the Messiah
God	God

Acts 11:18

ULT	UST
And having heard these things, they became quiet and glorified God, saying, "Then to the Gentiles also God has given repentance unto life."	*After those Jewish believers heard what Peter said, they stopped criticizing him. Instead, they praised God. They said, "It is clear that God has accepted non-Jews so they too can have everlasting life if they turn from their sinful behavior."*

ULT **they became quiet**
UST they stopped criticizing him
(ἡσύχασαν)

The pronoun **they** refers to the Jewish believers to whom Peter was speaking. Alternate translation: [the Jewish believers became quiet]

Support Reference: Pronouns — When to Use Them

ULT **they became quiet**
UST they stopped criticizing him
(ἡσύχασαν)

This is an idiom that means they no longer argued. Alternate translation: [they no longer argued with Peter]

Support Reference: Idiom

ULT **to the Gentiles also God has given repentance unto life**
UST God has accepted non-Jews so they too can have everlasting life if they turn from their sinful behavior
(καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν)

If your language does not use abstract nouns for the ideas of **repentance** and **life**, you could express the same idea in other ways. Here the term **life** refers to everlasting life. Alternate translation: [God has allowed the Gentiles as well to repent and live forever]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glorified	they praised
God	God
to the Gentiles	non-Jews
God	God
repentance	if they turn from their sinful behavior

Acts 11:19

ULT	UST
Then indeed the ones having been scattered from the persecution having happened over Stephen spread to Phoenicia and Cyprus and Antioch, speaking the word to no one except only to Jews.	*After Stephen died, people started persecuting the other believers in Jerusalem. So many of them left and went to other places. Some of them went to the land of Phoenicia. Some went to the island of Cyprus. Others went to the city of Antioch in Syria. In those places. They told people the good news about Jesus. But most of them told only other Jewish people.*

ULT **Then**
UST So
(οὖν)

Luke uses the word translated as **Then** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **the ones having been scattered from**
UST After Stephen died, people started persecuting the other believers in Jerusalem … many of them left
(οἱ & διασπαρέντες ἀπὸ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. This is a reference to the **persecution** that Luke describes in 8:1, which began after the trial and death of Stephen. See how you translated the similar expression in that verse. Alternate translation: [those who had scattered because of]

Support Reference: Active or Passive

ULT **Phoenicia**
UST the land of Phoenicia
(Φοινίκης)

The word **Phoenicia** is the name of a region.

Support Reference: How to Translate Names

ULT **Cyprus**
UST the island of Cyprus
(Κύπρου)

The word **Cyprus** is the name of an island. See how you translated it in 4:36.

Support Reference: How to Translate Names

ULT **the word**
UST the good news about Jesus
(τὸν λόγον)

Luke is using the term **word** to mean the message about Jesus that these scattered believers proclaimed by using words. Alternate translation: [the message about Jesus]

Support Reference: Metonymy

ULT **speaking the word to no one except only to Jews**
UST In those places. They told people the good news about Jesus. But most of them told only other Jewish people
(μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις)

Since Luke says here that the scattered believers spoke about Jesus **only to Jews**, but he says in the next verse that some of them spoke to “Greeks” (that is, Gentiles), it might appear in your language that Luke was contradicting himself. If so, you could reword this to avoid using an exception clause. It may be helpful to begin a new sentence here. Alternate translation: [Most of them believed they should speak the message about Jesus only to Jews, so that is what they did]

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
persecution	After Stephen died, people started persecuting the other believers in Jerusalem
Stephen	After Stephen died, people started persecuting the other believers in Jerusalem
Phoenicia	the land of Phoenicia
Cyprus	the island of Cyprus
Antioch	the city of Antioch in Syria
word	good news about Jesus
to Jews	other Jewish people

Acts 11:20

ULT	UST
But some of them were men, Cypriots and Cyrenians, who, having come to Antioch, were speaking also to the Greeks, proclaiming the Lord Jesus.	*But some of the believers were men from the island of Cyprus and from the city of Cyrene in north Africa. They went to Antioch and also spoke with non-Jewish people, telling them that Jesus is the Messiah.*

ULT **men, Cypriots and Cyrenians**
UST men from the island of Cyprus and from the city of Cyrene in north Africa
(ἄνδρες, Κύπριοι καὶ Κυρηναῖοι)

Luke is describing these **men** in an idiomatic way. Alternate translation: [Cypriot and Cyrenian men]

Support Reference: Idiom

ULT **Cypriots**
UST from the island of Cyprus
(Κύπριοι)

The word **Cypriots** is the name for people who come from the island of Cyprus.

Support Reference: How to Translate Names

ULT **Cyrenians**
UST from the city of Cyrene in north Africa
(Κυρηναῖοι)

The word **Cyrenians** is the name for people who come from the city of Cyrene.

Support Reference: How to Translate Names

ULT **the Greeks**
UST non-Jewish people … them
(τοὺς Ἑλληνιστάς)

Luke assumes that his readers will know that these people he calls **Greeks** were not necessarily from Greece; rather, they were Greek-speaking people who were also Gentiles, not Jews. Alternate translation: [Gentiles who spoke Greek]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cypriots	from the island of Cyprus
Cyrenians	from the city of Cyrene in north Africa
Antioch	Antioch

ULT	UST
Greeks	non-Jewish people … them
proclaiming	telling … that
Lord	Messiah
Lord Jesus	Jesus is … Messiah

Acts 11:21

ULT	UST
And the hand of the Lord was with them; and a great number, believing, turned to the Lord.	*The Lord God was powerfully enabling those believers to preach effectively. As a result, very many non-Jewish people believed their message and trusted in Jesus.*

ULT **the hand of the Lord**
UST The Lord God … powerfully enabling those believers to preach effectively. As a result
(χεὶρ Κυρίου)

In this instance, Luke seems to mean God the Father when he says **the Lord**. In 4:29–30, the believers pray, "Lord … stretch out your hand to heal and for signs and wonders to happen through the name of your holy Servant Jesus." Luke seems to be describing these events as part of the answer to that prayer. Alternate translation: [the hand of God the Lord]

Support Reference: Politeness

ULT **the hand**
UST powerfully enabling those believers to preach effectively. As a result
(χεὶρ)

Here, the **hand** represents power, since hands give people the capability to do things. Alternate translation: [the power]

Support Reference: Metonymy

ULT **was with them**
UST was powerfully enabling those believers to preach effectively. As a result
(ἦν & μετ᾽ αὐτῶν)

When Luke says that God **was with** the men from Cyprus and Cyrene who were proclaiming the gospel, this is an idiom that means God was working through them. Alternate translation: [was working through them]

Support Reference: Idiom

ULT **turned to the Lord**
UST and trusted in Jesus
(ἐπέστρεψεν ἐπὶ τὸν Κύριον)

Luke speaks of these Gentiles in Antioch as if they physically **turned to the Lord**. He means that they stopped living in one way and began to live in another way. They believed in Jesus and started to obey him. Alternate translation: [became disciples of Jesus]

Support Reference: Metaphor

ULT **to the Lord**
UST in Jesus
(ἐπὶ τὸν Κύριον)

In this instance, Luke is referring to Jesus by a respectful title, as the introduction to this chapter discusses. Use a form for addressing someone respectfully in your language. Alternate translation: [to the Lord Jesus]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Lord	The Lord God
believing	believed their message
Lord	Jesus

Acts 11:22

ULT	UST
And the report about them came to the ears of the church that was in Jerusalem, and they sent out Barnabas as far as Antioch,	*The group of believers in Jerusalem learned that many people in Antioch were believing in Jesus. So they sent Barnabas to Antioch {to teach and encourage the new believers}.*

ULT **the report about them came to the ears of the church that was in Jerusalem**
UST The group of believers in Jerusalem learned that many people in Antioch were believing in Jesus
(ἠκούσθη & ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἰερουσαλὴμ περὶ αὐτῶν)

In your language, the expression **was heard in the ears** might seem to convey redundant information that would be not be natural to express. If so, you could abbreviate it. Alternate translation: [the word about them was heard by the church being in Jerusalem]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **And the report about them came to the ears of the church that was in Jerusalem**
UST The group of believers in Jerusalem learned that many people in Antioch were believing in Jesus
(ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἰερουσαλὴμ περὶ αὐτῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It is clear from the context that God will do the action. Alternate translation: [The church being in Jerusalem heard the word about them]

Support Reference: Active or Passive

ULT **the report**
UST learned that
(ὁ λόγος)

Luke is using the term **word** to mean a report about the Gentile believers in Antioch. Alternate translation: [a report]

Support Reference: Metonymy

ULT **them … they sent out**
UST many people in Antioch were believing in Jesus … they sent … to teach and encourage the new believers
(αὐτῶν & ἐξαπέστειλαν)

The pronoun **them** refers to the Gentile believers in Antioch, and the pronoun **they** refers to the leaders of the church in Jerusalem. It may be helpful to your readers to clarify this. Alternate translation: [these Gentile believers … its leaders sent]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
report	learned that
of the church	The group of believers
Jerusalem	Jerusalem
Barnabas	Barnabas
Antioch	Antioch

Acts 11:23

ULT	UST
who, having come and having seen the grace of God, rejoiced and was encouraging {them} all to remain with the Lord with purpose of heart.	*When Barnabas got to Antioch, he recognized that God had acted kindly toward the people there. This made him very happy. He encouraged all of the new believers to continue to trust in the Lord Jesus completely.*

ULT **the grace of God**
UST God had acted kindly toward the people there
(τὴν χάριν τὴν τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [how gracious God had been to them]

Support Reference: Abstract Nouns

ULT **with purpose of heart**
UST completely
(τῇ προθέσει τῆς καρδίας)

Here the **heart** represents the will and desires of a person. Alternate translation: [with firm determination]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	had acted kindly toward the people there
of God	God
rejoiced	This made him very happy
was encouraging	He encouraged
with the Lord	in the Lord Jesus

Acts 11:24

ULT	UST
For he was a good man and full of the Holy Spirit and of faith, and a considerable crowd was added to the Lord.	*Barnabas was a good man whom the Holy Spirit completely controlled. He trusted God completely. Because of what Barnabas did, many more people in Antioch believed in Jesus.*

ULT **For**
UST Because of what Barnabas did
(ὅτι)

Luke is using the word **For** to introduce the reason why Barnabas encouraged the new believers in Antioch so well. Alternate translation: [He was able to do this because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **full of the Holy Spirit and of faith**
UST whom the Holy Spirit completely controlled. He trusted God completely
(πλήρης Πνεύματος Ἁγίου καὶ πίστεως)

Luke speaks of Barnabas as if he were a container that was **full** of the **Holy Spirit** and of **faith**. Alternate translation: [who was inspired by the Holy Spirit and who had strong faith]

Support Reference: Metaphor

ULT **and full of the Holy Spirit and of faith**
UST whom the Holy Spirit completely controlled. He trusted God completely
(καὶ πλήρης Πνεύματος Ἁγίου καὶ πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [who was inspired by the Holy Spirit and who believed firmly in Jesus]

Support Reference: Abstract Nouns

ULT **a considerable crowd was added**
UST many more people in Antioch believed
(προσετέθη ὄχλος ἱκανὸς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It is clear from the context that God did the action. Alternate translation: [God added a considerable crowd]

Support Reference: Active or Passive

> ULT **to the Lord**
> UST in Jesus
> (τῷ Κυρίῳ)

Luke says **the Lord** (a title for Jesus) to mean the community of believers in Jesus.

Alternate translation: [to the community of believers in Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	good
of the Holy Spirit	the Holy Spirit
of faith	He trusted God
to the Lord	in Jesus

Acts 11:25

ULT	UST
And he went out to Tarsus to search for Saul.	*Then Barnabas left Antioch and went to the city of Tarsus in the province of Cilicia to look for Saul.*

ULT he went out
UST Barnabas left Antioch and went
(ἐξῆλθεν)

The pronoun **he** refers to Barnabas. Alternate translation: [Barnabas went out]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Tarsus	the city of Tarsus in the province of Cilicia
Saul	Saul

Acts 11:26

ULT	UST
And having found him, he brought him to Antioch. And it happened to them that for even a whole year they were gathered together with the church and taught a considerable crowd. And the disciples were first called Christians in Antioch.	*After Barnabas found Saul, he brought him back to Antioch to help teach the believers there. Barnabas and Saul met regularly with the church there for a whole year. They taught large numbers of people about Jesus. The people of Antioch were the first people who called the disciples of Jesus "Christians."*

ULT **having found him, he brought him**
UST After Barnabas found Saul, he brought him back
(εὑρὼν ἤγαγεν)

The pronoun **he** refers to Barnabas, and the pronoun **him** refers to Saul. Alternate translation: [and having found Saul, Barnabas brought him]

Support Reference: Pronouns — When to Use Them

ULT **And it happened to them that for even a whole year they were gathered together with the church**
UST Barnabas and Saul met regularly with the church there for a whole year
(ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ)

This wording suggests that Barnabas and Saul did not know initially how long they would be meeting with the church in Antioch, but in the end it amounted to a whole year. If it would be clearer in your language, you could express it that way. Alternate translation: [in the end they were gathered together with the church for an entire year]

ULT **to them … they were gathered together with the church**
UST Barnabas and Saul met regularly with the church there
(αὐτοῖς & συναχθῆναι ἐν τῇ ἐκκλησίᾳ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they gathered together with the church]

Support Reference: Active or Passive

ULT **the disciples were first called**
UST were the first people who called the disciples of Jesus
(χρηματίσαι & πρώτως & τοὺς μαθητὰς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people first called the disciples]

Support Reference: Active or Passive

ULT **Christians**
UST Christians
(Χριστιανούς)

The word **Christians** is a name for people who believe that Jesus is the Christ, that is, the Messiah.

Support Reference: How to Translate Names

ULT **first … in Antioch**
UST The people of Antioch were the first people
(πρώτως ἐν Ἀντιοχείᾳ)

Alternate translation: [for the first time in Antioch]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Antioch	Antioch to help teach the believers there
for … a … year	for a … year
they were gathered together	met regularly
church	church there
disciples	disciples of Jesus
were … called	who called
Christians	Christians
Antioch	Antioch

Acts 11:27

ULT	UST
Now in these days prophets came down from Jerusalem to Antioch.	*During the time that Barnabas and Saul were in Antioch, some believers who were prophets came there from Jerusalem.*

ULT Now
(δὲ)

Luke is using the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT in these days
UST During the time that Barnabas and Saul were in Antioch
(ἐν ταύταις & ταῖς ἡμέραις)

Luke is using the word **days** to describe a specific time. Alternate translation: [at this time]

Support Reference: Idiom

ULT came down
UST came
(κατῆλθον)

Luke says that these prophets **came down** from Jerusalem because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: [traveled]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	the time
prophets	some believers who were prophets
Jerusalem	Jerusalem
Antioch	there

Acts 11:28

ULT	UST
And one of them, Agabus by name, having arisen, signified through the Spirit {that} a great famine was about to occur over the whole world. This happened upon Claudius.	*One of them whose name was Agabus stood up {in order to speak}. God's Spirit enabled him to prophesy that there would soon be a severe shortage of food in many countries. (This shortage happened when Claudius was the Roman emperor.)*

ULT **having arisen**
UST stood up {in order to speak}
(ἀναστὰς)

Here, **having arisen** means that Agabus stood up as a symbolic action to indicate that he had something important to say. Alternate translation: [having stood up to show that he had something important to say]

Support Reference: Symbolic Action

ULT **over the whole world**
UST in many countries
(ἐφ' ὅλην τὴν οἰκουμένην)

The term **whole** is a generalization for emphasis. Alternate translation: [throughout the world]

Support Reference: Hyperbole

ULT **the … world**
UST countries
(τὴν οἰκουμένην)

Luke assumes that his readers will know that by **world**, he means the part of the world that they were familiar with. Alternate translation: [the … Roman Empire]

Support Reference: Assumed Knowledge and Implicit Information

ULT **upon Claudius**
UST when Claudius was the Roman emperor
(ἐπὶ Κλαυδίου)

The expression **upon Claudius** refers to the time during the reign of Claudius. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [during the reign of Claudius]

Support Reference: Idiom

> ULT **Claudius**
> UST Claudius was the Roman emperor
> (Κλαυδίου)

The word **Claudius** is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	God's Spirit enabled him
{that} a … famine	a … shortage of food
world	countries

Acts 11:29

ULT	UST
So they determined, just as any of the disciples was prospering, each of them to send {something} for assistance to the brothers living in Judea,	*{When the believers there heard what Agabus said,} they decided that they would send money to help the believers who lived in Judea. Each of them decided to give as much money as he was able to give.*

ULT **they determined, just as any of the disciples was prospering, each of them to send {something}**
UST the believers there … they decided that they would send money … Each of them decided to give as much money as he was able to give
(τῶν & μαθητῶν καθὼς εὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν & πέμψαι)

The implication is that while some of the disciples were **prospering** greatly but others were struggling financially, every one of them resolved to send something according to his own means. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [while some of the believers in Antioch were rich and others were poor, every one of them resolved to send what they could afford]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the brothers**
UST the believers who lived
(τοῖς & ἀδελφοῖς)

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation: [to their fellow believers]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the disciples	the believers there
assistance	to help
Judea	Judea

Acts 11:30

ULT	UST
which indeed they did, sending it to the elders by the hand of Barnabas and Saul.	*They sent the money with Barnabas and Saul to the leaders of the believers in Jerusalem.*

ULT to the elders
UST to the leaders of the believers in Jerusalem
(πρὸς τοὺς πρεσβυτέρους)

Luke assumes that his readers will know that he is referring to the **elders** who were the leaders of the church in Jerusalem. Alternate translation: [to the elders in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT by the hand of Barnabas and Saul
UST with Barnabas and Saul
(διὰ χειρὸς Βαρναβᾶ καὶ Σαύλου)

Here, the **hand**, one part of a person, represents the action of the whole person. Alternate translation: [by having Barnabas and Saul take it to them]

Support Reference: Synecdoche

ULT by the hand of Barnabas and Saul
UST with Barnabas and Saul
(διὰ χειρὸς Βαρναβᾶ καὶ Σαύλου)

If you retain the figurative word **hand** in your translation, it may be more natural in your language to use the plural form of that word, if you would not ordinarily speak of two people having one hand. Alternate translation: [by the hands of Barnabas and Saul]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
elders	leaders of the believers in Jerusalem
of Barnabas	Barnabas
Saul	Saul

Acts 12

Acts 12 Chapter Introduction

Structure and Formatting

Chapter 12 tells what happened to King Herod while Barnabas and Saul were delivering money from Antioch to Jerusalem, as described in 11:25–30. Herod killed one of the apostles, James, and he put Peter in prison. God helped Peter escape from the prison, so Herod executed the prison guards, but God then killed Herod.

Acts 12:1

ULT	UST
Now at that time Herod the king laid on hands to harm some from the church.	*About this same time, King Herod Agrippa sent soldiers to arrest some of the leaders of the group of believers in Jerusalem. The soldiers put them in prison. The king did that because he wanted to hurt the believers and their community.*

ULT **Now**
(δὲ)

Luke is using the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **at that time**
UST About this same time
(κατ᾽ ἐκεῖνον & τὸν καιρὸν)

The phrase **that time** implicitly refers to the time that Luke has just described, when the church in Antioch sent Barnabas and Saul to Jerusalem with money to help the believers there. Alternate translation: [at the time when the church in Antioch sent assistance to the believers in Jerusalem,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **laid on hands to harm some from the church**
UST sent soldiers to arrest some of the leaders of the group of believers in Jerusalem. The soldiers put them in prison. The king did that because he wanted to hurt the believers and their community
(ἐπέβαλεν & τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας)

The expression **laid on hands** means to arrest someone by association with the way that arresting officers might physically take hold of a person with their **hands**. See how you translated it in 5:18. Alternate translation: [arrested some from the church, intending to harm them]

Support Reference: Metonymy

ULT **laid on hands to harm some from the church**
UST sent soldiers to arrest some of the leaders of the group of believers in Jerusalem. The soldiers put them in prison. The king did that because he wanted to hurt the believers and their community
(ἐπέβαλεν & τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας)

Herod most likely did not do this himself, Rather, as a ruler, he ordered his soldiers to arrest **some from the church**. Luke is speaking of Herod, one person who was involved in this action, to mean everyone who was involved. Alternate translation: [had his soldiers arrest some from the church, intending to harm them]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	time
Herod the king	King Herod Agrippa
king	King
to harm	The king did that because he wanted to hurt
church	group of believers in Jerusalem … and their community

Acts 12:2

ULT	UST
And he killed James, the brother of John, with the sword.	*He commanded a soldier to cut off the head of the apostle James, the older brother of the apostle John. So the soldier did that.*

ULT he killed James

UST He commanded a soldier to cut off the head of the apostle James … So the soldier did that

(ἀνεῖλεν & Ἰάκωβον)

It was probably not Herod himself who **killed James**. Rather, he most likely ordered his soldiers to do this. Alternate translation: [he ordered his soldiers to execute James]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
James	of the apostle James
of John	of the apostle John
with the sword	He commanded a soldier to cut off the head … So the soldier did that

Acts 12:3

ULT	UST
And seeing that this was pleasing to the Jews, he proceeded to arrest Peter also (and those were the days of Unleavened Bread),	*When Herod realized that he had pleased the leaders of the Jewish people, he commanded soldiers to arrest Peter too. This happened during the festival when the Jewish people ate bread without yeast.*

ULT **to the Jews**
UST the leaders of the Jewish people
(τοῖς Ἰουδαίοις)

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: [to the leaders of the Jews]

Support Reference: Synecdoche

ULT **the days of Unleavened Bread**
UST the festival when the Jewish people ate bread without yeast
(ἡμέραι τῶν Ἀζύμων)

The phrase **Unleavened Bread** is the name of a Jewish religious observance that took place over several **days**. If your readers would not be familiar with the food known as “bread” or the substance known as “leaven,” you could translate this with a general expression. Alternate translation: [the days of Special Food]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the Jews	the leaders of the Jewish people
Peter	Peter
the days	the festival
of Unleavened Bread	when the Jewish people ate bread without yeast

Acts 12:4

ULT	UST
and whom, having arrested, he put in prison, handing him over to four quaternions of soldiers to guard him, intending to bring him out to the people after the Passover.	*After the soldiers arrested Peter, they put him in prison. Herod assigned four groups of soldiers to guard Peter. Each group had four soldiers. Herod wanted to bring Peter out of prison and judge him in front of the Jewish people after the Passover Festival was finished. {He then planned to execute Peter.}*

ULT **and whom, having arrested, he put in prison**
UST After the soldiers arrested Peter, they put him in prison
(ὃν καὶ πιάσας, ἔθετο εἰς φυλακήν)

The pronouns **whom** refers to Peter, and the pronoun **he** refers to Herod. It may be helpful to begin a new sentence here. Alternate translation: [After Herod had arrested Peter, he put him in prison]

Support Reference: Pronouns — When to Use Them

ULT **to four quaternions of soldiers**
UST four groups of soldiers … Each group had four soldiers
(τέσσαρσιν τετραδίοις στρατιωτῶν)

These **quaternions** were groups of four **soldiers** each. They would have taken turns guarding Peter in six-hour shifts throughout the day and night. Two soldiers would have been at Peter's side and the other two soldiers by the entrance. Your language and culture may have a term for a group of four soldiers that you can use in your translation. You could also explain the meaning of the term "quaternion," as UST does. Alternate translation: [to four teams of soldiers]

Support Reference: Translate Unknowns

ULT **intending to bring him out to the people**
UST Herod wanted to bring Peter out of prison and judge him in front of the Jewish people … He then planned to execute Peter
(βουλόμενος & ἀναγαγεῖν αὐτὸν τῷ λαῷ)

The phrase **to bring him out** means to put Peter on trial publicly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Herod planned to judge Peter in a public trial in the presence of the Jewish people]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having arrested	After the soldiers arrested

ULT	UST
of soldiers	of soldiers
Passover	Passover Festival

Acts 12:5

ULT	UST
So indeed Peter was being kept in the prison, but prayer was being made earnestly to God for him by the church.	*So for several days Peter stayed in prison. But the other believers in their group in Jerusalem were urgently praying to God, asking him to help Peter.*

ULT **Peter was being kept**
UST for several days Peter stayed
(ὁ & Πέτρος ἐτηρεῖτο)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to specify who did the action, it is clear from the context that it was the soldiers. Alternate translation: [the soldiers were guarding Peter]

Support Reference: Active or Passive

ULT **prayer was being made earnestly to God for him by the church**
UST the other believers in their group in Jerusalem were urgently praying to God, asking him to help Peter
(προσευχὴ & ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν περὶ αὐτοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the church was earnestly praying to God for him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
prayer	were … praying
God	God
church	other believers in their group in Jerusalem

Acts 12:6

ULT	UST
And when Herod was going to bring him out, that night Peter was sleeping between two soldiers, bound with two chains, and guards before the door were watching the prison.	*It was the night before Herod planned to bring Peter out of prison and have him executed publicly. Peter was sleeping in the prison between two soldiers. A soldier on one side of him had locked a chain onto Peter's wrist and his own wrist. A soldier on the other side of Peter had done the same thing. Two more soldiers were guarding the prison doors.*

ULT **to bring him out**
UST to bring Peter out of prison and have him executed publicly
(προαγαγεῖν αὐτὸν)

Here, the word translated as **to bring him out** is slightly different from the word translated that same way in 12:4. It means to put someone on trial, and the implications, based on the fact that Herod saw that it pleased the Jewish leaders when he executed James, are that Herod planned to execute Peter after this trial. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [to put Peter on trial and then execute him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **bound with two chains**
UST A soldier on one side of him had locked a chain onto Peter's wrist and his own wrist. A soldier on the other side of Peter had done the same thing
(δεδεμένος ἁλύσεσιν δυσίν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [with two chains binding him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Herod	Herod
Peter	Peter
soldiers	soldiers
bound	A soldier on one side of him had locked a chain onto Peter's wrist and his own wrist. A soldier on the other side of Peter had done the same thing
were watching	were guarding

Acts 12:7

ULT	UST
And behold, an angel of the Lord stood by him, and a light shone in the prison cell. And striking the side of Peter, he awakened him, saying, "Get up in haste," and his chains fell away from {his} hands.	*Suddenly, an angel from the Lord God stood beside Peter. A bright light shone in his cell. {But Peter was still sleeping so soundly that} the angel poked him in the side to wake him up. The angel told him, "Get up quickly!" {While Peter was getting up,} the chains fell off from his wrists. {However, the soldiers were not aware of what was happening.}*

ULT **behold, an angel**
UST Suddenly, an angel
(ἰδοὺ, ἄγγελος)

Luke is using the term **behold** to focus readers' attention on how suddenly this **angel** appeared. Your language may have a comparable expression that you can use in your translation. Alternate translation: [suddenly an angel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an angel	an angel
of the Lord	from the Lord God
of Peter	him

Acts 12:8

ULT	UST
And the angel said to him, “Gird yourself and tie on your sandals.” So he did thus. And he said to him, “Put on your outer garment and follow me.”	*Then the angel said to him, “Fasten your belt around you and tie your sandals onto your feet!” And Peter did what the angel told him to do. Then the angel told him, “Wrap your cloak around you and follow me!”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
angel	angel
Gird yourself	Fasten your belt around you
sandals	sandals

Acts 12:9

ULT	UST
And going out, he followed him, but he did not know that what was being done by the angel was real, but he was thinking he was seeing a vision.	*So Peter {put on his cloak and sandals and} followed the angel out of the prison cell. He had no idea that all this was really happening. He thought that he was dreaming.*

ULT he did not know that what was being done by the angel was real, but he was thinking
UST He had no idea that all this was really happening. He thought
(οὐκ ἤδει ὅτι ἀληθές ἐστιν τὸ γινόμενον διὰ τοῦ ἀγγέλου; ἐδόκει δὲ)

It may be more natural in your language to have a direct quotation here and to add a sentence break. Alternate translation: [he did not realize, “What is being done by the angel is real!” He was thinking]

Support Reference: Direct and Indirect Quotations

ULT what was being done by the angel
UST all this
(τὸ γινόμενον διὰ τοῦ ἀγγέλου)

If your language does not use this passive form, you could state this in active form or in another way that is natural in your language. Alternate translation: [what the angel was doing]

Support Reference: Active or Passive

ULT he was thinking he was seeing a vision
UST He thought that he was dreaming
(ἐδόκει & ὅραμα βλέπειν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [he was thinking, “I am seeing a vision”]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he did … know	He had … idea
angel	all this
a vision	that he was dreaming

Acts 12:10

ULT	UST
But having passed by the first guard and the second, they came to the iron gate leading into the city, which opened for them by itself. And having gone out, they went down one street, and suddenly the angel went away from him.	*Peter and the angel walked by the soldiers who were guarding the two doors, but the soldiers did not see them. Then they came to the iron gate that led into the city. The gate swung open for them, and Peter and the angel walked out of the prison. After they had walked some distance along one street, the angel suddenly disappeared.*

ULT **having passed by the first guard and the second**
UST Peter and the angel walked by the soldiers who were guarding the two doors, but the soldiers did not see them
(διελθόντες & πρώτην φυλακὴν καὶ δευτέραν)

The implication is that the guards were not able to see Peter and the angel as they walked by. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [having passed by the first guard and the second without being noticed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the second**
UST the soldiers who were guarding the two doors, but the soldiers did not see them
(καὶ δευτέραν)

The word **guard** can be supplied from the previous phrase. Alternate translation: [and the second guard]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gate	gate
angel	angel

Acts 12:11

ULT	UST
And Peter, having come to himself, said, "Now I truly know that the Lord sent out his angel and delivered me from the hand of Herod and all the expectation of the Jewish people."	*Then Peter finally realized that this was not a vision, it was really happening. So he thought, "Now I know that the Lord God truly sent an angel to help me. He rescued me from what Herod planned to do to me and from all the things that the Jewish leaders expected would happen."*

ULT **Peter, having come to himself, said**
UST Peter finally realized that this was not a vision, it was really happening. So he thought
(ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπεν)

The phrase **having come to himself** means that Peter became fully awake and realized he was not just seeing a vision. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when Peter became fully awake and alert, he said]

Support Reference: Idiom

ULT **the hand**
UST planned to do to me
(χειρὸς)

Here, **hand** represents the capability of a person. Alternate translation: [the power]

Support Reference: Metonymy

ULT **all the expectation of the Jewish people**
UST from all the things that the Jewish leaders expected would happen
(πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων)

If your language does not use an abstract noun for the idea of **expectation**, you could express the same idea in another way. Alternate translation: [all that the Jewish people expected that Herod would do to me]

Support Reference: Abstract Nouns

ULT **of the Jewish people**
UST the Jewish leaders
(τοῦ λαοῦ τῶν Ἰουδαίων)

Luke is likely using the phrase **the Jewish people** to refer to one part of that group, its leaders. Alternate translation: [of the leaders of the Jewish people]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
I … know	I know
Lord	Lord God
angel	an angel
delivered	rescued
of Herod	Herod
Jewish	Jewish

Acts 12:12

ULT	UST
And having realized this, he went to the house of Mary, the mother of John, called Mark, where many were gathered together and praying.	*When Peter realized that God had rescued him, he went to Mary's house. She was the mother of John, whose other name was Mark. Many believers had assembled there, and they were praying that God would help Peter somehow.*

ULT **called Mark**
UST whose other name was Mark
(τοῦ ἐπικαλουμένου Μάρκου)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom people called Mark]

Support Reference: Active or Passive

ULT **many**
UST Many believers
(ἱκανοὶ)

Luke is using the adjective **many** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [many people]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	house
of John, called Mark	of John, whose other name was Mark
called	whose other name was
gathered together	had assembled
praying	they were praying that God would help Peter somehow

Acts 12:13

ULT	UST
And when he knocked at the door of the gate, a servant girl, Rhoda by name, came to answer.	*When Peter knocked at the outer entrance, a servant girl whose name was Rhoda came to find out who was outside the door.*

ULT when he knocked at
UST Peter knocked at
(κρούσαντος & αὐτοῦ)

To "knock" at a door means to tap or hit it a few times to let a person inside the house know you are standing outside. You could translate this expression with the way people in your culture show that they have arrived at a house, such as "call out" or "cough" or "clap."

Support Reference: Translate Unknowns

ULT the door of the gate
UST the outer entrance … the door
(τὴν θύραν τοῦ πυλῶνος)

Here, the word **gate** probably describes an entrance from the street to a courtyard in front of the house. If houses in your culture have a similar entrance, in your translation you could use the name for it in your language. If not, you could use a general expression. Alternate translation: [the door of the entrance from the street to the courtyard]

Support Reference: Translate Unknowns

ULT Rhoda
UST Rhoda
(Ῥόδη)

The word **Rhoda** is the name of a woman.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the gate	the outer entrance
a servant girl	a servant girl

Acts 12:14

ULT	UST
And having recognized the voice of Peter, from joy she did not open the gate, but running inside, she reported, "Peter is standing at the gate!"	*{When Peter responded,} she recognized his voice, but she was so happy and excited that she forgot to open the door! Instead, she ran back into the house. She told the other believers that Peter was standing outside the door.*

ULT **from joy**
UST but she was so happy and excited that
(ἀπὸ τῆς χαρᾶς)

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [because she was so joyful,]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having recognized	she recognized
of Peter	his
joy	but she was so happy and excited that
gate	door
she reported	She the other believers that
Peter	Peter
gate	door

Acts 12:15

ULT	UST
But they said to her, “You are insane!” But she was insisting that it was thus. So they were saying, “It is his angel.”	*But they said to her, “You must be crazy!” But she continued to say that it was really true. They kept responding, “{No, it cannot be Peter.} It is probably his angel.”*

ULT **they said**
UST they said
(οἱ & εἶπαν)

The pronoun **they** refers to the people who were inside the house praying. Alternate translation: [the people who were inside the house praying said]

Support Reference: Pronouns — When to Use Them

ULT **It is his angel**
UST {No, it cannot be Peter.} It is probably his angel
(ὁ ἄγγελός ἐστιν αὐτοῦ)

Some Jews believed in guardian angels, and the people inside the house may have thought that Peter’s **angel** had come to them. Alternate translation: [What you saw was Peter’s guardian angel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
angel	angel

Acts 12:16

ULT	UST
But Peter was continuing knocking, and opening, they saw him and marveled.	*But Peter kept knocking the whole time those inside were talking. So when some of them finally opened the door, they saw that it was Peter, and they could hardly believe it!*

ULT and opening, they saw him
UST So when some of them finally opened the door, they saw that it was Peter
(ἀνοίξαντες δὲ εἶδαν αὐτὸν)

While the word **they** refers to the people in the house as in the previous verse, it is likely that only some of them came to the door. Alternate translation: [so some of the people in the house came and opened the door, and they saw him]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter

Acts 12:17

ULT	UST
And having motioned to them with {his} hand to be silent, he described how the Lord had led him out from the prison. And he said, "Report these things to James and the brothers." And having gone out, he went to another place.	*Peter waved his hand to get them to be quiet. Then he told them exactly how the Lord God had let him out of the prison. He also said, "Tell James, the leader of our group, and our other fellow believers what has happened." Then Peter left and went away somewhere else.*

ULT **to James**

UST James, the leader of our group
(Ἰακώβῳ)

Peter assumes that his listeners will know that by **James**, he means the brother of Jesus who was the leader of the church in Jerusalem. UST models one way to express this implicit information. However, since this is something that Peter assumes his listeners will know, you may find it preferable to explain this in a footnote rather than add information to the text.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the brothers**

UST our other fellow believers
(τοῖς ἀδελφοῖς)

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation: [the other believers]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he described	Then he told them exactly
Lord	Lord God
Report	Tell
to James	James, the leader of our group

Acts 12:18

ULT	UST
Now when day had come, there was no small disturbance among the soldiers, what then had Peter become.	*The next morning the soldiers who had been guarding Peter {saw that he was gone}. They wondered what had happened to him, and they became terribly upset.*

ULT **Now**
(δὲ)

Luke is using the word translated as **Now** to introduce a significant development in this story. Use a word, phrase, or other method in your language that is natural for introducing a new development.

Support Reference: Introduction of a New Event

ULT **no small disturbance**
UST terribly upset
(τάραχος οὐκ ὀλίγος)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [a great disturbance]

Support Reference: Litotes

ULT **among the soldiers, what then had Peter become**
UST the soldiers who had been guarding Peter {saw that he was gone}. They wondered what had happened to him
(ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο)

It may be more natural in your language to have a direct quotation here. Alternate translation: [among the soldiers: “What then had Peter become?”]

Support Reference: Direct and Indirect Quotations

ULT **what then had Peter become**
UST They wondered what had happened to him
(τί ἄρα ὁ Πέτρος ἐγένετο)

The word translated as **become** can be used to indicate that a person has entered a new condition, and in this context it indicates that Peter has changed his location. Alternate translation: [where then Peter had gone]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	The next morning
soldiers	soldiers who had been guarding Peter {saw that he was gone}
Peter	him

Acts 12:19

ULT	UST
And Herod, having searched for him and not having found him, having questioned the guards, ordered them to be put to death. And having gone down from Judea to Caesarea, he was staying there.	*{Then Herod heard about it. So} he commanded soldiers to search for Peter, but they did not find him. Then Herod questioned the soldiers who had been guarding Peter. {But the soldiers had no good explanation for what had happened.} So Herod commanded them to be executed{, which was how the Romans punished guards whose prisoners escaped}. Afterwards, Herod went from the province of Judea to the city of Caesarea, where he stayed for some time.*

ULT **for him**
UST Peter … him
(αὐτὸν)

The pronoun **him** refers to Peter. Alternate translation: [Peter]

Support Reference: Pronouns — When to Use Them

ULT **having searched for him**
UST he commanded soldiers to search for Peter … him
(ἐπιζητήσας αὐτὸν)

It was probably not Herod himself who **searched for** Peter. Rather, he most likely ordered his soldiers to do this. Alternate translation: [having ordered a search for him]

Support Reference: Synecdoche

ULT **having gone down**
UST Herod went
(κατελθὼν)

Luke speaks of Herod **having gone down** to Caesarea because that city is lower in elevation than Judea. Alternate translation: [traveled]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Herod	Then Herod heard about it
having searched	he commanded soldiers to search for
Judea	the province of Judea
Caesarea	the city of Caesarea, where

Acts 12:20

ULT	UST
Now he was quarreling with the Tyrians and Sidonians. So they came to him unanimously, and having persuaded Blastus, the one over the bedchamber of the king, they were requesting peace, because their country was nourished from the king's country.	*King Herod became very upset with the people who lived in the cities of Tyre and Sidon. {He stopped them from trading with the people he ruled.} But the people of Tyre and Sidon needed to buy food from those regions. So they sent representatives together to the city of Caesarea to meet with Herod. They persuaded Blastus, who was one of Herod's important officials, to tell Herod that they wanted to live peacefully with him.*

ULT **Now**
(δὲ)

Luke is using the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **he was quarreling**
UST King Herod became very upset … He stopped them from trading with the people he ruled
(ἦν & θυμομαχῶν)

The pronoun **he** refers to Herod. Alternate translation: [Herod was quarreling]

Support Reference: Pronouns — When to Use Them

ULT **with the Tyrians … Sidonians**
UST with the people who lived in the cities of Tyre … Sidon
(Τυρίοις & Σιδωνίοις)

Tyrians is the name for people from the city of Tyre, and **Sidonians** is the name for people from the city of Sidon.

Support Reference: How to Translate Names

ULT **they came to him unanimously**
UST they sent representatives together to the city of Caesarea to meet with Herod
(ὁμοθυμαδὸν & παρῆσαν πρὸς αὐτόν)

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: [they went to him unanimously]

Support Reference: Go and Come

ULT **they came to him unanimously**
UST they sent representatives together to the city of Caesarea to meet with Herod
(ὁμοθυμαδὸν & παρῆσαν πρὸς αὐτόν)

It is unlikely that all the people of Tyre and Sidon came to Herod. Instead, they sent representatives. Luke is using the names of their groups to refer to one part of those groups, these representatives. Alternate translation: [they sent representatives to him unanimously]

Support Reference: Synecdoche

ULT **they came to him unanimously**
UST they sent representatives together to the city of Caesarea to meet with Herod
(ὁμοθυμαδὸν & παρῆσαν πρὸς αὐτόν)

The word **unanimously** indicates that the Tyrians and Sidonians recognized that they had a common interest and that they agreed to act together to pursue that interest. See how you translated the same word in 1:14. Alternate translation: [they agreed together to send representatives to him]

ULT **Blastus**
UST Blastus, who was one of
(Βλάστον)

The word **Blastus** is the name of a man.

Support Reference: How to Translate Names

ULT **the one over the bedchamber of the king**
UST Herod's important officials
(τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως)

This phrase indicates that **Blastus** was an official whom the king trusted with important responsibilities for his personal affairs. In your translation, use the word or phrase for the most comparable role in your culture. Alternate translation: [the king's chamberlain]

Support Reference: Translate Unknowns

ULT **they were requesting peace**
UST to tell Herod that they wanted to live peacefully with him
(ᾐτοῦντο εἰρήνην)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [they were asking the king to restore peaceful relations]

Support Reference: Abstract Nouns

> ULT **their country was nourished from the king's country**
> UST the people of Tyre and Sidon needed to buy food from those regions
> (τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [their country depended on the king's country for its food supply]

Support Reference: Active or Passive

> ULT **their country was nourished from the king's country**
> UST the people of Tyre and Sidon needed to buy food from those regions
> (τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς)

The implication is that Herod had stopped supplying food to the people of Tyre and Sidon because he was angry with them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [their country depended on the king's country for its food supply, and Herod had cut off that supply because he was angry with them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with the Tyrians	with the people who lived in the cities of Tyre
Sidonians	Sidon
of the king	Herod's
peace	they wanted to live peacefully with him
king's country	regions

Acts 12:21

ULT	UST
And on the appointed day, Herod, having put on royal clothing and having sat on the throne, made a speech to them.	*On the day that Herod had planned to meet with the representatives of Tyre and Sidon{, he did some things to impress them}. He put on very expensive clothes and he sat on his royal throne. Then he formally addressed all the people who had gathered there.*

ULT **on the appointed day**
UST On the day that … planned to meet with the representatives of Tyre and Sidon
(τακτῇ & ἡμέρᾳ)

The implication is that this was the **day** on which Herod had agreed to meet with the representatives of the Tyrians and Sidonians. Alternate translation: [on the day when Herod had agreed to meet with them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having put on royal clothing and having sat on the throne**
UST { … he did some things to impress them}. He put on very expensive clothes and he sat on his royal throne … he
(ἐνδυσάμενος ἐσθῆτα βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ βήματος)

Putting on this **royal clothing**, which was visibly expensive, and sitting on the **throne** were symbolic actions by which Herod demonstrated that he was a wealthy and powerful king. He did these things to impress and intimidate the Tyrians and Sidonians as they negotiated. Alternate translation: [having put on royal clothing and having sat on the throne to show what a wealthy and powerful king he was]

Support Reference: Symbolic Action

ULT **having sat on the throne**
UST sat on his royal throne … he
(καθίσας ἐπὶ τοῦ βήματος)

The **throne** was where Herod formally addressed people who came to see him.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the … day	On the day
Herod	Herod had
royal	very expensive … he
throne	royal throne

Acts 12:22

ULT	UST
And the people were shouting, "The voice of a god and not of a man!"	*Those who were listening to him shouted repeatedly, "King Herod speaks so well that he must be a god, not a man!"*

ULT The voice of a god and not of a man

UST King Herod speaks so well that he must be a god, not a man

(Θεοῦ φωνὴ, καὶ οὐκ ἀνθρώπου)

The people are using one part of Herod, his **voice**, to represent all of him in the act of speaking. If it would be helpful to your readers, you could use an equivalent expression from your culture or plain language. Alternate translation: [This person who is speaking to us is a god, not a man]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were shouting	shouted repeatedly
of a god	he must be a god

Acts 12:23

ULT	UST
And immediately an angel of the Lord struck him because he did not give the glory to God, and having become worm-eaten, he died.	*Herod accepted the praise of the people instead of telling them they should praise God. So while the people were still praising Herod, the Lord God sent an angel to punish him. That angel punished him severely: Worms ate him and he died.*

ULT **because he did not give the glory to God**
UST Herod accepted the praise of the people instead of telling them they should praise God. So
(ἀνθ’ ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ Θεῷ)

If it would be clearer in your language, you could put this reason before the result it led to (the angel striking Herod), as UST does.

Support Reference: Connect — Reason-and-Result Relationship

ULT **having become worm-eaten, he died**
UST Worms ate him and he died
(γενόμενος σκωληκόβρωτος, ἐξέψυξεν)

The word translated as **worm-eaten** is an adjective, so this is not a passive verbal form. However, if your language does not use passive forms, it might be clearer for your readers if you use an expression that does not seem to be a passive verbal form. The word **worm-eaten** expresses the result of action by a different agent, so you can use an active form with that agent as the subject. It may be helpful to begin a new sentence here. UST models one way to do this.

Support Reference: Active or Passive

ULT **having become worm-eaten, he died**
UST Worms ate him and he died
(γενόμενος σκωληκόβρωτος, ἐξέψυξεν)

It is not clear exactly what this means, and you might choose to say nothing further in your translation. However, this could mean: (1) that when the angel **struck** Herod, this caused a deep wound, and by the time Herod died of this wound, it was already infested with maggots. Alternate translation: [he died after his wound became so infected that it was infested with maggots]; (2) that the word **struck** is figurative and it refers to an illness, a severe case of intestinal worms. Alternate translation: [he got such a severe case of intestinal worms that he died]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an angel	an angel … That angel
of the Lord	the Lord God sent
glory	Herod accepted the praise of the people instead of telling them they should praise God
to God	Herod accepted the praise of the people instead of telling them they should praise God

Acts 12:24

ULT	UST
But the word of God was increasing and was being multiplied.	*The believers continued telling God's message to people in many places, and the number of people who believed in Jesus was continually increasing.*

ULT **the word of God was increasing and was being multiplied**
UST The believers continued telling God's message to people in many places, and the number of people who believed in Jesus was continually increasing
(ὁ & λόγος τοῦ Θεοῦ ηὔξανεν καὶ ἐπληθύνετο)

Luke is expressing a single idea by using two verbs connected with **and**. The verb **being multiplied** tells in what way the word of God was **increasing**, that is, very rapidly. If it would be clearer in your language, you could express this same idea with an equivalent phrase. Alternate translation: [the word of God was increasing very rapidly]

Support Reference: Hendiadys

ULT **the word of God was increasing and was being multiplied**
UST The believers continued telling God's message to people in many places, and the number of people who believed in Jesus was continually increasing
(ὁ & λόγος τοῦ Θεοῦ ηὔξανεν καὶ ἐπληθύνετο)

Luke is speaking of the way the message about Jesus was becoming more widespread as if the word of God itself were **increasing** and **being multiplied**. Alternate translation: [more and more people were hearing and believing the word of God]

Support Reference: Personification

ULT **the word of God**
UST The believers continued telling God's message
(ὁ & λόγος τοῦ Θεοῦ)

Luke is using the term **word** to mean the message about Jesus that God told the believers to spread by using words. Alternate translation: [the message about Jesus]

Support Reference: Metonymy

> ULT **was being multiplied**
> UST to people in many places, and the number of people who believed in Jesus was continually increasing
> (ἐπληθύνετο)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God was multiplying it]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word of God	The believers continued telling God's message
was being multiplied	to people in many places, and the number of people who believed in Jesus was continually increasing

Acts 12:25

ULT	UST
Then Barnabas and Saul returned to Jerusalem,having completed their service, bringing with them John, called Mark.	*Barnabas and Saul finished delivering the money to help the Jewish believers in the province of Judea. They returned to the city of Jerusalem. They brought John, whose other name was Mark, with them.*

ULT Then
(δὲ)

Luke uses the word translated as **Then** to introduce information about what happened after Herod died. This is the end of the part of the story about him. Your language may have its own way of indicating how such information relates to a significant part of a larger story.

Support Reference: End of Story

ULT Then Barnabas and Saul returned to Jerusalem,having completed their service
UST Barnabas and Saul finished delivering the money to help the Jewish believers in the province of Judea. They returned to the city of Jerusalem
(Βαρναβᾶς δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἰερουσαλὴμ, πληρώσαντες τὴν διακονίαν)

This can also be translated, “Then Barnabas and Saul returned, having completed their service in Jerusalem.” If that is the correct translation, then Luke is saying implicitly that they **returned** to Antioch. Alternate translation: [Then Barnabas and Saul returned to Antioch, having completed their service in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT Then Barnabas and Saul returned to Jerusalem
UST Barnabas and Saul … They returned to the city of Jerusalem
(Βαρναβᾶς δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἰερουσαλὴμ)

Some ancient copies say that Barnabas and Saul returned “from” Jerusalem, which makes sense, since in the next verse, Barnabas and Saul are back in Antioch. If the reading **to** is correct, this verse may be indicating that they went somewhere else in Judea and then returned to Jerusalem before going back to Antioch. If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST.

Support Reference: Textual Variants

ULT **having completed their service**
UST finished delivering the money to help the Jewish believers in the province of Judea
(πληρώσαντες τὴν διακονίαν)

This refers implicitly to the trip that Barnabas and Saul made to Jerusalem to deliver money from the believers in Antioch, which Luke describes in 11:29–30. Alternate translation: [having delivered to the church leaders in Jerusalem the money that the believers in Antioch had collected]

Support Reference: Assumed Knowledge and Implicit Information

ULT **John, called Mark**
UST John, whose other name was Mark
(Ἰωάννην, τὸν ἐπικληθέντα Μᾶρκον)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See how you translated it in 12:12. Alternate translation: [John, whom people called Mark]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Barnabas	Barnabas
Saul	Saul
Jerusalem	the city of Jerusalem
having completed	finished
service	delivering the money to help the Jewish believers in the province of Judea
John, called Mark	John, whose other name was Mark
called	whose other name was

Acts 13

Acts 13 Chapter Introduction

Structure and Formatting

Verses 1–4 describe how the Holy Spirit called Barnabas and Paul to go on a special mission to share the gospel of Jesus.

Verses 5–12 describe how they shared the gospel on the island of Cyprus.

Verses 13–52 describe how they shared the gospel in the city of Antioch in the province of Pamphylia.

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the three quotations from Psalms in 13:33–35.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 13:41.

The chapter is where the second half of the Book of Acts begins. Luke writes more about Paul than about Peter, and he describes how the believers told the message about Jesus to Gentiles. Luke begins to tell about the mission trips on which the church at Antioch sent Barnabas and Saul.

Religious and Cultural Concepts in This Chapter

A light for the Gentiles

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if light were what enables sinful people to understand that what they are doing is wrong and begin to obey God. The Jews considered all Gentiles to be walking in darkness, but Paul and Barnabas spoke of telling the Gentiles about Jesus as if they were going to bring them physical light. (See: Metaphor; and righteous, righteousness, unrighteous, unrighteousness, upright, uprightness)

Translation Issues in This Chapter

"the Lord"

In verses 2, 12, 48, and 49, Luke refers to Jesus by a respectful title, "the Lord." Paul refers to Jesus the same way in verses 10 and 11. In your translation, you may wish to clarify that this means "the Lord Jesus." Or you could state "Jesus," as UST does. (See: Politeness)

Translation Issues in This Chapter

"our" in Paul's sermon in Antioch of Pisidia

In verses 17, 32, and 33, Paul uses the term **our** to refer to himself and the other Jews who are present in the synagogue; the term does not include the Gentiles who are also present. If your language marks the distinction between inclusive and exclusive "our," use the form that would be natural in such a situation. (See: Exclusive and Inclusive 'We')

Acts 13:1

ULT	UST
Now in Antioch, in the church being {there}, were prophets and teachers: both Barnabas and Simeon called Niger, and Lucius the Cyrenian; both Manaen, the foster brother of Herod the tetrarch, and Saul.	*At that time in the group of believers in the city of Antioch there were prophets and teachers. They were: Barnabas; Simeon, whose other name was Niger; Lucius, who was from the city of Cyrene; Manaen, who had grown up with Herod Antipas when he was the ruler of Galilee; and Saul.*

ULT **Now**
UST At that time
(δὲ)

Luke is using the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **Simeon called Niger**
UST Simeon, whose other name was Niger
(Συμεὼν ὁ καλούμενος Νίγερ)

The word **Simeon** is the name of a man. The word **Niger** is another name by which he was known. This is not a racial epithet; it is the Latin word for “black,” and it probably indicates that he was African. Alternate translation: [Simeon the African]

Support Reference: How to Translate Names

ULT **Simeon called Niger**
UST Simeon, whose other name was Niger
(Συμεὼν ὁ καλούμενος Νίγερ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Simeon, whom people called Niger]

Support Reference: Active or Passive

ULT **Manaen**
UST Manaen
(Μαναήν)

The word **Manaen** is the name of a man.

Support Reference: How to Translate Names

ULT **Lucius the Cyrenian**
UST Lucius, who was from the city of Cyrene
(Λούκιος ὁ Κυρηναῖος)

The word **Lucius** is the name of a man. The word **Cyrenian** is the name for someone who comes from the city of Cyrene. See how you translated it in 11:20.

Support Reference: How to Translate Names

ULT **the foster brother**
UST who had grown up with
(σύντροφος)

In this culture, rulers would sometimes bring the children of other parents into their homes to be raised and educated with their own children. This gave their children playmates and friends, and it was also a way of honoring or thanking the parents of the other children. A boy who was raised with the son of a ruler would be considered the **foster brother** of that son. There may be a similar role in your culture, and your language may have a term for it that you can use in your translation. You could also explain the meaning of the term "foster brother," as UST does. Alternate translation: [the childhood playmate] or [the boyhood friend]

Support Reference: Translate Unknowns

ULT **of Herod the tetrarch**
UST Herod Antipas when he was the ruler of Galilee
(Ἡρῴδου τοῦ τετράρχου)

In the Roman Empire, a **tetrarch** was the governor of one of four divisions of a country or province. **Herod the tetrarch** ruled over Galilee, one of four areas that the kingdom of his father, Herod the Great, was divided into after his death. (The Herod described in Chapter 12 was a different man, the grandson of Herod the Great and the nephew of Herod the tetrarch.) If it would be clearer in your language, you could use a general term instead of "tetrarch." Alternate translation: [the ruler Herod]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Antioch	the city of Antioch
church	group of believers
prophets	prophets
teachers	teachers
Barnabas	Barnabas
called	whose other name was

ULT	UST
Cyrenian	who was from the city of Cyrene
of Herod the tetrarch	Herod Antipas when he was the ruler of Galilee
tetrarch	when he was the ruler of Galilee
Saul	Saul

Acts 13:2

ULT	UST
And while they were ministering to the Lord and fasting, the Holy Spirit said, "Separate, then, Barnabas and Saul to me for the work to which I have called them."	*While the believers in Antioch were worshiping the Lord and fasting, the Holy Spirit spoke to them. He said, "I want you to let Barnabas and Saul serve me in a particular way. I want you to send them on a special mission that I have chosen them to do."*

ULT **while they were ministering to the Lord**
UST While the believers in Antioch were worshiping the Lord … them
(λειτουργούντων & αὐτῶν τῷ Κυρίῳ)

The expression **ministering to** means that the believers in Antioch were worshiping God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [while they were worshiping the Lord]

Support Reference: Idiom

ULT **to the Lord**
UST the Lord
(τῷ Κυρίῳ)

As the introduction to this chapter discusses, Peter is referring to Jesus here by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [of the Lord Jesus]

Support Reference: Politeness

ULT **Separate**
UST I want you to let … serve … in a particular way. I want you to send
(ἀφορίσατε)

Alternate translation: [Set apart]

ULT **for the work to which I have called them**
UST them on a special mission that I have chosen them to do
(εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς)

The Holy Spirit is referring implicitly to the **work** of proclaiming the gospel of Jesus in new areas, Cyprus and Asia Minor. Since Luke describes Barnabas and Paul doing this work in the rest of this chapter and in Chapter 14, you do not need to explain its meaning further here.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
while … were ministering	While … were worshiping
to the Lord	the Lord
fasting	fasting
Barnabas	Barnabas
Saul	Saul
I have called	I have chosen … to do
Holy Spirit	Holy Spirit

Acts 13:3

ULT	UST
Then, having fasted and prayed, and having laid {their} hands on them, they released them.	*So the believers fasted and prayed some more. Then they put their hands on Barnabas and Saul {to show that they approved of them going on this special mission}. Then they sent them off to do what the Holy Spirit had commanded.*

ULT **having fasted and prayed, and having laid {their} hands on them, they released them**

UST the believers fasted and prayed … Then they put their hands on Barnabas and Saul {to show that they approved of them going on this special mission}. Then they sent them off to do what the Holy Spirit had commanded

(νηστεύσαντες, καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν)

The pronouns **their** and **they** refer to the believers in Antioch, and the pronoun **them** refers to Barnabas and Saul. The phrase **having fasted and prayed** refers to all of them. It may be helpful to clarify this for your readers. Alternate translation: [after they had all fasted and prayed together, the believers in Antioch laid their hands on Barnabas and Saul, and then the believers released them]

Support Reference: Pronouns — When to Use Them

ULT **having laid {their} hands on them**

UST they put their hands on Barnabas and Saul {to show that they approved of them going on this special mission}

(ἐπιθέντες τὰς χεῖρας αὐτοῖς)

The believers in Antioch **laid their hands** on Barnabas and Saul as a symbolic action to show that they were sending them on their mission with the blessing and support of the whole church and that they were entrusting them to God's care. Alternate translation: [placed their hands on them as a sign of blessing and support and as a way of entrusting them to God's care]

Support Reference: Symbolic Action

ULT **they released them**
UST Then they sent them off to do what the Holy Spirit had commanded
(ἀπέλυσαν)

While in this context the term **released** basically means “sent off,” the implication is that the believers in Antioch were freeing Barnabas and Saul of all of their responsibilities in the church so that they could go on the mission on which the Holy Spirit was sending them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [they gave them the freedom to go on their new mission]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having fasted	the believers fasted
prayed	prayed

Acts 13:4

ULT	UST
So they, having been sent out by the Holy Spirit, went down to Seleucia; and from there they sailed away to Cyprus.	*The Holy Spirit gave Barnabas and Saul instructions about where to go. So they went from Antioch to the city of Seleucia, which is by the sea. From there they went by ship to the city of Salamis on the island of Cyprus.*

ULT **they, having been sent out**
UST gave Barnabas and Saul instructions about where to go … they
(αὐτοὶ & ἐκπεμφθέντες)

The pronoun **they** refers to Barnabas and Saul. Alternate translation: [Barnabas and Saul]

Support Reference: Pronouns — When to Use Them

ULT **having been sent out by the Holy Spirit**
UST The Holy Spirit gave … instructions about where to go
(ἐκπεμφθέντες ὑπὸ τοῦ Ἁγίου Πνεύματος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [because the Holy Spirit had sent them out]

Support Reference: Active or Passive

ULT **went down**
UST went from Antioch
(κατῆλθον)

Luke says that Barnabas and Saul **went down** to Seleucia because that city is lower in elevation than Antioch. Alternate translation: [traveled]

Support Reference: Idiom

ULT **Seleucia**
UST the city of Seleucia, which is by the sea
(Σελεύκιαν)

The word **Seleucia** is the name of a city that is on the seacoast.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Holy Spirit	Holy Spirit
Cyprus	the city of Salamis on the island of Cyprus

Acts 13:5

ULT	UST
And having arrived in Salamis, they were proclaiming the word of God in the synagogues of the Jews. And they also had John as an assistant.	*While they were in Salamis, they went to the Jewish meeting places. There they proclaimed the message God had told them to share about Jesus. John Mark went with them and was helping them.*

ULT **Salamis**
UST Salamis
(Σαλαμῖνι)

The word **Salamis** is the name of a city on the island of Cyprus.

Support Reference: How to Translate Names

ULT **the word of God**
UST the message God had told them to share about Jesus
(τὸν λόγον τοῦ Θεοῦ)

Luke is using the term **word** to mean the message that the Holy Spirit wanted Barnabas and Saul to share by using words. Alternate translation: [the message from God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were proclaiming	they went … they proclaimed
word of God	message God had told them to share about Jesus
synagogues	Jewish meeting places. There
of the Jews	Jewish meeting places. There
John	John Mark

Acts 13:6

ULT	UST
And having passed through the whole island as far as Paphos, they found a certain man, a magician, a Jewish false prophet, whose name {was} Bar Jesus,	*The three of them crossed from one side of the island to the other {and shared the gospel message in each town they passed through}. Eventually they came to the city of Paphos. There they met a sorcerer whose name was Bar Jesus. He was a Jew who falsely claimed to be a prophet.*

ULT **Paphos**
UST the city of Paphos. There
(Πάφου)

The word **Paphos** is the name of a major city on the island of Cyprus. It was where the Roman proconsul lived.

Support Reference: How to Translate Names

ULT **they found**
UST they met
(εὗρον)

The word **found** does not mean that Barnabas, Saul, and Mark were intentionally searching for a certain man. They happened to meet him. Alternate translation: [they happened to meet]

Support Reference: Idiom

ULT **a certain man, a magician**
UST a sorcerer
(ἄνδρα, τινὰ μάγον)

The word **magician** here does not mean someone who entertains others with tricks based on slight of hand and optical illusions. It means someone who practices witchcraft or supernatural magic arts. Your language and culture may have a term for such a person that you can use in your translation.

Support Reference: Translate Unknowns

> ULT **whose name {was} Bar Jesus**
> UST whose name was Bar Jesus. He was
> (ᾧ ὄνομα Βαριησοῦς)

The words **Bar Jesus** are a name that means “Son of Jesus.” However, there was no relation between this man and Jesus Christ. **Jesus** was a common name at that time.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a magician	a sorcerer
Jewish	a Jew
a … false prophet	who falsely claimed to be a prophet

Acts 13:7

ULT	UST
who was with the proconsul, Sergius Paulus —an intelligent man. Summoning Barnabas and Saul, he sought to hear the word of God.	*He was often in the company of the governor of the island, Sergius Paulus, who was a sensible man. The governor sent someone to ask Barnabas and Saul to come to him because he wanted to hear what God had told them to say.*

ULT **the proconsul**
UST the governor of the island
(τῷ ἀνθυπάτῳ)

A **proconsul** was a governor in charge of a Roman province. Alternate translation, as in UST: [the governor]

Support Reference: Translate Unknowns

ULT **Sergius Paulus**
UST Sergius Paulus
(Σεργίῳ Παύλῳ)

The words **Sergius** and **Paulus** are the names of a man.

Support Reference: How to Translate Names

ULT **an intelligent man**
UST who was a sensible man
(ἀνδρὶ συνετῷ)

Luke provides this background information about Sergius Paulus to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Barnabas	Barnabas
Saul	Saul
sought	because he wanted
word of God	what God had told them to say

Acts 13:8

ULT	UST
But Elymas, "the Magician" (for thus is his name translated), opposed them, seeking to turn the proconsul away from the faith.	*However, Bar Jesus, who also called himself Elymas, contradicted what Barnabas and Paul were saying. (The name Elymas means "the Sorcerer.") He kept trying to persuade the governor not to believe in Jesus.*

ULT **Elymas, "the Magician**
UST Bar Jesus, who also called himself Elymas … the Sorcerer
(Ἐλύμας ὁ μάγος)

The word **Elymas** is an Arabic word that Bar-Jesus was using as another name. Luke spells it out using Greek letters so his readers will know how it sounds, and then he says what it means, **the Magician**. In your translation you can spell it the way it sounds in your language and then explain its meaning.

Support Reference: Copy or Borrow Words

ULT **for thus is his name translated**
UST The name Elymas means … He
(οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [for that is how one translates his name]

Support Reference: Active or Passive

ULT **seeking to turn the proconsul away from the faith**
UST kept trying to persuade the governor not to believe in Jesus
(ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως)

Here, **to turn** someone **away from** something is a metaphor for convincing someone to not do something. Alternate translation: [he attempted to persuade the governor not to believe the gospel message]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Magician	Sorcerer
seeking	kept trying
to turn … away	to persuade
faith	not to believe in Jesus

Acts 13:9

ULT	UST
But Saul, also Paul, being filled with the Holy Spirit, staring at him intently,	*Saul was using his Roman name, Paul, because he was visiting a Roman official. The Holy Spirit gave Paul boldness and insight. He looked steadily at the sorcerer.*

ULT being filled with the Holy Spirit
UST The Holy Spirit gave … boldness and insight
(πλησθεὶς Πνεύματος Ἁγίου)

Luke is speaking of Paul as if he were a container that the Holy Spirit **filled**. Alternate translation: [inspired by the Holy Spirit]

Support Reference: Metaphor

ULT being filled with the Holy Spirit
UST The Holy Spirit gave … boldness and insight
(πλησθεὶς Πνεύματος Ἁγίου)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom the Holy Spirit was inspiring]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Paul	was using his Roman name, Paul, because he was visiting a Roman official … Paul
with the Holy Spirit	The Holy Spirit

Acts 13:10

ULT	UST
said, "O full of all deceit and all trickery, son of the devil, enemy of all righteousness, will you not stop turning aside the straight paths of the Lord?	*Paul said, "You are constantly lying to people and doing things to deceive them! You are serving the devil! You try to stop everything that is good! You must stop trying to keep people from living in the way that God wants!*

> ULT **O full of all deceit and all trickery**
> UST You are constantly lying to people and doing things to deceive them
> (ὦ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας)

Paul is using the adjective **full** as a noun to identify Elymas as a person who is full of the negative qualities he describes. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [O you who are full of all deceit and all trickery]

Support Reference: Nominal Adjectives

> ULT **O full of all deceit and all trickery**
> UST You are constantly lying to people and doing things to deceive them
> (ὦ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας)

If your language does not use an abstract noun for the ideas of **deceit** and **trickery**, you could express the same idea in another way. Alternate translation: [O you who are always deceiving and tricking other people]

Support Reference: Abstract Nouns

> ULT **O full of all deceit and all trickery**
> UST You are constantly lying to people and doing things to deceive them
> (ὦ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας)

Paul is speaking of Elymas as if he were a container that was **full** of negative qualities. Alternate translation: [O you who practice all deceit and all trickery]

Support Reference: Metaphor

> ULT **of all deceit and all trickery**
> UST are constantly lying to people and doing things to deceive them
> (παντὸς δόλου καὶ πάσης ῥᾳδιουργίας)

The terms **deceit** and **wickedness** mean similar things. Paul may be using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [of all evil treachery]

Support Reference: Doublet

> ULT **of all deceit and all trickery**
> UST are constantly lying to people and doing things to deceive them
> (παντὸς δόλου καὶ πάσης ῥᾳδιουργίας)

Paul says **all** in these two instances as a generalization for emphasis. (But when he calls Elymas the **enemy of all righteousness**, that may be understood more literally.) Alternate translation: [of great deceit and great trickery]

Support Reference: Hyperbole

> ULT **son of the devil**
> UST You are serving the devil
> (υἱὲ διαβόλου)

The expression **son of** describes a person who shares the qualities of something or someone else. Paul is saying that Elymas is acting like the devil in trying to keep Sergius Paulus from believing in Jesus. Alternate translation: [you who are acting like the devil]

Support Reference: Idiom

> ULT **son of the devil**
> UST You are serving the devil
> (υἱὲ διαβόλου)

Paul is drawing an implicit contrast between Elymas' claim to be the "son of Jesus" (Bar Jesus) and his actual character as a **son of the devil**. If you retain the "son of" idiom in your translation, you could bring out this contrast explicitly. If you do, it may be helpful to make this a separate sentence. Alternate translation: [You are not the son of Jesus—you are the son of the devil!]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **enemy of all righteousness**
> UST You try to stop everything that is good
> (ἐχθρὲ πάσης δικαιοσύνης)

Paul is speaking of **righteousness** as if it were a person who could have an **enemy**. If your language would not use this figure of speech, you could express the meaning in another way. Alternate translation: [opposed to all righteousness]

Support Reference: Personification

ULT **enemy of all righteousness**
UST You try to stop everything that is good
(ἐχθρὲ πάσης δικαιοσύνης)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [enemy of everything that is right] or [opposed to everything that is right]

Support Reference: Abstract Nouns

ULT **will you not stop turning aside the straight paths of the Lord**
UST You must stop trying to keep people from living in the way that God wants
(οὐ παύσῃ διαστρέφων τὰς ὁδοὺς τοῦ Κυρίου τὰς εὐθείας)

Paul is using the question form to rebuke Elymas for opposing God. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you must stop turning aside the straight paths of the Lord!]

Support Reference: Rhetorical Question

ULT **turning aside the straight paths of the Lord**
UST trying to keep people from living in the way that God wants
(διαστρέφων τὰς ὁδοὺς τοῦ Κυρίου τὰς εὐθείας)

Paul is speaking of Elymas as if he were physically redirecting **paths** that God wanted people to follow so that these paths no longer went **straight**. He means that if people believe in God and obey him, they live in the right way, and that Elymas is trying to keep people, especially Sergius Paulus, from doing that. Alternate translation: [preventing people from believing in God, obeying him, and living right]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … deceit	lying to people
of the devil	the devil
enemy	You try to stop
of … righteousness	that is good
turning aside	trying to keep people from living in
of the Lord	God

Acts 13:11

ULT	UST
And now, behold, the hand of the Lord {is} upon you, and you will be blind, not seeing the sun for a time." And immediately a mist and darkness fell upon him, and going around, he was seeking someone to lead him by the hand.	*Right now the Lord God is going to punish you! You will become blind and you will not even be able to see the sun until God decides to let you see again." At once Elymas could no longer see clearly. Then he could not see at all. He wandered around, searching for someone to take him by the hand and lead him.*

ULT **behold**
UST Right now
(ἰδοὺ)

Paul is using the term **behold** to focus Elymas' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

Support Reference: Metaphor

ULT **the hand of the Lord {is} upon you**
UST the Lord God is going to punish you
(χεὶρ Κυρίου ἐπὶ σέ)

Here the word **hand** represents the power of God, and the phrase **upon you** indicates punishment. Alternate translation: [the Lord is going to punish you]

Support Reference: Metonymy

ULT **blind, not seeing the sun**
UST blind and you will not even be able to see the sun
(τυφλὸς, μὴ βλέπων τὸν ἥλιον)

Paul is using a word and a phrase together to express a single idea. The phrase **not seeing the sun** tells to what degree Elymas will be **blind**. If it would be more natural in your language, you could express this meaning with an equivalent phrase. Alternate translation: [so blind that you will not be able to tell whether it is day or night]

Support Reference: Hendiadys

> ULT **a mist and darkness fell upon him**
> UST Elymas could no longer see clearly. Then he could not see at all
> (ἔπεσεν ἐπ᾽ αὐτὸν ἀχλὺς καὶ σκότος)

Paul is speaking of this **mist** and **darkness** as if they were going to **fall** on Elymas. Alternate translation: [what Elymas could see became blurry and then dark] or see the next note for another possibility.

Support Reference: Metaphor

> ULT **a mist and darkness fell upon him**
> UST Elymas could no longer see clearly. Then he could not see at all
> (ἔπεσεν ἐπ᾽ αὐτὸν ἀχλὺς καὶ σκότος)

Luke may be using the two words **mist** and **darkness** together to express a single idea. The word **mist** may tell what kind of **darkness** was all that Elymas could see. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [a misty darkness was all that Elymas could see]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Lord	the Lord God
a time	until God decides to let you see again
he was seeking	searching for

Acts 13:12

ULT	UST
Then the proconsul, having seen the {thing} having happened, believed, being astonished at the teaching of the Lord.	*When Sergius Paulus saw what had happened to Elymas, he believed in Jesus. The truth and power of what Paul and Barnabas were teaching about Jesus amazed him.*

ULT **the proconsul**
UST Sergius Paulus
(ὁ ἀνθύπατος)

A **proconsul** was a governor in charge of a Roman province. Alternate translation: [the governor]

ULT **being astonished at the teaching of the Lord**
UST The truth and power of what Paul and Barnabas were teaching about Jesus amazed him
(ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [The teaching of the Lord astonished him]

Support Reference: Active or Passive

ULT **the teaching of the Lord**
UST The truth and power of what Paul and Barnabas were teaching about Jesus
(τῇ διδαχῇ τοῦ Κυρίου)

Luke is using the word **teaching** to mean the truth and power associated with the teaching about Jesus. Alternate translation: [the truth and power that accompanied the teaching of the Lord]

Support Reference: Metonymy

ULT **the teaching of the Lord**
UST The truth and power of what Paul and Barnabas were teaching about Jesus
(τῇ διδαχῇ τοῦ Κυρίου)

In this possessive form, **the Lord** is the object rather than the subject of **teaching**. That is, this does not mean “what the Lord taught,” it means “what Barnabas and Paul taught about the Lord.” you could state that as an alternate translation.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believed	he believed in Jesus
of the Lord	about Jesus

Acts 13:13

ULT	UST
Now having put to sea from Paphos, the ones around Paul came to Perga of Pamphylia. But John, withdrawing from them, returned to Jerusalem.	*After that, Paul and the people with him traveled by sailboat from Paphos to the city of Perga in the province of Pamphylia. At Perga, John Mark left them and returned to his home in Jerusalem.*

ULT **Now**
UST After that
(δὲ)

Luke is using the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **the ones around Paul**
UST Paul and the people with him
(οἱ περὶ, Παῦλον)

The phrase **those around Paul** refers to Barnabas and John (who is also called John Mark). This phrase provides some background to the rest of the story by indicating that Paul had become the leader of the group. It is important to communicate this by keeping Paul's name first when he is mentioned with others, for example, in 13:46, 13:50, etc. The order of names is important.

Support Reference: Background Information

ULT **the ones around Paul**
UST Paul and the people with him
(οἱ περὶ, Παῦλον)

Alternate translation: [Paul and his traveling companions]

ULT **Perga of Pamphylia**
UST the city of Perga in the province of Pamphylia
(Πέργην τῆς Παμφυλίας)

The word **Perga** is the name of a city, and the word **Pamphylia** is the name of the province in which that city was located.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul

ULT	UST
John	John Mark
Jerusalem	in Jerusalem

Acts 13:14

ULT	UST
But they, passing through from Perga, came to Antioch of Pisidia and, going into the synagogue on the day of the Sabbath, they sat down.	*Then Paul and Barnabas traveled by land from Perga and arrived in the city of Antioch in the district of Pisidia {in the province of Galatia}. On the Sabbath, they entered the Jewish meeting place and sat down {as rabbis did}.*

ULT **they**
UST Paul and Barnabas
(αὐτοὶ)

The pronoun **they** refers to Paul and Barnabas. It may be helpful to clarify this for your readers. Alternate translation: [Paul and Barnabas]

Support Reference: Pronouns — When to Use Them

ULT **they sat down**
UST and sat down {as rabbis did}
(ἐκάθισαν)

Paul and Barnabas may have **sat down** in the place where rabbis would sit, or in the way that rabbis would sit, as a way of asking permission to speak to the congregation. The fact that they were invited to speak (13:15) suggests that this is the case. Alternate translation: [sat down as rabbis would, to ask permission to speak to the congregation]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
synagogue	Jewish meeting place
on the day	On the Sabbath
of the Sabbath	On the Sabbath

Acts 13:15

ULT	UST
And after the reading of the Law and the Prophets, the synagogue leaders sent to them, saying, "Men, brothers, if any word of exhortation for the people is in you, speak."	*Someone read aloud from what Moses had written in the books of the Law. Next someone read from what the prophets had written. Then the leaders of the Jewish meeting place sent a message to Paul and Barnabas. They said, "Fellow Jews, if one of you wants to speak to the people here to encourage them, please speak to us now."*

ULT **of the Law and the Prophets**
UST what Moses had written in the books of the Law. Next someone read from what the prophets had written
(τοῦ νόμου καὶ τῶν προφητῶν)

The word **Law** is the name for one part of the Hebrew Scriptures, and the word **Prophets** is the name for another part of the Hebrew Scriptures. Even though these are common nouns, Luke is using them to mean specific things. Show this in your translation in the way that is natural in your language.

Support Reference: How to Translate Names

ULT **Men, brothers**
UST Fellow Jews
(ἄνδρες, ἀδελφοί)

This is an idiomatic form of address. Alternate translation: [Our brothers] or [You brothers of ours]

Support Reference: Idiom

ULT **brothers**
UST Fellow Jews
(ἀδελφοί)

The synagogue leaders are using the term **brothers** to mean people who share the same faith. Alternate translation: [Our fellow believers]

Support Reference: Metaphor

ULT **if any word of exhortation for the people is in you**
UST if one of you wants to speak to the people here to encourage them
(εἴ τίς ἐστιν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν)

The synagogue leaders are using the term **word** to mean what Barnabas or Paul would want to say using words. Alternate translation: [if you want to say anything to encourage our people]

Support Reference: Metonymy

ULT **speak**
UST please speak to us now
(λέγετε)

This is an imperative, but it communicates an invitation rather than a command. Use a form in your language that communicates an invitation. Alternate translation: [we invite you to speak it now]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Law	what Moses had written in the books of the Law
Prophets	someone read from what the prophets had written
of exhortation	to encourage them

Acts 13:16

ULT	UST
So Paul, arising and motioning with {his} hand, said, "Men, Israelites and ones fearing God, listen.	*So Paul stood up and motioned with his hand {so that the people would listen to him}. Then he said, "Fellow Israelites and you non-Jewish people who also worship God, please listen to me!*

ULT **arising**
UST stood up
(ἀναστὰς)

Here the term **arising** means that Paul stood up to show that he indeed wanted to speak, as he had been invited to do. See how you translated the similar expression in 2:14. Alternate translation: [standing up to show that he wanted to speak]

Support Reference: Symbolic Action

ULT **motioning with {his} hand**
UST motioned with his hand {so that the people would listen to him}
(κατασείσας τῇ χειρὶ)

This likely means that Paul waved his hand to get the attention of the audience and signal that he was about to speak. He wanted everyone in the synagogue to hear what he had to say from the very first word, so he did this to quiet them. Alternate translation: [waving his hand to signal that he was about to speak]

Support Reference: Symbolic Action

ULT **Men, Israelites and ones fearing God**
UST Fellow Israelites and you non-Jewish people who also worship God
(ἄνδρες, Ἰσραηλεῖται, καὶ οἱ φοβούμενοι τὸν Θεόν)

This is an idiomatic form of address. Alternate translation: [You Israelites and you who fear God]

Support Reference: Idiom

ULT ones fearing God
UST you non-Jewish people who also worship God
(οἱ φοβούμενοι τὸν Θεόν)

Jews in the time of the New Testament used the expression **fearing God** to describe Gentiles (non-Jews) who worshiped the God of Israel and attended the synagogue. That is what Paul means here. See how you translated the similar expression in 10:2. Alternate translation: [you Gentiles who sincerely worship the God of Israel]

Support Reference: Idiom

ULT listen
UST please listen to me
(ἀκούσατε)

This is an imperative, but it communicates a request rather than a command. Use a form in your language that communicates a request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [please listen to what I am about to say]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Israelites	Fellow Israelites
ones fearing	you non-Jewish people who also worship
God	God

Acts 13:17

ULT	UST
The God of this people Israel chose our fathers and exalted the people when they sojourned in the land of Egypt, and with an uplifted arm he led them out of it.	*God, whom we Israelites worship, chose our ancestors to be his people. He caused them to become very numerous while they were foreigners living in Egypt. Then God did powerful things to lead them out of slavery there.*

ULT **The God of this people Israel**
UST God, whom we Israelites worship
(ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ)

Alternate translation: [The God whom the people of Israel worship]

ULT **our**
UST our
(ἡμῶν)

See the discussion in the introduction to this chapter to decide whether to use an inclusive or exclusive form of the word **our** here and in verses 32 and 33.

Support Reference: Exclusive and Inclusive 'We'

ULT **fathers**
UST ancestors
(τοὺς πατέρας)

Paul is using the term **fathers** to mean "ancestors." Alternate translation: [ancestors]

Support Reference: Metaphor

ULT **exalted the people**
UST He caused them to become very numerous
(τὸν λαὸν ὕψωσεν)

When Paul says that God **exalted the people** of Israel when they were in Egypt, he is referring to the way God made them great in number and strength even while they were still slaves. Alternate translation: [greatly enlarged their population]

Support Reference: Metonymy

ULT **with an uplifted arm**
UST God did powerful things
(μετὰ βραχίονος ὑψηλοῦ)

Here, **an uplifted arm** describes God's mighty power. Alternate translation: [with great power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Israel	whom we Israelites worship
chose	chose … to be his people
exalted	He caused … to become very numerous
of Egypt	Egypt

Acts 13:18

ULT	UST
And for about a 40-year time, he endured them in the wilderness.	*He put up with their disobedience for about forty years while they were in the wilderness.*

> ULT **he endured them**
> UST He put up with their disobedience
> (ἐτροποφόρησεν αὐτοὺς)

This means “he put up with their disobedience.” Some ancient copies have a different word that means “he took care of them,” which makes sense, since in this part of his speech, Paul is listing all of the good things that God did for the Israelites. Paul would be quoting Deuteronomy 1:13 from a well-known Greek translation. If the reading **put up with them** is correct, Paul may be foreshadowing the warning he gives at the end of his speech in 13:40–41. If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST. Alternate translation: [he took care of them]

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for … a … time	forty years
he endured	He put up with … disobedience
wilderness	wilderness

Acts 13:19

ULT	UST
And having destroyed seven nations in the land of Canaan, he gave them their land for an inheritance,	*He enabled the Israelites to conquer seven people groups who were then living in the region of Canaan. He gave their land to the Israelites to live in.*

ULT he gave them their land for an inheritance
UST He gave their land to the Israelites to live in
(κατεκληρονόμησεν τὴν γῆν αὐτῶν)

The pronoun **he** refers to God, the pronoun **them** refers to the Israelites, and the pronoun **their** refers to the seven nations that God destroyed. It may be helpful to clarify this for your readers. Alternate translation: [God gave the Israelites for an inheritance the land that these seven nations had previously occupied]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nations	people groups
of Canaan	of Canaan
he gave them … for an inheritance	He gave … to the Israelites to live in

Acts 13:20

ULT	UST
in about 450 years. And after these things, he gave them judges until Samuel the prophet.	*The Israelites spent about 450 years in Egypt and in the wilderness." "After that, God chose people to serve as judges and as leaders to rule the Israelite people. The prophet Samuel was the last of these judges to rule them.*

ULT **in about 450 years**
UST The Israelites spent about 450 years in Egypt and in the wilderness
(ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context. It may be helpful to make this a separate sentence. Alternate translation: [All these events took place over a period of about 450 years]

Support Reference: Ellipsis

ULT **he gave them judges until Samuel the prophet**
UST God chose people to serve as judges and as leaders to rule the Israelite people. The prophet Samuel was the last of these judges to rule them
(ἔδωκεν κριτὰς ἕως Σαμουὴλ προφήτου)

This could mean: (1) that God gave the Israelites a series of judges and Samuel was the last of them. Alternate translation: [he gave them a series of judges ending with Samuel, who was also a prophet]; (2) that the phrase **Samuel the prophet** represents the time period associated with Samuel. Alternate translation: [until the time of Samuel the prophet]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … years	years in Egypt and in the wilderness
judges	judges and as leaders to rule the Israelite people
Samuel the prophet	The prophet Samuel
the prophet	The prophet

Acts 13:21

ULT	UST
And then they requested a king, and God gave them Saul, son of Kish, a man from the tribe of Benjamin, for 40 years.	*Then, while Samuel was still their leader, the people demanded that he choose a king to rule them. So God chose Saul, the son of Kish from the tribe of Benjamin, to be their king. He ruled them for 40 years.*

ULT for 40 years
UST He ruled them for 40 years
(ἔτη τεσσεράκοντα)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence. Alternate translation: [to be their king for 40 years]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a king	a king to rule them
God	God
Saul	Saul
the tribe	the tribe
of Benjamin	of Benjamin
for … years	He ruled them for … years

Acts 13:22

ULT	UST
And having removed him, he raised up David for them for {their} king, about whom also he said, testifying, 'I have found David, {son} of Jesse, a man according to my heart, who will do all my will.'	*After God had rejected Saul from being king, he chose David to be their king. God said about him, 'I have seen that David, son of Jesse, is exactly the kind of man who desires what I desire. He will do everything that I want him to do.'"*

ULT **he raised up David for them for {their} king**
UST he chose David to be their king
(ἤγειρεν τὸν Δαυεὶδ αὐτοῖς εἰς βασιλέα)

Here, the expression **raised up** describes God giving someone an important position. See how you translated it in 3:22. Alternate translation: [made David their king]

Support Reference: Idiom

ULT **he said, testifying, 'I have found David, {son} of Jesse, a man according to my heart, who will do all my will**
UST God said … I have seen that David, son of Jesse, is exactly the kind of man who desires what I desire. He will do everything that I want him to do
(εἶπεν μαρτυρήσας, εὗρον Δαυεὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου)

In order to avoid having a second-level quotation, you could turn Paul's quotation into an indirect quotation. (Paul is quoting from 1 Samuel 13:14 and Psalm 89:20.) Alternate translation: [he said, testifying, that he had found David, son of Jesse, a man according to his heart, who would do all his will]

Support Reference: Quotes within Quotes

ULT **I have found**
UST I have seen that
(εὗρον)

While God was indeed searching for someone to replace Saul, here the word **found** does not refer to the results of that search, but rather to God's estimation of David. Alternate translation: [I have recognized that David, son of Jesse, is a man according to my heart]

Support Reference: Idiom

> ULT **a man according to my heart**
> UST the kind of man who desires what I desire
> (ἄνδρα κατὰ τὴν καρδίαν μου)

This is an idiomatic expression. Alternate translation: [the kind of person who does what pleases me]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
{their} king	king
testifying	God said
David	David
of Jesse	son of Jesse, is exactly
my will	that I want

Acts 13:23

ULT	UST
From the seed of this one, according to promise, God brought to Israel a Savior, Jesus,	*"God brought one of David's descendants, Jesus, to us Israelite people to save us. This is what he had promised David and our other ancestors that he would do.*

ULT **From the seed of this one**
UST one of David's descendants
(τούτου & ἀπὸ τοῦ σπέρματος)

This information is placed at the beginning of the sentence to emphasize that the Savior had to be one of David's descendants. It would be appropriate to retain this order in your translation rather than say, for example, "According to promise, God brought to Israel a Savior, Jesus, from the seed of this one."

Support Reference: Information Structure

ULT **the seed**
UST descendants
(τοῦ σπέρματος)

The term **seed** means "descendants." Alternate translation: [the descendants]

Support Reference: Metaphor

ULT **of this one**
UST David's
(τούτου)

The demonstrative pronoun **this one** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [of David]

Support Reference: Pronouns — When to Use Them

ULT **to Israel**
UST to us Israelite people
(τῷ Ἰσραὴλ)

Here, **Israel** refers to the people of Israel. Alternate translation: [to the people of Israel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	descendants
to promise	This is what he had promised David and our other ancestors that he would do

ULT	UST
God	God
to Israel	to us Israelite people
a Savior	to save us
Jesus	Jesus

Acts 13:24

ULT	UST
John having announced beforehand, before the face of his entrance, a baptism of repentance to all the people of Israel.	*Before Jesus began his work, John the Baptizer preached to all of our Israelite people who came to him. He told them that they should turn away from their sinful behavior and ask God to forgive them. Then he would baptize them.*

ULT **John**
UST John the Baptizer
(Ἰωάννου)

By **John**, Paul is referring implicitly to John the Baptist. Alternate translation: [John the Baptist]

Support Reference: Assumed Knowledge and Implicit Information

ULT **before the face of his entrance**
UST Before Jesus began his work
(πρὸ προσώπου τῆς εἰσόδου αὐτοῦ)

In your language, the expression **before the face of his entrance**, meaning "before the appearance of his entry into ministry" (See: next two notes), might seem to convey redundant information that would be not be natural to express. If so, you could abbreviate it. Alternate translation: [before he appeared] or [before he entered into his ministry]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **before the face of his entrance**
UST Before Jesus began his work
(πρὸ προσώπου τῆς εἰσόδου αὐτοῦ)

Here the term **face** means "appearance." Alternate translation: [appearance]

Support Reference: Metaphor

ULT **of his entrance**
UST Jesus … his work
(τῆς εἰσόδου αὐτοῦ)

By **entrance**, Paul is referring to Jesus beginning his ministry. Alternate translation: [of the start of his ministry]

Support Reference: Metaphor

ULT **of his entrance**
UST Jesus … his work
(τῆς εἰσόδου αὐτοῦ)

The pronoun **his** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [of Jesus' entrance]

Support Reference: Pronouns — When to Use Them

ULT **a baptism of repentance to all the people of Israel**
UST to all of our Israelite people who came to him … them … they should turn away from their sinful behavior and ask God to forgive them. Then he would baptize them
(βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραήλ)

If your language does not use an abstract noun for the idea of **repentance**, you could express the same idea in another way. Alternate translation: [to all the people of Israel a baptism that people received to show that they were repenting]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John the Baptizer
having announced beforehand	preached … He told … that
a baptism	Then he would baptize them
of repentance	they should turn away from their sinful behavior and ask God to forgive them
to … the people of Israel	our Israelite people who came to him … them

Acts 13:25

ULT	UST
And as John was completing {his} course, he was saying, 'Who do you think me to be? I am not he. But behold, one is coming after me, of whom the sandals of {his} feet I am not worthy to untie.'	*When John was about to finish the work that God gave him to do, he told the crowds, 'Do not think that I am the Messiah whom God promised to send, because I am not. But listen! The Messiah will soon come. He is so much greater than I am that I do not even deserve to be his slave and take the sandals off his feet.'"*

ULT **{his} course**
UST the work that God gave him to do
(τὸν δρόμον)

Paul is speaking of John as if he had been running a race or **course**. Alternate translation: [his work]

Support Reference: Metaphor

ULT **he was saying, 'Who do you think me to be? I am not he. But behold, one is coming after me, of whom the sandals of {his} feet I am not worthy to untie**
UST he told the crowds, 'Do not think that I am the Messiah whom God promised to send, because I am not. But listen! The Messiah will soon come. He is so much greater than I am that I do not even deserve to be his slave and take the sandals off his feet
(ἔλεγεν, τί ἐμὲ ὑπονοεῖτε εἶναι? οὐκ εἰμὶ ἐγώ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι)

Even if your language does not customarily put one direct quotation inside another, it might be good to present this quotation from John the Baptist as a direct quotation if possible, since it uses several figures of speech that might not sound natural in an indirect quotation. (As an indirect quotation, this would read something like this: "he asked the people who they thought him to be, and he told them he was not he and that behold, one was coming after him, the sandals of whose feet he was not worthy to untie.") You may be able to indicate the beginning of Paul's quotation from John with some punctuation or convention that your language uses.

Support Reference: Quote Markings

ULT **Who do you think me to be**
UST Do not think that I am the Messiah whom God promised to send
(τί ἐμὲ ὑπονοεῖτε εἶναι)

John is using the question form to challenge his listeners' idea of who he is. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I am not who you think I am!]

Support Reference: Rhetorical Question

ULT **I am not he**
UST because I am not
(οὐκ εἰμὶ ἐγώ)

The pronoun **he** refers to the Messiah. It may be helpful to clarify this for your readers. Alternate translation: [I am not the Messiah]

Support Reference: Pronouns — When to Use Them

ULT **behold**
UST listen
(ἰδοὺ)

John is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

Support Reference: Metaphor

ULT **of whom the sandals of {his} feet I am not worthy to untie**
UST He is so much greater than I am that I do not even deserve to be his slave and take the sandals off his feet
(οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι)

John is using the action of untying sandals symbolically to signify humble service. If it would be helpful to your readers, you could translate this with a general expression. Alternate translation: [to whom I am not even worthy to offer humble service]

Support Reference: Symbolic Action

ULT **the sandals of {his} feet**
UST the sandals … his feet
(τὸ ὑπόδημα τῶν ποδῶν)

In your language, the expression **the sandals of his feet** might seem to convey redundant information that would be not be natural to express. If so, you could abbreviate it. Alternate translation: [his sandals]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John
was completing	was about to finish
sandals	sandals

Acts 13:26

ULT	UST
Men, brothers, sons of the family of Abraham, and the ones among you fearing God, to us the word of this salvation has been sent.	*"My fellow Israelites who are descendants of Abraham and you non-Jewish people who also worship God, please listen! God has told all of us how he saves people.*

ULT **Men, brothers, sons of the family of Abraham, and the ones among you fearing God**
UST My fellow Israelites who are descendants of Abraham and you non-Jewish people who also worship God, please listen
(ἄνδρες, ἀδελφοί, υἱοὶ γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν)

Paul is using an idiomatic form of address. Alternate translation: [My brothers—my fellow sons of the family of Abraham—and you others who fear God]

Support Reference: Idiom

ULT **brothers, sons of the family of Abraham, and the ones among you fearing God**
UST My fellow Israelites who are descendants of Abraham and you non-Jewish people who also worship God, please listen
(ἀδελφοί, υἱοὶ γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν)

Paul is using the term **brothers** to mean people who share the same faith. Alternate translation: [My fellow believers]

Support Reference: Metaphor

ULT **sons**
UST who are descendants
(υἱοὶ)

Paul is using the term **sons** to mean "descendants." Alternate translation: [descendants]

Support Reference: Metaphor

ULT **to us**
UST all of us
(ἡμῖν)

Here the word **us** includes Paul and his entire audience in the synagogue, so use the inclusive form of that word if your language marks this distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **the word of this salvation has been sent**
UST God has told … how he saves people
(ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it is clear from the context that this was God. Alternate translation: [God has sent the word about this salvation]

Support Reference: Active or Passive

ULT **the word**
UST God has told
(ὁ λόγος)

Paul is using the term **word** to mean the message that God sent about Jesus by using words. Alternate translation: [the message]

Support Reference: Metonymy

ULT **of this salvation**
UST how he saves people
(τῆς σωτηρίας ταύτης)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [how God is saving people]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Abraham	of Abraham
ones … fearing	you non-Jewish people who … worship
God	God
of … salvation	how he saves people

Acts 13:27

ULT	UST
For the ones living in Jerusalem and their rulers, not recognizing this one and condemning him, fulfilled the voices of the prophets being read on every Sabbath.	*The people living in Jerusalem and their rulers did not recognize Jesus. They heard someone read from the writings of the prophets {in their synagogues} on every Sabbath day. {But they did not understand what the prophets were saying.} And so what the prophets predicted long ago came true when they condemned Jesus to death.*

ULT **not recognizing this one**
UST did not recognize Jesus
(τοῦτον ἀγνοήσαντες)

The demonstrative pronoun **this one** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [not recognizing Jesus]

Support Reference: Pronouns — When to Use Them

ULT **not recognizing this one**
UST did not recognize Jesus
(τοῦτον ἀγνοήσαντες)

Paul means implicitly that the people of Jerusalem and their leaders did not recognize that God had sent Jesus to be the Messiah. Alternate translation: [not recognizing that God had sent Jesus to be the Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the voices of the prophets**
UST the writings of the prophets … what the prophets predicted long ago
(τὰς φωνὰς τῶν προφητῶν)

Paul is using the word **voices** to mean the prophecies that the prophets spoke with their voices. Alternate translation: [the prophecies of the prophets]

Support Reference: Metonymy

> ULT **being read**
> UST They heard someone read from … {in their synagogues} on … But they did not understand what the prophets were saying
> (τὰς & ἀναγινωσκομένας)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that someone reads]

Support Reference: Active or Passive

> ULT **being read**
> UST They heard someone read from … {in their synagogues} on … But they did not understand what the prophets were saying
> (τὰς & ἀναγινωσκομένας)

Paul is referring implicitly to the way that someone reads from the writings of **the prophets** on each **Sabbath** in the synagogues. Alternate translation: [that someone reads aloud in each synagogue]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
rulers	rulers
not recognizing	did not recognize
condemning him	when they condemned Jesus to death
fulfilled	came true
of the prophets	of the prophets … the prophets
Sabbath	Sabbath day

Acts 13:28

ULT	UST
And finding no reason for death, they asked Pilate for him to be killed.	*{Many people accused Jesus of doing wicked things.} They could not prove that he had done anything for which he deserved to die. But they still demanded that Pilate, the governor, condemn him to death.*

ULT **they asked Pilate for him to be killed**
UST But they still demanded that Pilate, the governor, condemn him to death
(ἠτήσαντο Πειλᾶτον ἀναιρεθῆναι αὐτόν)

Here the word **they** refers to the Jewish people and their religious leaders in Jerusalem, and the pronoun **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [the Jewish leaders asked Pilate for Jesus to be killed]

Support Reference: Pronouns — When to Use Them

ULT **for him to be killed**
UST condemn him to death
(ἀναιρεθῆναι αὐτόν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to execute him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate, the governor

Acts 13:29

ULT	UST
And when they had completed all the things having been written about him, taking him down from the tree, they laid him in a tomb.	*They did to Jesus all the things that the prophets had written long ago that people would do to him. {They killed Jesus by nailing him to a cross.} Then they took his body down from the cross and placed it in a tomb.*

ULT **all the things having been written about him**
UST all the things that the prophets had written long ago that people would do to him
(πάντα τὰ περὶ αὐτοῦ γεγραμμένα)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [all that the prophets had written about him]

Support Reference: Active or Passive

ULT **taking him down from the tree**
UST {They killed Jesus by nailing him to a cross.} Then they took his body down from the cross
(καθελόντες ἀπὸ τοῦ ξύλου)

It may be helpful to say explicitly that Jesus had died before this happened. Alternate translation: [taking him down from the tree after he died]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the tree**
UST the cross
(τοῦ ξύλου)

The word translated as **tree** can mean either an actual tree or something made of wood. Paul is using the word to refer to the cross, which was made out of wood. Alternate translation: [from the cross]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a tomb	a tomb

Acts 13:30

ULT	UST
But God raised him from the dead,	*However, God brought him back to life after he was dead.*

ULT But God raised him
UST However, God brought him back to life
(ὁ δὲ Θεὸς ἤγειρεν αὐτὸν)

Paul uses the word **But** to indicate a strong contrast between what the people did and what God did. Alternate translation: [Nevertheless]

Support Reference: Connect — Contrast Relationship

ULT raised him
UST brought him back to life
(ἤγειρεν αὐτὸν)

Here, **raised** is an idiom for causing someone who has died to become alive again. Alternate translation: [caused him to live again after he had died]

Support Reference: Idiom

ULT raised him from the dead
UST brought him back to life after he was dead
(ἤγειρεν αὐτὸν ἐκ νεκρῶν)

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [from among those who were dead]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	However, God

Acts 13:31

ULT	UST
who was seen for many days by the ones having come up with him from Galilee to Jerusalem, who now are his witnesses to the people.	*For many days he repeatedly appeared to his disciples who had come along with him from Galilee to Jerusalem. Those who saw him are telling the people about him now."*

ULT **who was seen for many days by the ones having come up with him from Galilee to Jerusalem**
UST For many days he repeatedly appeared to his disciples who had come along with him from Galilee to Jerusalem
(ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἰερουσαλήμ)

The pronoun **who** refers to Jesus. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: [Jesus was seen for many days by the ones having come up with him from Galilee to Jerusalem]

Support Reference: Pronouns — When to Use Them

ULT **who was seen for many days by the ones having come up with him from Galilee to Jerusalem**
UST For many days he repeatedly appeared to his disciples who had come along with him from Galilee to Jerusalem
(ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἰερουσαλήμ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [The ones having come up with him from Galilee to Jerusalem saw him for many days]

Support Reference: Active or Passive

ULT **many days**
UST many days
(ἡμέρας πλείους)

We know from the Gospels that this period was 40 days. Translate **many days** with a term that would be appropriate for that length of time.

Support Reference: Assumed Knowledge and Implicit Information

ULT **by the ones having come up**
UST to his disciples who had come along
(τοῖς συναναβᾶσιν)

Paul says **having come up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Alternate translation: [by the ones who traveled]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
Galilee	Galilee
Jerusalem	Jerusalem
witnesses	telling

Acts 13:32

ULT	UST
And we are proclaiming to you the promise having been to {our} fathers,	*“Right now we are proclaiming this good news to you. God made a promise to our Jewish ancestors.*

ULT **the promise having been to {our} fathers**
UST God made a promise to our Jewish ancestors
(τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην)

Paul assumes that his listeners will know that he is referring to a **promise** that God made. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the promise that God made to our fathers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{our} fathers**
UST our Jewish ancestors
(τοὺς πατέρας)

Paul is using the term **fathers** to mean “ancestors.” Alternate translation: [our ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
promise	promise

Acts 13:33

ULT	UST
that God has completely fulfilled this for our children, raising up Jesus. As it is also written in the second Psalm: 'You are my Son; today I have fathered you.'	*God has kept that promise for us who are their descendants, and also for you who are not Jews, by making Jesus alive again. It is just like what David wrote in the second Psalm{, when God was speaking about sending his Son}: 'You are my Son; today I have become your Father.'*

ULT **that God has completely fulfilled this for our children**
UST God has kept that promise for us who are their descendants, and also for you who are not Jews
(ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις ἡμῶν)

It may be helpful to create a verse bridge that combines verse 32 with the first part of verse 33. you could state something like this: "And we are proclaiming to you that by raising Jesus, God has completely fulfilled for our children the promise he made to our fathers."

Support Reference: Verse Bridges

ULT **this**
UST that promise
(ταύτην)

Paul assumes that his listeners will know that by **this** he means the promise he described in the previous verse. Alternate translation: [this promise]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for our children**
UST for us who are their descendants, and also for you who are not Jews
(τοῖς τέκνοις ἡμῶν)

Some ancient copies read, "for us, their children" which makes sense, since Paul is saying that this promise was fulfilled in his own generation, not in the next generation. If the reading **for our children** is correct, Paul may mean "for the children of us Israelites." If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST.

Support Reference: Textual Variants

> ULT **for our children**
> UST for us who are their descendants, and also for you who are not Jews
> (τοῖς τέκνοις ἡμῶν)

If this is the correct reading, then Paul may be using the term **children** to mean "descendants." Alternate translation: [for our descendants]

Support Reference: Metaphor

> ULT **raising up Jesus**
> UST by making Jesus alive again
> (ἀναστήσας Ἰησοῦν)

Here, **raising up** is an idiom for causing someone who has died to become alive again. Alternate translation: [causing Jesus to live again after he had died]

Support Reference: Idiom

> ULT **As it is also written in the second Psalm**
> UST It is just like what David wrote in the second Psalm{, when God was speaking about sending his Son}
> (ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [As we can also read in the second Psalm]

Support Reference: Active or Passive

> ULT **the second Psalm**
> UST the second Psalm
> (τῷ ψαλμῷ & τῷ δευτέρῳ)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [Psalm 2]

Support Reference: Ordinal Numbers

> ULT **You are my Son; today I have fathered you**
> UST You are my Son; today I have become your Father
> (Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε)

Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Psalm 2 as a direct quotation if possible, since God is addressing the Messiah directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

Support Reference: Quote Markings

> ULT **You are my Son; today I have fathered you**
> UST You are my Son; today I have become your Father
> (Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [You are my Son, yes, today I have fathered you]

Support Reference: Parallelism

> ULT **Son … have fathered you**
> UST Son … have become your Father
> (Υἱός & γεγέννηκά σε)

Son is an important title that describes the relationship between Jesus and God. Be sure to retain this title in your translation.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
has completely fulfilled	has kept
Jesus	Jesus
Son	Son

Acts 13:34

ULT	UST
And that he raised him up from the dead, never going to return to decay, he has spoken thus: 'I will give you the holy, trustworthy things of David.'	*God has made the Messiah alive after he was dead, and God will never let him die again. God promised that to the Messiah when he said in the Scriptures, 'I will certainly help you, as I promised David that I would do.'*

ULT **he raised him up … he has spoken**
UST God has made the Messiah alive … God promised that to the Messiah … he said in the Scriptures
(ἀνέστησεν αὐτὸν & εἴρηκεν)

The pronoun **he** refers to God, and the pronoun **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [God raised Jesus … God has spoken]

Support Reference: Pronouns — When to Use Them

ULT **he raised him up**
UST God has made the Messiah alive
(ἀνέστησεν αὐτὸν)

As in 2:24, the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: [he brought him back to life]

Support Reference: Idiom

ULT **from the dead**
UST after he was dead
(ἐκ νεκρῶν)

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [from among those who were dead]

Support Reference: Nominal Adjectives

ULT **I will give you the holy, trustworthy things of David**
UST I will certainly help you, as I promised David that I would do
(δώσω ὑμῖν τὰ ὅσια Δαυεὶδ τὰ πιστά)

This quotation is from the prophet Isaiah. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Isaiah as a direct quotation if possible, since God is addressing the Israelites and ultimately the Messiah directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

Support Reference: Quote Markings

ULT **the holy, trustworthy things of David**
UST I will certainly help you, as I promised David that I would do
(τὰ ὅσια Δαυεὶδ τὰ πιστά)

Paul is using the adjectives **holy** and **trustworthy** as nouns. ULT adds the word **things** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: [the trustworthy promises that God made to David as the ancestor of the Holy One]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy	I will certainly help you, as I promised David that I would do
of David	I will certainly help you, as I promised David that I would do

Acts 13:35

ULT	UST
For in another {place} he also says: 'You will not allow your Holy One to see decay.'	*That is why, in another psalm, David also says: 'You, God, will not allow the body of your Messiah to decay.'*

ULT **in another {place}**
UST in another psalm
(ἐν ἑτέρῳ)

Paul assumes that his listeners will know that by **another place**, he means another place in the Scriptures. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [in another place in the Scriptures]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he also says**
UST David also says
(καὶ & λέγει)

Even though David is the author of Psalm 16, from which this quotation is taken, the pronoun **he** refers to God, as in 13:34. It may be helpful to clarify this for your readers. Alternate translation: [God also says]

Support Reference: Pronouns — When to Use Them

ULT **your Holy One**
UST the body of your Messiah
(τὸν Ὅσιόν σου)

The expression **Holy One** is a title for the Messiah. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [your Messiah] or [your holy Messiah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your Holy One**
UST the body of your Messiah
(τὸν Ὅσιόν σου)

This is a Messianic prophecy, and the Messiah is referring to himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [me, your Holy One] or [me, the Messiah]

Support Reference: First, Second or Third Person

> ULT **to see decay**
> UST to decay
> (ἰδεῖν διαφθοράν)

Paul is using the word **see** to mean "experience." Alternate translation: [to experience decay] or [to undergo decay]

Support Reference: Idiom

> ULT **to see decay**
> UST to decay
> (ἰδεῖν διαφθοράν)

The term **decay** refers in this context to the decomposition of the body after death. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [to experience the decomposition of his body]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Holy One	the body of … Messiah

Acts 13:36

ULT	UST
For indeed David, having served the counsel of God in his own generation, fell asleep and was laid with his fathers and saw decay.	*While David was living, he did what God wanted him to do. Then when he died his body was buried where his ancestors' bodies had been buried. Then David's body decayed. {So he could not have been speaking about himself in this psalm.}*

ULT **fell asleep**
UST Then when he died
(ἐκοιμήθη)

Paul is referring to death in a polite way by using the phrase **fell asleep**. If it would be helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [passed away] or [died]

Support Reference: Euphemism

ULT **was laid with his fathers and saw**
UST his body was buried where his ancestors' bodies had been buried. Then David's body decayed. {So he could not have been speaking about himself in this psalm … }
(προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδεν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people buried him with his fathers and he saw]

Support Reference: Active or Passive

ULT **with his fathers**
UST where his ancestors' bodies had been buried
(πρὸς τοὺς πατέρας αὐτοῦ)

Paul is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with his ancestors]

Support Reference: Metaphor

> ULT **saw decay**
> UST David's body decayed. {So he could not have been speaking about himself in this psalm … }
> (εἶδεν διαφθοράν)

Paul is using the word **saw** to mean "experienced." Alternate translation: [experienced decay] or [underwent decay]

Support Reference: Idiom

> ULT **decay**
> UST David's body decayed. {So he could not have been speaking about himself in this psalm … }
> (διαφθοράν)

Here, the term **decay** refers to the decomposition of the body after death. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the decomposition of his body]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
having served	he did
counsel	what … wanted him to do
of God	God
in … generation	While … was living

Acts 13:37

ULT	UST
But he whom God raised up did not see decay.	*But God made Jesus alive again after he died, and his body did not decay.”*

ULT he whom God raised up
UST God made Jesus alive again after he died
(ὃν & ὁ Θεὸς ἤγειρεν)

The pronoun **he** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [Jesus, whom God raised up,]

Support Reference: Pronouns — When to Use Them

ULT God raised up
UST God made … alive again after he died
(ὁ Θεὸς ἤγειρεν)

The idiom **raised up** means that God made Jesus alive again after he died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [God brought back to life]

Support Reference: Idiom

ULT did not see decay
UST and his body did not decay
(οὐκ εἶδεν διαφθοράν)

Paul is using the word **see** to mean “experience.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [experience decay] or [undergo decay]

Support Reference: Idiom

ULT decay
UST and his body did … decay
(διαφθοράν)

The term **decay** refers in this context to the decomposition of the body after death. Alternate translation: [the decomposition of his body]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

Acts 13:38

ULT	UST
So let it be known to you, men, brothers, that through this one release of sins is proclaimed to you and from everything of which you were not able to be justified in the law of Moses.	*"So, fellow Israelites and other friends, we want you to know that God is promising to forgive your sins as a result of what Jesus has done. You could not become right with God by obeying the laws that Moses wrote because there were many laws that you were not able to obey.*

ULT **let it be known to you**
UST we want you to know
(γνωστὸν & ἔστω ὑμῖν)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may it be known to you] or [you should know]

Support Reference: Third-Person Imperatives

ULT **men, brothers**
UST fellow Israelites and other friends
(ἄνδρες, ἀδελφοί)

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [my brothers]

Support Reference: Idiom

ULT **brothers**
UST fellow Israelites and other friends
(ἀδελφοί)

Paul is using the term **brothers** to mean people who share the same faith. He is addressing the people in the synagogue who are his fellow-Jews and followers of Judaism. They are not Christian believers at this point. He may also be using the word **brothers** as a term of friendship for the Gentiles who are present. Alternate translation, as in UST: [my fellow Israelites and other friends]

Support Reference: Metaphor

ULT **this one**
UST Jesus
(τούτου)

The demonstrative pronoun **this one** refers to Jesus. Alternate translation: [Jesus]

Support Reference: Pronouns — When to Use Them

ULT **release of sins is proclaimed to you and**
UST God is promising to forgive your sins
(ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, καὶ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we are proclaiming forgiveness of sins to you]

Support Reference: Active or Passive

ULT **release of sins is proclaimed to you and from everything**
UST God is promising to forgive your sins … there were many laws
(ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, καὶ ἀπὸ πάντων)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context. Alternate translation: [release of sins is proclaimed to you, and release is also proclaimed to you from the guilt of everything]

Support Reference: Ellipsis

ULT **everything of which you were not able to be justified in the law of Moses**
UST You could not become right with God by obeying the laws that Moses wrote because there were many laws that you were not able to obey
(πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιωθῆναι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [everything that you were not able to do in obedience to the law of Moses]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	we want … to know
release	to forgive
of sins	sins
is proclaimed	God is promising
to be justified	become right with God

ULT	UST
the law of Moses	the laws that Moses wrote

Acts 13:39

ULT	UST
In this one, everyone believing is justified.	*But now God declares that all people who believe in Jesus are no longer guilty of any of the things that they have done that have displeased him.*

ULT **In this one, everyone believing is justified**
UST But now God declares that all people who believe in Jesus are no longer guilty of any of the things that they have done that have displeased him
(ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται)

If your language does not use this passive form, you could state this in active form.

Alternate translation: [God justifies everyone who believes in this one]

Support Reference: Active or Passive

ULT **this one**
UST Jesus
(τούτῳ)

The demonstrative pronoun **this one** refers to Jesus. Alternate translation: [Jesus]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing	who believe
is justified	are no longer guilty of any of the things that they have done that have displeased him

Acts 13:40

ULT	UST
Look, therefore that the thing spoken about in the prophets may not come upon you:	*So then be careful that God does not judge you, as the prophets said that God would do!*

ULT **Look**
UST be careful that
(βλέπετε)

Paul is using the term **Look** to mean "Be careful," since looking around alertly is associated with being careful. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Be careful]

Support Reference: Metonymy

ULT **the thing spoken about in the prophets**
UST as the prophets said that
(τὸ εἰρημένον ἐν τοῖς προφήταις)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the thing that the prophets spoke about]

Support Reference: Active or Passive

ULT **that … may not come upon you**
UST God does not judge you … God would do
(μὴ ἐπέλθῃ)

Paul is speaking of what the prophets spoke as if it were a living thing that could **come upon** his listeners. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that … may not happen to you]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophets	prophets

Acts 13:41

ULT	UST
‘Look, you despisers, and marvel and be destroyed! For I am doing a work in your days, a work that you would not believe at all, even if someone announced it to you.’”	*{God said through the prophet Habakkuk,} ‘You who ridicule me, observe carefully what I am doing. You will certainly be amazed. Then you will die. You will be amazed because I plan to do something {terrible} while you are living. You would not believe that I would do that even if someone told you!’”*

ULT **Look, you despisers, and marvel and be destroyed! For I am doing a work in your days, a work that you would not believe at all, even if someone announced it to you**
UST { … God said through the prophet Habakkuk,} You who ridicule me, observe carefully what I am doing. You will certainly be amazed. Then you will die. You will be amazed because I plan to do something {terrible} while you are living. You would not believe that I would do that even if someone told you
(ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν)

This quotation is from the prophet Habakkuk. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Habakkuk as a direct quotation if possible, since God is addressing the Israelites directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

Support Reference: Quote Markings

ULT **Look**
UST God said through the prophet Habakkuk … observe carefully what I am doing
(ἴδετε)

In this quotation, Habakkuk is using the term **Look** to mean “Pay attention,” since God is describing doing a new thing that many people will not understand. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Pay attention]

Support Reference: Metonymy

ULT **be destroyed**
UST you will die
(ἀφανίσθητε)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [perish]

Support Reference: Active or Passive

ULT **am doing a work … a work**
UST plan to do something {terrible} … I would do that
(ἔργον ἐργάζομαι & ἔργον)

God is using the word **work** to mean a judgment that he will work to bring about. Alternate translation: [I am carrying out a judgment … a judgment]

Support Reference: Metonymy

ULT **in your days**
UST while you are living
(ἐν ταῖς ἡμέραις ὑμῶν)

God is using the term **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [during your lifetime]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
be destroyed	you will die
am doing	plan to do
days	are living
you would … believe	You would … believe
announced it	told

Acts 13:42

ULT	UST
And as they were leaving, they were begging these words to be spoken to them on the next Sabbath.	*After Paul finished speaking, and as he and Barnabas were going away, many of the people there asked them to return on the next Sabbath and speak to them about these things again.*

ULT **And as they were leaving**
UST After Paul finished speaking, and as he and Barnabas were going away
(ἐξιόντων δὲ, αὐτῶν)

Here the pronoun **they** refers to Paul and Barnabas. Alternate translation: [as Paul and Barnabas were leaving]

Support Reference: Pronouns — When to Use Them

ULT **they were begging**
UST many of the people there asked them
(παρεκάλουν)

Here the pronoun **they** refers to the people who were in the synagogue. Alternate translation: [the people in the synagogue begged them for]

Support Reference: Pronouns — When to Use Them

ULT **these words to be spoken to them**
UST to return … and speak to them about these things again
(λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [them to speak these words to them]

Support Reference: Active or Passive

ULT **these words**
UST these things
(τὰ ῥήματα ταῦτα)

Here, **words** refers to the message that Paul had spoken using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [this message]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were begging	many of the people there asked them

ULT	UST
Sabbath	Sabbath

Acts 13:43

ULT	UST
And when the synagogue meeting was ended, many of the Jews and the worshiping proselytes followed Paul and Barnabas, who, speaking to them, urged them to continue in the grace of God.	*When the meeting was over, many people became disciples of Jesus, as Paul and Barnabas had encouraged them to do. These people were both Jews and non-Jews who worshiped God. Paul and Barnabas continued talking to them. They urged them to continue to trust that God kindly forgives people's sins because of what Jesus did.*

ULT **when the synagogue meeting was ended**
UST When the meeting was over
(λυθείσης & τῆς συναγωγῆς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when the synagogue meeting ended]

Support Reference: Active or Passive

ULT **proselytes**
UST non-Jews
(προσηλύτων)

These **proselytes** were non-Jewish people who had converted to Judaism. Alternate translation: [converts to Judaism]

Support Reference: Translate Unknowns

ULT **followed Paul and Barnabas**
UST became disciples of Jesus, as Paul and Barnabas had encouraged them to do
(ἠκολούθησαν & τῷ Παύλῳ καὶ τῷ Βαρναβᾷ)

In this context, to **follow** someone means to become that person's disciple or accept that person as a teacher. Alternate translation: [accepted Paul and Barnabas as their teachers]

Support Reference: Idiom

ULT **to continue in the grace of God**
UST to continue to trust that God kindly forgives people's sins because of what Jesus did
(προσμένειν τῇ χάριτι τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [to remain faithful to God, who had graciously saved them]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
synagogue meeting	meeting
of the Jews	Jews
worshiping	who worshiped God
Paul	Paul
Barnabas	Barnabas
in the grace	kindly forgives people’s sins because of what Jesus did
of God	God

Acts 13:44

ULT	UST
And on the next Sabbath, almost the whole city was gathered together to hear the word of the Lord.	*On the next Sabbath day, most of the people in Antioch came to the Jewish meeting place to hear Paul and Barnabas speak about Jesus.*

ULT almost the whole city
UST most of the people in Antioch
(σχεδὸν πᾶσα ἡ πόλις)

The **city** represents the people in the city. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [almost all the people of the city]

Support Reference: Metonymy

ULT was gathered together
UST came to the Jewish meeting place
(συνήχθη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathered together]

Support Reference: Active or Passive

ULT to hear the word of the Lord
UST to hear Paul and Barnabas speak about Jesus
(ἀκοῦσαι τὸν λόγον τοῦ Κυρίου)

The implication is that Paul and Barnabas were going to speak **the word of the Lord**. Alternate translation: [to hear Paul and Barnabas speak the word of the Lord]

Support Reference: Assumed Knowledge and Implicit Information

ULT the word of the Lord
UST Paul and Barnabas speak about Jesus
(τὸν λόγον τοῦ Κυρίου)

Luke is using the term **word** to mean the message that Paul and Barnabas were going to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message of the Lord]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the … Sabbath	On the … Sabbath day
was gathered together	came to the Jewish meeting place

ULT	UST
word of the Lord	Paul and Barnabas speak about Jesus

Acts 13:45

ULT	UST
But seeing the crowds, the Jews were filled with jealousy, and they were speaking against the things being said by Paul, blaspheming.	*The leaders of the Jews saw the large crowds of people that were coming to hear Paul and Barnabas. This made them extremely jealous. So they began to contradict the things that Paul was saying. They also insulted him.*

ULT **the … Jews**
UST The leaders of the Jews … them
(οἱ Ἰουδαῖοι)

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: [the leaders of the Jews]

Support Reference: Synecdoche

ULT **were filled with jealousy**
UST extremely jealous
(ἐπλήσθησαν ζήλου)

For emphasis, Luke is speaking of the Jewish leaders as if they were a container that jealousy **filled**. If it would be helpful in your language, you could express the emphasis another way. Alternate translation: [became very jealous]

Support Reference: Metaphor

ULT **the things being said by Paul**
UST the things that Paul was saying … him
(τοῖς ὑπὸ Παύλου λαλουμένοις)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the things that Paul was saying]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	leaders of the Jews … them
with jealousy	extremely jealous
Paul	Paul … him
blaspheming	They also insulted

Acts 13:46

ULT	UST
And Paul and Barnabas, speaking boldly, said, "It was necessary for the word of God to be spoken to you first. Since you reject it and judge yourselves not worthy of eternal life, behold, we are turning to the Gentiles.	*Then, speaking very boldly, Paul and Barnabas said to those Jewish leaders, "We had to speak the message from God about Jesus to you Jews first before we proclaim it to non-Jews, because God commanded us to do that. But you are rejecting God's message. By doing that, you have shown that you are not worthy of everlasting life. Therefore, we are leaving you, and now we will go to the non-Jewish people to tell them the message from God.*

ULT **the word of God to be spoken**
UST speak the message from God about Jesus
(λαληθῆναι τὸν λόγον τοῦ Θεοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [for us to speak the word of God]

Support Reference: Active or Passive

ULT **necessary for the word of God to be spoken to you first**
UST We had to speak the message from God about Jesus to you Jews first before we proclaim it to non-Jews, because God commanded us to do that
(ὑμῖν & ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ)

Paul and Barnabas are using the term **word** to mean the message that God commanded them to share by using words. Alternate translation: [the message from God]

Support Reference: Metonymy

ULT **to you first**
UST to you Jews first before we proclaim it to non-Jews
(ὑμῖν & πρῶτον)

Paul means implicitly that it was necessary to speak to the Jews first because they were God's chosen people, and God had sent the Messiah initially to them. Alternate translation: [to you Jews first because you are God's chosen people, and God sent the Messiah initially to you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Since you reject it**
UST But you are rejecting God's message. By doing that
(ἐπειδὴ ἀπωθεῖσθε αὐτὸν)

Their rejection of the word of God is spoken of as if it were something they pushed away. Alternate translation: [Since you reject the word of God]

Support Reference: Metaphor

ULT **judge yourselves not worthy of eternal life**
UST you have shown that you are not worthy of everlasting life
(οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς)

Paul does not seriously believe that the Jewish leaders do not consider themselves worthy of eternal life. Paul actually means to communicate the opposite of the literal meaning of his words. Alternate translation: [are acting as if you judge yourselves not worthy of eternal life]

Support Reference: Irony

ULT **behold**
UST Therefore
(ἰδοὺ)

Paul and Barnabas are using the term **behold** to focus the attention of the Jewish leaders on what they are about to say. Your language may have a comparable expression that you can use in your translation.

Support Reference: Metaphor

ULT **we are turning to the Gentiles**
UST we are leaving you, and now we will go to the non-Jewish people to tell them the message from God
(στρεφόμεθα εἰς τὰ ἔθνη)

Paul and Barnabas are speaking as if they are going to be physically **turning** toward **the Gentiles**. They mean that they are going to stop preaching in the Jewish synagogue and begin preaching to gatherings of Gentiles. Alternate translation: [we will leave you and start preaching to the Gentiles]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we are turning**
UST we are leaving you, and now we will go … to tell … the message from God
(στρεφόμεθα)

By **we**, Paul and Barnabas mean themselves, but not the Jewish leaders to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Barnabas	Barnabas
word of God	message from God about Jesus
you reject	But you are rejecting
judge	you have shown that
eternal	everlasting
Gentiles	non-Jewish people … them

Acts 13:47

ULT	UST
For thus the Lord has commanded us: ‘I have placed you as a light for the Gentiles, for you to be for salvation as far as the end of the earth.’”	*We are doing this because the Lord God has commanded us to do it. {He said in the Scriptures,} ‘I have chosen you to reveal things about me to non-Jewish people that will be like a light to them. I have chosen you to tell people everywhere in the world the message that I want to save them.’”*

ULT **us**
UST us
(ἡμῖν)

By **us**, Paul and Barnabas mean themselves, but not the Jewish leaders to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **I have placed you as a light for the Gentiles, for you to be for salvation as far as the end of the earth**
UST {He said in the Scriptures,} ‘I have chosen you to reveal things about me to non-Jewish people that will be like a light to them. I have chosen you to tell people everywhere in the world the message that I want to save them
(τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς)

This quotation is from the prophet Isaiah. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Isaiah as a direct quotation if possible, since God is addressing the Messiah directly in it. (Paul and Barnabas are saying that since they are disciples of the Messiah, the quotation also refers to their ministry.) You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

Support Reference: Quote Markings

ULT **I have placed you as a light**
UST {He said in the Scriptures,} 'I have chosen you to reveal things about me … that will be like a light
(τέθεικά σε εἰς φῶς)

Through this quotation from Isaiah, Paul and Barnabas are saying that the truth they are preaching about Jesus is like a **light** that allows people to see. You could use the same simile in your translation, or you could use a different comparison, to something else your readers would recognize that helps people to understand.

Support Reference: Simile

ULT **you**
UST you
(σε)

The word **you** is singular here because it refers to the Messiah.

Support Reference: Forms of 'You' — Singular

ULT **for … to be for salvation as far as the end of the earth**
UST I have chosen … to tell people everywhere in the world the message that I want to save them
(τοῦ εἶναί & εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [should go and help people to be saved]

Support Reference: Abstract Nouns

ULT **as far as the end of the earth**
UST everywhere in the world
(ἕως ἐσχάτου τῆς γῆς)

This phrase is an idiom. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [everywhere on earth]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord God
I have placed	{He said in the Scriptures,} 'I have chosen … to reveal things about me
for the Gentiles	to non-Jewish people … to them
salvation	to tell people … the message that I want to save them

ULT	UST
of the earth	the world

Acts 13:48

ULT	UST
But hearing this, the Gentiles were rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.	*When the non-Jewish people heard those words, they rejoiced. They praised God for the message about Jesus. All of the non-Jewish people whom God had chosen for everlasting life put their trust in Jesus.*

ULT **the word of the Lord**
UST the message about Jesus
(τὸν λόγον τοῦ Κυρίου)

Luke is using the term **word** to mean the message that Paul and Barnabas had shared by using words. Alternate translation: [the message about the Lord]

Support Reference: Metonymy

ULT **appointed**
UST God had chosen
(τεταγμένοι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God had appointed]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gentiles	non-Jewish people
were rejoicing	they rejoiced
glorifying	They praised God for
word of the Lord	message about Jesus
eternal	everlasting
believed	put their trust in Jesus

Acts 13:49

ULT	UST
And the word of the Lord was being spread throughout the whole region.	*At that time, many of the believers traveled around throughout that region, spreading the message about the Lord Jesus everywhere they went.*

ULT the word of the Lord
UST the message about the Lord Jesus
(ὁ λόγος τοῦ Κυρίου)

Luke is using the term **word** to mean the message that Paul and Barnabas had shared by using words. Alternate translation: [the message about the Lord]

Support Reference: Metonymy

ULT the word of the Lord was being spread
UST many of the believers traveled around … spreading the message about the Lord Jesus
(διεφέρετο & ὁ λόγος τοῦ Κυρίου)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it was those who believed in Jesus. Alternate translation: [those who believed in Jesus spread the word of the Lord]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word of the Lord	message about the Lord Jesus

Acts 13:50

ULT	UST
But the Jews stirred up the influential worshiping women and the principal ones of the city and aroused a persecution against Paul and Barnabas, and they threw them out from their boundaries.	*However, some leaders of the Jews talked to some important women who worshiped with them. They also talked to the most important men in the city. The Jewish leaders persuaded the non-Jewish city leaders to try to stop Paul and Barnabas. So those non-Jewish people led many citizens against Paul and Barnabas, and they made them leave their region.*

ULT **the Jews**
UST some leaders of the Jews … The Jewish leaders
(οἱ & Ἰουδαῖοι)

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: [the leaders of the Jews]

Support Reference: Synecdoche

ULT **stirred up**
UST talked to … They … talked to … persuaded
(παρώτρυναν)

Luke says that the Jewish leaders **stirred up** these women and men, as if calm waters were being disturbed. This figurative expression means that the leaders said things to make them very upset with Paul and Barnabas. Alternate translation: [agitated]

Support Reference: Metaphor

ULT **the influential worshiping women**
UST some important women who worshiped with them
(τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας)

Alternate translation: [the influential women among the Gentile women who worshiped in the synagogue]

> ULT **the principal ones**
> UST the most important men … the non-Jewish city leaders … those non-Jewish people
> (τοὺς πρώτους)

Luke is using the adjective **principal** as a noun, to mean people who are important. (ULT adds the word **ones** to show this.) Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the most important men]

Support Reference: Nominal Adjectives

> ULT **they threw them out**
> UST they made them leave
> (ἐξέβαλον αὐτοὺς)

The pronoun **they** refers to the influential women and important men, not to the Jewish leaders. It may be helpful to clarify this for your readers. Alternate translation: [the influential women and important men threw them out]

Support Reference: Pronouns — When to Use Them

> ULT **they threw them out from their boundaries**
> UST they made them leave their region
> (ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν)

Luke is probably not speaking literally when he says that they **threw** them out. It is unlikely that they actually picked up Paul and Barnabas and heaved them through the air. Alternate translation: [they forced Paul and Barnabas to leave their boundaries]

Support Reference: Metaphor

> ULT **their boundaries**
> UST their region
> (τῶν ὁρίων αὐτῶν)

Luke is describing the city of Antioch in Pisidia by association with the way that it had **boundaries** and its leading citizens could determine who could be within those boundaries. Alternate translation: [their city] or [the territory they controlled]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	some leaders of … Jews … Jewish leaders
worshiping	who worshiped with them
a persecution	to try to stop … against
Paul	Paul … Paul

ULT	UST
Barnabas	Barnabas … Barnabas
they threw … out	they made … leave

Acts 13:51

ULT	UST
But they, having shaken off the dust of {their} feet against them, went to Iconium.	*As the two apostles were leaving, they shook the dust off their feet. This was to show those leaders that God had rejected them and would punish them. Then they left the city of Antioch and went to the city of Iconium.*

ULT **they**
UST they
(οἱ)

The pronoun **they** refers to Paul and Barnabas. Alternate translation: [Paul and Barnabas]

Support Reference: Pronouns — When to Use Them

ULT **having shaken off the dust of {their} feet against them**
UST shook the dust off their feet. This was to show those leaders that God had rejected them and would punish them
(ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ᾽ αὐτοὺς)

This symbolic action was an expression of strong rejection in this culture. It showed that someone did not want even the dust of a town to remain on them. If there is a similar gesture in your culture, you could consider using it here in your translation.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Iconium	the city of Iconium

Acts 13:52

ULT	UST
But the disciples were filled with joy and the Holy Spirit.	*Meanwhile, the people in Antioch who had believed in Jesus were very happy and the Holy Spirit was helping them greatly.*

ULT the disciples
UST the people in Antioch who had believed in Jesus
(οἱ & μαθηταὶ)

Here, **the disciples** implicitly means the new believers that Paul and Barnabas were leaving behind in Antioch of Pisidia. Alternate translation: [the new believers in Antioch of Pisidia]

Support Reference: Assumed Knowledge and Implicit Information

ULT were filled with joy and the Holy Spirit
UST were very happy and the Holy Spirit was helping them greatly
(ἐπληροῦντο χαρᾶς καὶ Πνεύματος Ἁγίου)

Luke is speaking of these disciples as if they were a container that **joy** and **the Holy Spirit** had **filled**. Alternate translation: [experienced great joy and a strong sense of the Holy Spirit's presence]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	people in Antioch who had believed in Jesus
with joy	were … happy
the Holy Spirit	the Holy Spirit

Acts 14

Acts 14 Chapter Introduction

Structure and Formatting

- Verses 1–4 describe how Paul and Barnabas proclaimed the gospel in Iconium.
- Verses 5–19 describe how Paul and Barnabas proclaimed the gospel in Lystra.
- Verses 20–28 describe how Paul and Barnabas proclaimed the gospel and strengthened the believers in several cities on their way back to Antioch.

Religious and Cultural Concepts in This Chapter

“the word of his grace”

The expression “the word of his grace” refers to the message that God will graciously forgive and accept those who believe in Jesus. (See: grace, gracious; and believe, believer, belief, unbeliever, unbelief)

Zeus and Hermes

In this chapter, Barnabas and Paul are mistaken for the pagan gods Zeus and Hermes. The Gentiles in the Roman Empire worshiped many different false gods that did not really exist. Paul and Barnabas told them to believe in the “living God,” that is, the one and only true God. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

Translation Issues in This Chapter

“We must enter into the kingdom of God through many sufferings.”

Jesus told his followers before he died that everyone who followed him would suffer persecution. Paul and Barnabas were saying the same thing using different words as they encouraged the new believers in the cities that they had visited.

Acts 14:1

ULT	UST
And it happened that in Iconium they entered together into the synagogue of the Jews and spoke in such a way that a great multitude, both of Jews and of Greeks, believed.	*At Iconium, Paul and Barnabas went as usual into the Jewish meeting place. There they spoke very powerfully about the Lord Jesus. As a result, very many Jews and non-Jews believed in Jesus.*

ULT And it happened that
(ἐγένετο δὲ)

Luke is using this phrase to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT spoke
UST they spoke … about the Lord Jesus
(λαλῆσαι)

It may be helpful to say explicitly that they spoke about Jesus. Alternate translation: [spoke about Jesus]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Iconium	Iconium
synagogue	meeting place. There
of the Jews	Jewish
of Jews	Jews
of Greeks	non-Jews
believed	believed in Jesus

Acts 14:2

ULT	UST
But the disobeying Jews stirred up and embittered the souls of the Gentiles against the brothers.	*But some of the Jews refused to believe that message. They made some of the non-Jews angry and bitter toward the people who had put their trust in Jesus.*

ULT the disobeying Jews
UST some of the Jews refused to believe that message. They
(οἱ & ἀπειθήσαντες Ἰουδαῖοι)

Alternate translation: [those Jews who did not believe the message about Jesus]

ULT stirred up
UST made … angry
(ἐπήγειραν)

Luke says that these Jews **stirred up** the Gentiles, as if calm waters were being disturbed. This expression means that the Jews said things to make the Gentiles very upset with Paul and Barnabas. Alternate translation: [agitated]

Support Reference: Metaphor

ULT the souls of the Gentiles
UST some of the non-Jews
(τὰς ψυχὰς τῶν ἐθνῶν)

Luke is using one part of the Gentiles, their **souls**, to mean all of them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Gentiles]

Support Reference: Synecdoche

ULT the brothers
UST the people who had put their trust in Jesus
(τῶν ἀδελφῶν)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews … They

ULT	UST
souls	some of the non-Jews
of the Gentiles	some of the non-Jews

Acts 14:3

ULT	UST
But indeed they stayed there for a long time, speaking boldly for the Lord, who was testifying to the word of his grace by granting signs and wonders to happen by their hands.	*But Paul and Barnabas spent a long time there speaking boldly about Jesus. Jesus enabled them to do many miracles. In this way, he showed people the truth of the message that God saves us even though we do not deserve it.*

ULT **But**
UST But
(οὖν)

Luke uses the word **But** here to indicate a contrast between what the unfaithful Jews did and what Paul and Barnabas did in response. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [Nevertheless]

Support Reference: Connect — Contrast Relationship

ULT **for the Lord**
UST about Jesus
(ἐπὶ τῷ Κυρίῳ)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus]

Support Reference: Politeness

ULT **to the word**
UST the message that … saves us
(τῷ λόγῳ)

Luke is using the term **word** to mean the message that the Holy Spirit wanted Paul and Barnabas to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in support of the message]

Support Reference: Metonymy

ULT **of his grace**
UST God … even though we do not deserve it
(τῆς χάριτος αὐτοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [about how God graciously saves us]

Support Reference: Abstract Nouns

ULT **signs and wonders**
UST many miracles
(σημεῖα καὶ τέρατα)

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated this expression in 4:30. Alternate translation: [great miracles]

Support Reference: Doublet

ULT **by their hands**
UST them to do
(διὰ τῶν χειρῶν αὐτῶν)

Here, **hands** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [through them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for a … time	a … time
Lord	Jesus
who was testifying	he showed people the truth of
to the word of … grace	the message that … saves us even though we do not deserve it
signs	many miracles

Acts 14:4

ULT	UST
But the multitude of the city was divided, and some indeed were with the Jews, but some with the apostles.	*The people who lived in Iconium had two different opinions. Some agreed with the Jews. Others agreed with Paul and Barnabas.*

ULT the multitude of the city was divided
UST The people who lived in Iconium had two different opinions
(ἐσχίσθη & τὸ πλῆθος τῆς πόλεως)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the people of the city disagreed with each other]

Support Reference: Active or Passive

ULT with the apostles
UST agreed with Paul and Barnabas
(σὺν τοῖς ἀποστόλοις)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [were with the apostles]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews
apostles	Paul and Barnabas

Acts 14:5

ULT	UST
But when a plot happened of both the Gentiles and the Jews, with their rulers, to mistreat and stone them,	*Then the non-Jewish people and the Jews who opposed Paul and Barnabas talked among themselves about how they could mistreat Paul and Barnabas. Some of the important men in that city agreed to help them. Together, they decided that they would kill Paul and Barnabas by throwing stones at them.*

ULT **to mistreat and stone them**
UST about how they could mistreat Paul and Barnabas … they would kill Paul and Barnabas by throwing stones at them
(ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς)

Luke is expressing a single idea by using two words connected with **and**. The word **stone** tells how their opponents in Iconium wanted to **mistreat** Paul and Barnabas. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: [to put them to death by stoning them]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … the Gentiles	the non-Jewish people … the
the Jews	Jews who opposed Paul and Barnabas
rulers	Some of the important men
to mistreat	about how they could mistreat Paul and Barnabas
stone	they would kill Paul and Barnabas by throwing stones

Acts 14:6

ULT	UST
having become aware of it, they fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region,	*But Paul and Barnabas heard about their plan. They quickly went away to the district of Lycaonia. They went to the cities of Lystra and Derbe in that district and to the surrounding area.*

ULT **of Lycaonia**
UST the district of Lycaonia … in that district
(τῆς Λυκαονίας)

The word **Lycaonia** is the name of a district in Asia Minor

Support Reference: How to Translate Names

ULT **Derbe**
UST Derbe
(Δέρβην)

The word **Derbe** is the name of a city in Asia Minor. It is south of Iconium and Lystra.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lystra	Lystra

Acts 14:7

ULT	UST
and there they were proclaiming the gospel.	*While they were in that area, they continually told the people the good news about Jesus.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were proclaiming the gospel	they continually told the people the good news about Jesus

Acts 14:8

ULT	UST
And in Lystra a certain man was sitting, powerless in {his} feet, lame from the womb of his mother, who had never walked.	*In Lystra, they saw a man who was sitting down because he was crippled in his legs. When his mother gave birth to him, he had crippled legs, so he had never been able to walk.*

ULT a certain man was sitting
UST a man who was sitting down because
(τις ἀνὴρ & ἐκάθητο)

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 powerless in {his} feet
UST he was crippled in his legs
(ἀδύνατος & τοῖς ποσὶν)

Luke is referring to the strength of this man's legs by association with the way people are able to stand on their **feet** when their legs are strong. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [whose legs could not support him]

Support Reference: Metonymy

ULT lame from the womb of his mother
UST When his mother gave birth to him, he had crippled legs
(χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ)

Luke is referring to the time of this man's birth by association with the way he came out of the **womb of his mother** when he was born. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [lame from the time he was born]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lystra	Lystra, they saw
the womb	When … gave birth to him

Acts 14:9

ULT	UST
He heard Paul speaking, who looked intently at him and saw that he had faith to be healed.	*He listened as Paul was speaking about Jesus. Paul looked directly at him and could see in the man's face that he believed that Jesus could make him well.*

ULT **He heard Paul speaking, who looked intently at him and saw that he had faith**
UST He listened as Paul was speaking about Jesus. Paul looked directly at him and could see in the man's face that he believed
(οὗτος ἤκουσεν τοῦ Παύλου λαλοῦντος, ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν)

The pronouns **he** and **him** refer to the lame man, and the pronoun **who** refers to Paul. It may be helpful to clarify this for your readers, and it may be helpful to make this two sentences. Alternate translation: [This man heard Paul speaking. Paul looked intently at the man and saw that he had faith]

Support Reference: Pronouns

ULT **he had faith to be healed**
UST he believed that Jesus could make him well
(ἔχει πίστιν τοῦ σωθῆναι)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [he could trust in Jesus to heal him]

Support Reference: Abstract Nouns

ULT **he had faith to be healed**
UST he believed that Jesus could make him well
(ἔχει πίστιν τοῦ σωθῆναι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Jesus. (Here Luke is using the word that is often translated as "saved" in one of its specific senses to mean **healed**.) Alternate translation: [he could trust Jesus to heal him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
faith	he believed
to be healed	that Jesus could make him well

Acts 14:10

ULT	UST
He said in a loud voice, "Stand upright on your feet," and he jumped up and walked around.	*So Paul shouted out to him, "Stand up straight!" When the man heard that, his legs became strong. He immediately jumped up and began to walk around.*

ULT He said … he jumped up
UST So Paul shouted out to him … He immediately jumped up
(εἶπεν & ἥλατο)

The first instance of the pronoun **He** refers to Paul, and the second instance refers to the man who was lame. It may be helpful to clarify this for your readers. Alternate translation: [Paul said … the man jumped up]

Support Reference: Pronouns — When to Use Them

ULT Stand upright on your feet
UST Stand up straight
(ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός)

This was not a command that the man was capable of obeying. Instead, it was a command that directly caused the man to be healed. Alternate translation: [Jesus the Messiah gives you the ability to walk]

Support Reference: Imperatives — Other Uses

ULT Stand upright on your feet
UST Stand up straight
(ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός)

It might seem that the expression **Arise upon your feet** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [Get up!]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **he jumped up**
> UST He immediately jumped up
> (ἥλατο)

The implication is that the man's legs were completely healed. You can include this information if your readers need it to understand the sentence. Alternate translation: [the man was completely healed and he jumped up]

Support Reference: Assumed Knowledge and Implicit Information

Acts 14:11

ULT	UST
And the crowds, seeing what Paul had done, raised their voice, saying in Lycaonian, "The gods, having been made like men, have come down to us."	*When the crowd saw Paul heal the crippled man, {this made them think that Paul and Barnabas were the gods that they worshiped. So} they shouted excitedly in their own Lycaonian language, "Look! The gods have made themselves look like people and they have come down from the sky to help us!"*

ULT **raised their voice**
UST { … So} they shouted excitedly … Look
(ἐπῆραν τὴν φωνὴν αὐτῶν)

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

Support Reference: Collective Nouns

ULT **raised their voice**
UST { … So} they shouted excitedly … Look
(ἐπῆραν τὴν φωνὴν αὐτῶν)

The phrase **raised up their voice** is an idiom that means that the crowds spoke loudly. Alternate translation: [they said loudly]

Support Reference: Idiom

ULT **saying in Lycaonian, "The gods, having been made like men, have come down to us**
UST So … shouted excitedly in their own Lycaonian language, "Look! The gods have made themselves look like people and have come down from the sky to help us
(Λυκαονιστὶ λέγοντες, οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις, κατέβησαν πρὸς ἡμᾶς)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying in Lycaonian that the gods, having been made like men, had come down to them]

Support Reference: Quotes within Quotes

ULT **in Lycaonian**
UST in their own Lycaonian language
(Λυκαονιστὶ)

The word **Lycaonian** is the name of the language that was spoken in the district of Lycaonia.

Support Reference: How to Translate Names

> ULT **having been made like men**
> UST have made themselves look like people
> (ὁμοιωθέντες ἀνθρώποις)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [having become like men]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
gods	gods

Acts 14:12

ULT	UST
And they were calling Barnabas “Zeus,” and Paul “Hermes,” because he was the leader of the word.	*They began to say that Barnabas was probably the chief god, whose name was Zeus. And they began to say that Paul was Hermes, the messenger for the other gods. They believed this because Paul was the one who had been speaking.*

ULT **Zeus**
UST the chief god, whose name was Zeus
(Δία)

The word **Zeus** is the name of a pagan god who was considered to be the ruler of all the other pagan gods.

Support Reference: How to Translate Names

ULT **Hermes**
UST Hermes, the messenger for the other gods
(Ἑρμῆν)

The word **Hermes** is the name of the pagan god who was thought to bring messages to people from Zeus and the other gods.

Support Reference: How to Translate Names

ULT **and Paul “Hermes**
UST And … Paul … Hermes, the messenger for the other gods
(τὸν δὲ Παῦλον, Ἑρμῆν)

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and they were calling Paul “Hermes,”]

Support Reference: Ellipsis

ULT **the leader of the word**
UST the one who had been speaking
(ὁ ἡγούμενος τοῦ λόγου)

Luke is using the term **word** to mean the message about Jesus that Paul and Barnabas were sharing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the leader of the message]

Support Reference: Metonymy

ULT **the leader of the word**
UST the one who had been speaking
(ὁ ἡγούμενος τοῦ λόγου)

Luke is speaking of the message about Jesus as if it were a living thing that Paul could lead. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the main speaker]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were calling	They began to say that … was probably … they began to say that … was
Barnabas	Barnabas
Paul	Paul

Acts 14:13

ULT	UST
And the priest of Zeus, being before the city, bringing oxen and wreaths to the gates, was wanting to sacrifice with the crowds.	*People worshiped Zeus at a temple just outside the gates of the city. The priest who was there heard what Paul and Barnabas had done, so he came to the city gate, where many people had already gathered. He brought bulls with wreaths of flowers around their necks. The priest and the crowd of people wanted to kill the bulls as part of a ceremony to worship Paul and Barnabas.*

ULT of Zeus, being before the city
UST People worshiped Zeus at a temple just outside the gates of the city
(τοῦ Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως)

Luke is using the name **Zeus** to mean the temple that was associated with the worship of Zeus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the temple of Zeus, which was before the city]

Support Reference: Metonymy

ULT of Zeus, being before the city
UST People worshiped Zeus at a temple just outside the gates of the city
(τοῦ Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως)

Here, **before** means “in front of”. Luke is referring to the temple of Zeus that was located right outside the entrance to the city of Iconium. You can include this information if your readers need it to understand the sentence. Alternate translation: [of the Temple of Zeus that was located right outside the entrance to the city]

Support Reference: Assumed Knowledge and Implicit Information

ULT oxen and wreaths
UST bulls with wreaths of flowers around their necks
(ταύρους καὶ στέμματα)

The implication is that the priest had put these **wreaths** on the **oxen** because they were going to be offered as a sacrifice. That was the custom in this culture. You can include this information if your readers need it to understand the sentence. Alternate translation: [oxen that were wearing wreaths as sacrificial animals]

Support Reference: Assumed Knowledge and Implicit Information

ULT was wanting to sacrifice with the crowds
UST The priest and the crowd of people wanted to kill the bulls as part of a ceremony to worship Paul and Barnabas
(σὺν τοῖς ὄχλοις ἤθελεν θύειν)

Luke means implicitly that the priest of Zeus wanted to offer the oxen as sacrifices to Paul and Barnabas, whom the people thought were the gods Zeus and Hermes. You can include this information if your readers need it to understand the sentence. Alternate translation: [was wanting to offer sacrifice with the crowds to Paul and Barnabas as the gods Zeus and Hermes]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
priest	priest who was there
oxen	bulls
gates	city gate, where many people had already gathered
to sacrifice	to kill the bulls as part of a ceremony to worship Paul and Barnabas

Acts 14:14

ULT	UST
But hearing this, the apostles Barnabas and Paul, tearing their clothing, rushed out into the crowd, crying out	*But when the apostles Barnabas and Paul heard about that, they were very upset. They tore their own clothes {to show that they did not want the people to sacrifice to them}. They rushed among the people, shouting,*

ULT tearing their clothing
UST were very upset. They tore their own clothes {to show that they did not want the people to sacrifice to them}
(διαρρήξαντες τὰ ἱμάτια ἑαυτῶν)

Barnabas and Paul tore their clothes as a symbolic action to show that they were deeply distressed and upset that the crowd wanted to sacrifice to them. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [tearing their clothing to show how distressed they were that the crowd wanted to sacrifice to them]

Support Reference: Symbolic Action

ULT crying out
UST shouting
(κράζοντες)

Together with the word “saying” in the next verse, the phrase “crying out” expresses a single idea. The phrase **crying out** tells how Barnabas and Paul were **saying** what they said. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [saying loudly]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
apostles	apostles
Barnabas	Barnabas
Paul	Paul
crying out	shouting

Acts 14:15

ULT	UST
and saying, "Men, why are you doing these things? We also are men, like-passioned to you. We are proclaiming the gospel to you to turn you from these useless things to the living God, who made the heaven and the earth and the sea and everything in them,	*"People of Lystra, you must not kill those bulls to worship us! We are not gods! We are human beings who are just the same as you! We have come to tell you some good news about the one true God. You can stop worshiping other so-called gods, because they cannot help you. This true God made the sky, the land, the oceans, and everything that lives in them.*

ULT **Men**
UST People of Lystra
(ἄνδρες)

Although the term **men** is masculine, Paul and Barnabas are likely using the term in a generic sense that includes both men and women, since both men and women of Lystra were probably in the crowd that wanted to sacrifice to them. To make this clear to your readers, you could use a term in your language that includes both men and women. Alternate translation: [You people]

Support Reference: When Masculine Words Include Women

ULT **Men, why are you doing these things**
UST People of Lystra, you must not kill those bulls to worship us
(ἄνδρες, τί ταῦτα ποιεῖτε)

Barnabas and Paul are rebuking the people for trying to sacrifice to them. If it would be helpful in your language, you would express this question as a statement or an exclamation. Alternate translation: [People, you must not do these things!]

Support Reference: Rhetorical Question

ULT **We also are men, like-passioned to you**
UST We are not gods! We are human beings who are just the same as you
(καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι)

People in this culture believed that the gods did not have passions as humans do. So the implication of this statement is that Paul and Barnabas are human beings and not gods. You can include this information in your translation if your readers need it to understand the sentence. Alternate translation: [We are human beings just like you. We are not gods!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to turn you from these useless things to the living God**
UST about the one true God. You can stop worshiping other so-called gods, because they cannot help you
(ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ Θεὸν ζῶντα)

Paul and Barnabas are speaking as if they want the people in Lystra physically to **turn** from idol worship and believe in the one true God. They mean that the people should stop living in one way and should start living in another way. If it would be helpful in your language, you could state this meaning plainly. Alternate translation: [to get you to stop worshiping these false gods and lead you to worship the living God instead]

Support Reference: Metaphor

ULT **these useless things**
UST other so-called gods, because they cannot help you
(τούτων τῶν ματαίων)

Paul and Barnabas are using the adjective **useless** as a noun to mean the false gods that the people of Lystra had been worshiping. ULT adds the word **things** to show this. Your language may use adjectives in the same way. If not, you could translate this expression with an equivalent phrase. Alternate translation: [these false gods]

Support Reference: Nominal Adjectives

ULT **the living God**
UST the one true God
(Θεὸν ζῶντα)

This expression is an idiom. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the one God who truly exists]

Support Reference: Idiom

ULT **who made the heaven and the earth and the sea and everything in them**
UST This true God made the sky, the land, the oceans, and everything that lives in them
(ὃς ἐποίησεν τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς)

Paul and Barnabas are referring to all of creation by naming its components. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all of creation]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We are proclaiming the gospel	We have come to tell … some good news
useless things	so-called gods, because they cannot help you

ULT	UST
the … God	God
heaven	sky
earth	land

Acts 14:16

ULT	UST
who in bygone generations allowed all the nations to go their own ways,	*In the past, God allowed the non-Jewish people groups to worship whatever gods they wanted to worship.*

ULT to go their own ways
UST to worship whatever gods they wanted to worship
(πορεύεσθαι ταῖς ὁδοῖς αὐτῶν)

This is a metaphor that refers to how people live their lives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to live their lives the way they wanted to] or [to do what they wanted to do]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
generations	the past
nations	the non-Jewish people groups

Acts 14:17

ULT	UST
and yet he did not leave himself without witness: doing good, giving you rains from the sky and fruitful seasons, filling your hearts with food and gladness."	*Even so, God showed you non-Jewish people that he is a good God. He sent rain to make your crops grow. He gave you plenty of food so that you could enjoy your lives."*

ULT **he did not leave himself without witness**
UST God showed you non-Jewish people that he
(οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative preposition **without**. Alternate translation: [he left himself a witness] or [he showed you what he was like]

Support Reference: Double Negatives

ULT **giving you rains from the sky**
UST He sent rain
(οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς)

It might seem that the expression **rains from the sky** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [providing rain]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **filling your hearts**
UST He gave you plenty
(ἐμπιπλῶν & τὰς καρδίας ὑμῶν)

Paul and Barnabas are using one part of these people, their **hearts**, meaning their desires, to mean their entire beings. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [satisfying you]

Support Reference: Synecdoche

ULT **with food and gladness**
UST of food so that you could enjoy your lives
(τροφῆς καὶ εὐφροσύνης)

This phrase expresses a single idea by using two words connected with **and**. The word **gladness** tells how the food that God provided made these people feel. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [enjoyable food]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
doing good	is a good God
from the sky	rain
fruitful	to make your crops grow
seasons	to make your crops grow

Acts 14:18

ULT	UST
And saying these things they barely restrained the crowds, so that they did not sacrifice to them.	*Paul and Barnabas said all these things to the people. Even so, it was very difficult for them to keep the people from sacrificing those bulls to worship them.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they did … sacrifice	sacrificing those bulls

Acts 14:19

ULT	UST
But Jews from Antioch and Iconium came and, having persuaded the crowds and having stoned Paul, they were dragging him out of the city, thinking him to have died.	*Then some Jews came from Antioch and Iconium and convinced many of the people of Lystra that Paul had not been telling them the truth. {The people who believed what those Jews said became angry with Paul.} They let those Jews throw stones at him until he fell to the ground. They all thought that he was dead, so they dragged him outside the city and left him lying there.*

ULT having persuaded the crowds

UST convinced many of the people of Lystra that Paul had not been telling them the truth
(πείσαντες τοὺς ὄχλους)

It may be helpful to state explicitly what they **persuaded the crowds** to do. Alternate translation: [persuaded the crowds not to believe Paul and Barnabas and to turn violently against them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	some Jews
Antioch	Antioch
Iconium	Iconium
having stoned	{The people who believed what those Jews said became angry with Paul.} They let those Jews throw stones at … until he fell to the ground
Paul	him

Acts 14:20

ULT	UST
But as the disciples surrounded him, arising, he entered into the city, and the next day he went with Barnabas to Derbe.	*But some of the believers in Lystra came and stood around Paul, where he was lying on the ground. Suddenly Paul stood up! He went back into the city with the believers. The next day, Paul and Barnabas left the city of Lystra and traveled to the city of Derbe.*

ULT **him … he entered … he went**
UST Paul, where he was lying on the ground … He went back … with the believers … Paul … left the city of Lystra and traveled
(αὐτὸν & εἰσῆλθεν & ἐξῆλθεν)

The pronouns **him** and **he** refer to Paul. It may be helpful to clarify this for your readers.

Alternate translation: [Paul … he entered … Paul went]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	believers in Lystra
Barnabas	Barnabas

Acts 14:21

ULT	UST
And having proclaimed the gospel in that city and having made many disciples, they returned to Lystra and to Iconium and Antioch,	*In the city of Derbe they spent several days telling the people about Jesus. Many people there became believers. After that, Paul and Barnabas started on their way back home. They went again to Lystra. Then they went from there to Iconium. Then they went to the city of Antioch in the province of Pisidia.*

ULT **having made many disciples**
UST Many people there became believers
(μαθητεύσαντες ἱκανοὺς)

Luke is using the adjective **many** as a noun to mean the people who became disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [having helped many people to become disciples]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having proclaimed the gospel	they spent several days telling the people about Jesus
having made … disciples	became believers
Lystra	Lystra
Iconium	Iconium
Antioch	to the city of Antioch in the province of Pisidia

Acts 14:22

ULT	UST
strengthening the souls of the disciples, encouraging them to continue in the faith, and {saying}, "It is necessary for us to enter into the kingdom of God through many afflictions."	*In each place, they urged the believers to keep trusting Jesus. They told the believers, "We suffer many hardships in this world when we are allowing God to rule over us."*

ULT **strengthening the souls of the disciples**
UST In each place, they urged the believers
(ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν)

Luke is using one part of the disciples, their **souls**, to represent their entire beings as believers in Jesus. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [They were strengthening the disciples]

Support Reference: Synecdoche

ULT **encouraging them to continue in the faith**
UST In each place, they urged … to keep trusting Jesus
(παρακαλοῦντες ἐμμένειν τῇ πίστει)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [encouraging them to keep believing in Jesus]

Support Reference: Abstract Nouns

ULT **and {saying}, "It is necessary for us to enter into the kingdom of God through many afflictions**
UST They told the believers, "We suffer many hardships in this world when we are allowing God to rule over us
(καὶ ὅτι διὰ πολλῶν θλίψεων, δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν Βασιλείαν τοῦ Θεοῦ)

You may want to have an indirect quotation here, if that would be more natural in your language. Alternate translation: [and saying that it was necessary for all of them to enter into the kingdom of God through many afflictions]

Support Reference: Direct and Indirect Quotations

ULT **It is necessary for us to enter into the kingdom of God**
UST We suffer … hardships in this world when we are allowing God to rule over us
(δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν Βασιλείαν τοῦ Θεοῦ)

See the discussion of the concept of the **kingdom of God** in Part 2 of the General Introduction to Acts. If it would be clearer in your language, you could express the idea behind the abstract noun **kingdom** with a noun such as "king." Alternate translation: [It is necessary for us to endure many afflictions in order to live in allegiance to God as our true king]

Support Reference: Abstract Nouns

ULT **It is necessary for us to enter**
UST We suffer … hardships in this world when we are allowing
(δεῖ ἡμᾶς εἰσελθεῖν)

By **us**, Paul and Barnabas mean both themselves and the believers to whom they were speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
souls	believers
of the disciples	believers
encouraging them	In each place, they urged
in the faith	Jesus
kingdom of God	God to rule over us
afflictions	suffer … hardships in this world

Acts 14:23

ULT	UST
And having appointed elders for them by church, having prayed with fasting, they entrusted them to the Lord in whom they had believed.	*Paul and Barnabas chose leaders for each congregation. Before they left each place, they gathered the believers together and spent some time praying and fasting. Then they entrusted the leaders and other believers to Jesus, in whom they had believed, in order that he would care for them.*

ULT **having appointed … they entrusted … they had believed**
UST Paul and Barnabas chose … Then they entrusted … they had believed, in order that he would care for them
(χειροτονήσαντες & παρέθεντο & πεπιστεύκεισαν)

The pronoun **them** refers to the new believers in the cities of Lystra, Iconium, and Antioch, and the pronoun **they** refer to Paul and Barnabas. It may be helpful to clarify this for your readers. Alternate translation: [for the new believers in these cities … Paul and Barnabas entrusted these believers]

Support Reference: Pronouns — When to Use Them

ULT **by church**
UST for each congregation
(κατ᾽ ἐκκλησίαν)

Alternate translation: [in each new group of believers]

ULT **to the Lord**
UST to Jesus
(τῷ Κυρίῳ)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [to the Lord Jesus]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having appointed	Paul and Barnabas chose
elders	leaders
church	congregation
having prayed	Before they left each place, they gathered the believers together and spent some time praying
fasting	fasting
they entrusted	

ULT	UST
	Then they entrusted … in order that he would care for them
to the Lord	to Jesus
they had believed	they had believed

Acts 14:24

ULT	UST
And having passed through Pisidia, they came to Pamphylia.	*After Paul and Barnabas had traveled through the district of Pisidia, they went south to the district of Pamphylia.*

(There are no notes for this verse)

Acts 14:25

ULT	UST
And having spoken the word in Perga, they went down to Attalia.	*In that district, they arrived at the town of Perga. They preached God's message about Jesus to the people there. Then they went down to the seacoast at the town of Attalia.*

ULT the word
UST God's message about Jesus
(τὸν λόγον)

Luke is using the term **word** to mean the message about Jesus that the Holy Spirit wanted Paul and Barnabas to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message about Jesus]

Support Reference: Metonymy

ULT they went down to Attalia
UST Then they went down to the seacoast at the town of Attalia
(κατέβησαν εἰς Ἀττάλιαν)

Luke says that Paul and Barnabas **went down** to Attalia because that city is lower in elevation than Perga. Alternate translation: [traveled to Attalia]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word	message about Jesus

Acts 14:26

ULT	UST
And from there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.	*There they got on a ship and went back to the city of Antioch in the province of Syria. The people there had chosen Paul and Barnabas to go to other places and preach. That was where the believers had asked God to help Paul and Barnabas do the work that they had now completed.*

ULT **where they had been commended to the grace of God**
UST The people there had chosen Paul and Barnabas to go to other places and preach. That was where the believers had asked God to help Paul and Barnabas
(ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [where the believers had commended them to the grace of God]

Support Reference: Active or Passive

ULT **where they had been commended to the grace of God**
UST The people there had chosen Paul and Barnabas to go to other places and preach. That was where the believers had asked God to help Paul and Barnabas
(ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [where the believers had asked God to care for them graciously]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Antioch	the city of Antioch in the province of Syria
to the grace	to help
of God	God … Paul and Barnabas
they had completed	they had now completed

Acts 14:27

ULT	UST
And having arrived and having gathered the church together, they were reporting how much God had done with them and that he had opened a door of faith for the Gentiles.	*When they arrived in the city of Antioch, they called the believers together. Then Paul and Barnabas told them all that God had helped them to do. Specifically, they told them how God had enabled many non-Jewish people to believe in Jesus.*

ULT **they were reporting … them … he had opened**
UST Then Paul and Barnabas told them … them to do … they told them … God had enabled
(ἀνήγγελλον & αὐτῶν & ἤνοιξεν)

The pronouns **they** and **them** refer to Paul and Barnabas, and the pronoun **he** refers to God. It may be helpful to clarify this for your readers. Alternate translation: [Paul and Barnabas were reporting … them … God had opened]

Support Reference: Pronouns — When to Use Them

ULT **how much God had done with them**
UST all that God had helped them to do
(ὅσα ἐποίησεν ὁ Θεὸς μετ’ αὐτῶν)

In many languages it would be an idiom to say that God **had done** something with Paul and Barnabas. It would mean that they had been the objects of God’s action. But the expression is not an idiom here. It means that Paul and Barnabas had been able to work in partnership **with** God. Alternate translation: [how much they had been able to do by working together with God]

Support Reference: Idiom

ULT **he had opened a door of faith for the Gentiles**
UST God had enabled many non-Jewish people to believe in Jesus
(ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως)

Here, the possessive form describes not a **door** consisting of **faith** but a door that leads to faith. Alternate translation: [a door leading to faith]

Support Reference: Possession

ULT **he had opened a door of faith for the Gentiles**
UST God had enabled many non-Jewish people to believe in Jesus
(ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως)

Here the expression **opened a door** means that God created an opportunity, as if a door that gave access to this opportunity had previously been closed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he had given the Gentiles an opportunity for faith]

Support Reference: Metaphor

ULT **he had opened a door of faith for the Gentiles**
UST God had enabled many non-Jewish people to believe in Jesus
(ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [he had given the Gentiles the opportunity to believe in Jesus]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having gathered … together	they called … together
church	the believers
they were reporting	Then Paul and Barnabas told them … they told them
God	God
of faith	to believe in Jesus
for the Gentiles	many non-Jewish people

Acts 14:28

ULT	UST
And they were staying for not a little time with the disciples.	*Then Paul and Barnabas stayed in Antioch with the other believers for a long time.*

ULT for not a little time
UST for a long time
(χρόνον οὐκ ὀλίγον)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be helpful in your language, you could take the meaning plainly. Alternate translation, as in UST: [for a long time]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for … a … time	for a long time
disciples	other believers

Acts 15

Acts 15 Chapter Introduction

Structure and Formatting

Verses 1–35 tell how the church resolved the question of whether Gentiles who believed in Jesus needed to keep the whole law of Moses.

Verses 36–41 tell how Paul began a new journey to proclaim the gospel, bringing Silas with him.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 15:16–18.

Even if your language does not customarily put one direct quotation inside another, it would be good to present the quotation from the prophet Amos in verses 16–18 as a direct quotation if possible, since in it God is speaking directly the people of Israel. Since Amos acknowledges in verse 17 that God is speaking by saying “says the Lord,” a third-level quotation actually starts in verse 16. ULT uses second-level and third-level quotation marks within the first-level quotation from James to identify the various speakers. But it may not be necessary to do this in your translation. You could just use second-level quotation marks or some other punctuation or convention available in your language to indicate the beginning and ending of the second-level quotation from Amos. (See: Quote Markings)

Religious and Cultural Concepts in This Chapter

Did Gentiles have to obey the law of Moses?

Some believers wanted the Gentiles to be circumcised because God had told Abraham and Moses that everyone who wanted to belong to him had to be circumcised, so this was a law that would always exist. But Paul and Barnabas had seen God give uncircumcised Gentiles the gift of the Holy Spirit, so they did not believe that the Gentiles needed to be circumcised. Both groups went to Jerusalem to have the church leaders decide what they should do. The meeting that the apostles

and elders held to decide about this issue is commonly called the “Jerusalem Council.”

Acts 15:1

ULT	UST
And certain ones coming down from Judea were teaching the brothers, "Unless you are circumcised in the custom of Moses, you are not able to be saved."	*But then some Jewish believers from the province of Judea arrived in Antioch. They started telling the non-Jewish believers there, "You must receive circumcision {to show that you belong to God}, as Moses commanded in the laws that he received from God. If you do not do that, God will not save you."*

ULT **certain ones**
UST some Jewish believers
(τινες)

Luke assumes that his readers will recognize that these were Jews who believed in Jesus. You can include this information if your readers will need it to understand this sentence. Alternate translation: [certain Jews who believed in Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **coming down from Judea**
UST from the province of Judea arrived in Antioch
(κατελθόντες ἀπὸ τῆς Ἰουδαίας)

Luke speaks of these Jews **coming down** to Antioch because that city is lower in elevation than Judea. Alternate translation: [who had traveled]

Support Reference: Idiom

ULT **were teaching the brothers**
UST They started telling the non-Jewish believers there
(ἐδίδασκον τοὺς ἀδελφοὺς)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [were teaching the believers]

Support Reference: Metaphor

ULT **Unless you are circumcised**
UST You must receive circumcision {to show that you belong to God} … If you do not do that
(ἐὰν μὴ περιτμηθῆτε)

If your language does not use this passive form, you could state this in active form. Alternate translation: [Unless someone circumcises you]

Support Reference: Active or Passive

ULT **you are not able to be saved**
UST God will not save you
(οὐ δύνασθε σωθῆναι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be God. Alternate translation, as in UST: [God will not save you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judea	the province of Judea
you are circumcised	receive circumcision {to show that you belong to God}
of Moses	Moses
to be saved	God will … save you

Acts 15:2

ULT	UST
And no little dispute and debate by Paul and Barnabas with them having happened, they appointed Paul and Barnabas and certain others from among them to go up to the apostles and elders in Jerusalem about this question.	*Paul and Barnabas had a big argument with those Jews. {They could not settle their disagreement,} so the believers at Antioch sent Paul and Barnabas and some of the other believers to Jerusalem. That way they could discuss this issue with the apostles and other leaders there.*

ULT **no little dispute and debate**
UST a big argument … They could not settle their disagreement
(στάσεως καὶ ζητήσεως οὐκ ὀλίγης)

Luke is using a figure of speech that expresses a positive meaning by using a negative word, **not**, together with a word, **little**, that is the opposite of the intended meaning. If it would be helpful in your language, you could states the meaning plainly. Alternate translation: [a great dispute and debate]

Support Reference: Litotes

ULT **dispute and debate**
UST argument … They could not settle their disagreement
(στάσεως καὶ ζητήσεως)

The terms **dispute** and **debate** mean similar things. Luke may be using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single word or phrase. Alternate translation: [controversy]

Support Reference: Doublet

ULT **with them … they appointed … from among them**
UST with those Jews … so the believers at Antioch sent … of the … believers
(πρὸς αὐτοὺς, ἔταξαν & ἐξ αὐτῶν)

The first instance of the pronoun **them** refers to the Jewish believers from Judea, and the pronoun **they** and the second instance of the pronoun **them** refers to the believers in the church in Antioch. It may be helpful to clarify this for your readers. Alternate translation: [with the Jewish believers from Judea … the believers in Antioch appointed … from the church there]

Support Reference: Pronouns — When to Use Them

ULT to go up … in Jerusalem
UST so the believers at Antioch sent … to Jerusalem
(ἀναβαίνειν & εἰς Ἰερουσαλὴμ)

Luke says **to go up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a higher elevation.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by Paul	Paul
Barnabas	Barnabas
they appointed	so the believers at Antioch sent
Paul	Paul
Barnabas	Barnabas
apostles	apostles
elders	other leaders
Jerusalem	Jerusalem

Acts 15:3

ULT	UST
Therefore indeed the ones having been sent out by the church were passing through both Phoenicia and Samaria, describing the conversion of the Gentiles and producing great joy in all the brothers,	*After the believers in Antioch had sent Paul, Barnabas, and the others on their way, they traveled through the provinces of Phoenicia and Samaria. When they stopped at different places along the way, they told the believers in those places that many non-Jews were putting their trust in Jesus. When the believers heard this, they rejoiced greatly.*

ULT **the ones having been sent out by the church**
UST the believers in Antioch had sent Paul, Barnabas, and the others on their way
(οἱ & προπεμφθέντες ὑπὸ τῆς ἐκκλησίας)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the ones the church had sent out]

Support Reference: Active or Passive

ULT **the church**
UST the believers in Antioch
(τῆς ἐκκλησίας)

Luke is using the phrase **the church** to mean the people who were associated with the church. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of the church]

Support Reference: Metonymy

ULT **describing the conversion of the Gentiles**
UST they told the believers in those places that many non-Jews were putting their trust in Jesus
(ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν)

If your language does not use an abstract noun for the idea of **conversion**, you could express the same idea in another way. Alternate translation: [describing how some of the Gentiles had stopped worshiping false gods and were now worshiping the true God]

Support Reference: Abstract Nouns

ULT **producing great joy in all the brothers**
UST When the believers heard this, they rejoiced greatly
(ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς)

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [making all the brothers very happy]

Support Reference: Abstract Nouns

ULT **in all the brothers**
UST the believers … they
(πᾶσι τοῖς ἀδελφοῖς)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in all the believers]

Support Reference: Metaphor

ULT **in all the brothers**
UST the believers … they
(πᾶσι τοῖς ἀδελφοῖς)

The word **all** here may be a generalization for emphasis. If it would be helpful in your language, use a different way to convey this general statement. Alternate translation: [in the believers in those places]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
church	believers in Antioch
Phoenicia	the provinces of Phoenicia
Samaria	Samaria
of the Gentiles	many non-Jews
joy	When … heard this … rejoiced

Acts 15:4

ULT	UST
And having arrived in Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported how much God had done with them.	*When Paul, Barnabas, and the others arrived in Jerusalem, the apostles, elders, and other believers there welcomed them. Then Paul and Barnabas reported the things that God had enabled them to do {among non-Jewish people}.*

ULT **they were welcomed by the church and the apostles and the elders**
UST the apostles, elders, and other believers there welcomed them
(παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας, καὶ τῶν ἀποστόλων, καὶ τῶν πρεσβυτέρων)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the church the apostles and the elders welcome them]

Support Reference: Active or Passive

ULT **the church and the apostles and the elders**
UST the apostles, elders, and other believers there
(τῆς ἐκκλησίας, καὶ τῶν ἀποστόλων, καὶ τῶν πρεσβυτέρων)

Luke is using the phrase **the church** to mean the people who were associated with the church. Since he mentions the **apostles** and **elders** separately, here means the ordinary members of the church. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the members of the church]

Support Reference: Metonymy

ULT **how much God had done with them**
UST the things that God had enabled them to do {among non-Jewish people}
(ὅσα ὁ Θεὸς ἐποίησεν μετ’ αὐτῶν)

See how you translated this same expression in 14:27. Alternate translation: [how much they had been able to do working together with God]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
church	other believers there
apostles	apostles
elders	elders
they reported	Paul and Barnabas reported

ULT	UST
God	God

Acts 15:5

ULT	UST
But certain ones from the sect of the Pharisees, having believed, stood up, saying, "It is necessary to circumcise them and command them to keep the law of Moses."	*But some of the Jewish believers who were Pharisees stood up {to get the attention of the other believers}. They said to them, "The non-Jews who have believed in Jesus must receive circumcision. We must also tell them to obey the laws that God gave to Moses."*

ULT **having believed**
UST Jewish believers
(πεπιστευκότες)

Alternate translation: [who had believed in Jesus]

ULT **stood up**
UST stood up {to get the attention of the other believers}
(ἐξανέστησαν)

These believers **stood up** to indicate that they had something important to say. Alternate translation: [stood up to show that they had something important to say]

Support Reference: Symbolic Action

ULT **them … command them**
UST The non-Jews who have believed in Jesus … We must … tell them
(αὐτοὺς, παραγγέλλειν)

Both instances of the pronoun **them** refer to the Gentiles who had converted to belief in the true God, as described in 15:3. It may be helpful to clarify this for your readers. Alternate translation: [these Gentiles who have converted … command them]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Pharisees	who were Pharisees
having believed	Jewish believers
to circumcise	receive circumcision
law of Moses	laws that God gave to Moses

Acts 15:6

ULT	UST
So the apostles and the elders were gathered together to see about this word.	*Then the apostles and the elders met together in order to talk about this issue.*

ULT **were gathered together**
UST met together
(συνήχθησάν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathered together]

Support Reference: Active or Passive

ULT **to see about**
UST in order to talk about
(ἰδεῖν περὶ)

Here the phrase **to see about** is an idiom that means "to consider." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to consider]

Support Reference: Idiom

ULT **this word**
UST this issue
(τοῦ λόγου τούτου)

Luke is using the term **word** to mean the claim that the Jewish believers who were Pharisees had made by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the claim that the Jewish believers who were Pharisees had made]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
apostles	apostles
elders	elders
were gathered together	met together

Acts 15:7

ULT	UST
And much debate having happened, Peter, arising, said to them, "Men, brothers, you know that from original days God chose among you: By my mouth the Gentiles would hear the word of the gospel and believe.	*After they had discussed it for a long time, Peter stood up {to get everyone's attention}. He said to them, "Fellow believers, you all know that a long time ago God chose me from among you {other apostles} for an important task. He wanted me to tell the non-Jewish people the good news about Jesus. God wanted them to believe in him.*

ULT **Peter, arising**
UST Peter stood up {to get everyone's attention}. He
(ἀναστὰς Πέτρος)

Peter stood up to indicate that he had something important to say. If your readers might not understand the significance of this action, you could explain it in your translation. Alternate translation: [Peter, standing up to show that he had something important to say]

Support Reference: Symbolic Action

ULT **them**
UST them
(αὐτούς)

The pronoun **them** refers to the apostles and elders. It may be helpful to clarify this for your readers. Alternate translation: [the apostles and elders]

Support Reference: Pronouns — When to Use Them

ULT **Men, brothers**
UST Fellow believers
(ἄνδρες, ἀδελφοί)

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [My brothers]

Support Reference: Idiom

ULT **brothers**
UST Fellow believers
(ἀδελφοί)

Peter is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation, as in UST: [fellow believers]

Support Reference: Metaphor

> ULT **you … you**
> UST you all … you {other apostles}
> (ὑμεῖς & ὑμῖν)

Both occurrences of **you** are plural since they refer to the apostles and elders. So use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

> ULT **you know**
> UST you all know
> (ὑμεῖς ἐπίστασθε)

For emphasis, Peter is stating the pronoun **you**, whose meaning is already present in the verb **know**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: [you know very well]

Support Reference: Pronouns — When to Use Them

> ULT **from original days**
> UST a long time ago
> (ἀφ' ἡμερῶν ἀρχαίων)

Peter is using an idiom that refers to the time when something began or had its origin. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at the time when the Gentiles would first begin to believe in Jesus,]

Support Reference: Idiom

> ULT **By my mouth**
> UST me … me
> (διὰ τοῦ στόματός μου)

Peter is using one part of himself, his **mouth**, to represent all of himself in the act of speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [From me]

Support Reference: Synecdoche

ULT **the word**
UST the good news about Jesus
(τὸν λόγον)

Peter is using the term **word** to mean the message that he shared by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter … He
know	know
days	a long time ago
God	God … He … God
chose	chose … for an important task … wanted … wanted
Gentiles	non-Jewish people
of the gospel	good news about Jesus
believe	to believe in him

Acts 15:8

ULT	UST
And God, the heart-knower, testified to them, giving them the Holy Spirit, just as also to us;	*God knows what every person is truly like. He showed me and others that he had accepted the non-Jews as his people. He did that by giving the Holy Spirit to them just as {he gave the Holy Spirit} to us.*

ULT **the heart-knower**
UST knows what every person is truly like
(καρδιογνώστης)

Here, the word **heart** refers to a person's character and intentions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who understands each person's character and intentions]

Support Reference: Metonymy

ULT **testified to them**
UST He showed me and others that he had accepted the non-Jews as his people. He did that
(ἐμαρτύρησεν αὐτοῖς)

The implication is not that God testified to the Gentiles about Jesus, but that by giving the Gentiles the Holy Spirit, God testified to Peter and his companions that they could have genuine faith. You can include this information if your readers need it to understand the sentence. Alternate translation: [testified to their genuine faith]

Support Reference: Assumed Knowledge and Implicit Information

ULT **just as also to us**
UST just as … to us
(καθὼς καὶ ἡμῖν)

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [just as he also gave the Holy Spirit to us]

Support Reference: Ellipsis

ULT **to us**
UST to us
(ἡμῖν)

Peter is using the word **us** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God knows what every person is truly like
testified	He showed me and others … He did that
Holy Spirit	Holy Spirit … Holy Spirit

Acts 15:9

ULT	UST
and he did not distinguish between us and them, having cleansed their hearts by faith.	*God treated them in the same way that he treated us. He forgave their sins because they trusted in Jesus.*

ULT he did not distinguish between us and them
UST God treated them in the same way that he treated us
(οὐδὲν διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **distinguish**, which in this context means “discriminate.” Alternate translation: [he regarded them in the same way he regarded us]

Support Reference: Double Negatives

ULT us
UST God treated them in the same way that he treated us
(ἡμῶν)

Peter is using the word **us** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT having cleansed their hearts by faith
UST He forgave their sins because they trusted in Jesus
(τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν)

Peter speaks of God forgiving the Gentile believers’ sins as though God literally **cleansed** their hearts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having made them innocent because they believed in Jesus]

Support Reference: Metaphor

ULT having cleansed their hearts by faith
UST He forgave their sins because they trusted in Jesus
(τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν)

Here, the word **hearts** represents the inner beings of the Gentiles. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having forgiven them because they believed in Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by faith	because they trusted in Jesus

Acts 15:10

ULT	UST
Now, therefore, why are you testing God, putting a yoke upon the neck of the disciples that neither our fathers nor we have been able to bear?	*Listen carefully! God has shown what he wants, so you should not be trying to promote something else. You should not be trying to force non-Jewish believers to obey our Jewish laws! That would be like putting a heavy burden on them. Our ancestors were not able to obey those laws. We Jews today have not been able to obey them either.*

ULT **Now, therefore, why**
UST Listen carefully! God has shown what he wants, so you should not be trying to promote something else
(νῦν οὖν τί)

Now in this context does not mean "at this moment." Peter is using the word to draw attention to the important point that follows. Alternate translation: [So tell me, therefore: Why]

ULT **why are you testing God, putting a yoke upon the neck of the disciples that neither our fathers nor we have been able to bear**
UST God has shown what he wants, so you should not be trying to promote something else. You should not be trying to force non-Jewish believers to obey our Jewish laws! That would be like putting a heavy burden on them. Our ancestors were not able to obey those laws. We Jews today have not been able to obey them either
(τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι)

Peter is using the question form to challenge the believers who are Pharisees about what they want the Gentiles to do. If you would not use the question form for this purpose in your language, you could translate this as a statement, ending the verse with a period or exclamation point. Alternate translation: [you must not test God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear!]

Support Reference: Rhetorical Question

ULT **our … we**
UST Our … We Jews today
(ἡμῶν & ἡμεῖς)

Peter is using the words **our** and **we** to refer to himself and his listeners, so use the inclusive form of those words if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **why are you testing God**
UST God has shown what he wants, so you should not be trying to promote something else
(τί πειράζετε τὸν Θεόν)

Here the word **testing** means **challenging**. Peter is saying that God has accepted the Gentiles without requiring them to be circumcised or keep the law, but the believers who are Pharisees are challenging God's judgment that the Gentiles should be accepted on that basis. See how you translated the similar expression in 5:9. Alternate translation: [why are you challenging God]

ULT **putting a yoke upon the neck of the disciples that neither our fathers nor we have been able to bear**
UST You should not be trying to force non-Jewish believers to obey our Jewish laws! That would be like putting a heavy burden on them. Our ancestors were not able to obey those laws. We Jews today have not been able to obey them either
(ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι)

Peter is speaking as if the believers who are Pharisees literally want to put a **yoke** on the necks of the Gentile believers. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [requiring the disciples to meet an onerous obligation that neither our fathers nor we have been able to fulfill]

Support Reference: Metaphor

ULT **the neck**
UST non-Jewish believers … them … them
(τὸν τράχηλον)

Since Peter is referring to a group of people, it might be more natural in your language to use the plural form of **neck**. Alternate translation: [the necks]

Support Reference: Collective Nouns

ULT **our fathers**
UST Our ancestors
(οἱ πατέρες ἡμῶν)

Peter is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [our ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are you testing	God has shown what he wants, so you should not be trying to promote something else
God	

ULT	UST
	God has shown what he wants, so you should not be trying to promote something else
a yoke	to obey our Jewish laws … a heavy burden
of the disciples	non-Jewish believers … them … them
to bear	to obey … to obey

Acts 15:11

ULT	UST
But we believe ourselves to be saved through the grace of the Lord Jesus, according to the way they also."	*We are confident that God saves us Jews from our sins because of what the Lord Jesus did for us. And we are confident that God will save in the same way those non-Jews who believe in Jesus."*

ULT **we believe ourselves to be saved**
UST We are confident that God saves us Jews from our sins … And we are confident that God will save
(πιστεύομεν σωθῆναι)

Peter is using a construction in which the object is implied. Since the object is the same as the subject of the verb, the construction calls for the relative pronoun **ourselves**. Your language may have its own way of expressing the same meaning. Alternate translation: [we believe that we will be saved]

Support Reference: Reflexive Pronouns

ULT **we believe ourselves to be saved**
UST We are confident that God saves us Jews from our sins … And we are confident that God will save
(πιστεύομεν σωθῆναι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: [we believe that God will save us]

Support Reference: Active or Passive

ULT **we believe ourselves to be saved**
UST We are confident that God saves us Jews from our sins … And we are confident that God will save
(πιστεύομεν σωθῆναι)

Peter is using the pronoun **we** and the implied pronoun **ourselves** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **through the grace of the Lord Jesus**
UST because of what the Lord Jesus did for us
(διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [through what God has graciously done for us through the Lord Jesus]

Support Reference: Abstract Nouns

ULT **through the grace of the Lord Jesus**
UST because of what the Lord Jesus did for us
(διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ)

Peter means implicitly that we are saved through the grace of the Lord Jesus and not by obeying the law of Moses. You can include this information if your readers need it to understand the sentence. Alternate translation: [through the grace of the Lord Jesus and not by obeying the law of Moses]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to the way they also**
UST in the same way those non-Jews who believe in Jesus
(καθ᾽ ὃν τρόπον κἀκεῖνοι)

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [according to the way they also will be saved]

Support Reference: Ellipsis

ULT **they also**
UST those non-Jews who believe in Jesus
(κἀκεῖνοι)

Peter assumes that his listeners will know that he is using the pronoun **they** to refer to the Gentiles. You can include this information if your readers need it to understand this sentence. Alternate translation: [the Gentiles also will be saved]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we believe	We are confident that … And we are confident that
ourselves to be saved	God saves us Jews from our sins … God will save

ULT	UST
grace	what … did for us
of the Lord	the Lord
of the Lord Jesus	the Lord Jesus

Acts 15:12

ULT	UST
And the whole crowd kept silent and was listening to Barnabas and Paul describing how many signs and wonders God had worked among the Gentiles through them.	*After Peter had spoken, Barnabas and Paul told about the many great miracles that God had enabled them to do among the non-Jewish people. {The miracles showed that God had accepted these non-Jews.} The people who heard Barnabas and Paul tell about these miracles were so fascinated that all they did was listen. None of them said anything.*

ULT **signs and wonders**
UST great miracles … The miracles showed that God had accepted these non-Jews … these miracles
(σημεῖα καὶ τέρατα)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Barnabas	Barnabas … Barnabas
Paul	Paul … Paul
signs	great miracles … The miracles showed that God had accepted these non-Jews … these miracles
God	that God
Gentiles	non-Jewish people

Acts 15:13

ULT	UST
And after they stopped speaking, James answered, saying, "Men, brothers, listen to me.	*When Barnabas and Paul had finished speaking, James, the leader of the group of believers in Jerusalem, spoke to everyone. He said, "Fellow believers, listen to me.*

ULT James answered, saying
UST James, the leader of the group of believers in Jerusalem, spoke to everyone. He said
(ἀπεκρίθη Ἰάκωβος λέγων)

Together the words **answered** and **saying** mean that James responded to what everyone in the meeting had said to that point. Alternate translation: [James responded]

Support Reference: Hendiadys

ULT Men, brothers
UST Fellow believers
(ἄνδρες, ἀδελφοί)

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [My fellow believers]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
James	James, the leader of the group of believers in Jerusalem

Acts 15:14

ULT	UST
Simeon has described how God first looked to take from the Gentiles a people for his name.	*Simon Peter has told you how God previously showed that he cared about the non-Jews. God did that by choosing from among them a group of people who would belong to him.*

ULT Simeon
UST Simon Peter
(Συμεὼν)

The word **Simeon** is the name of a man. It is the Hebrew form of the name whose Greek form is Simon. James is referring to Peter by his Hebrew name. If this might be confusing for your readers, you could use either the name Simon or the name Peter here in your translation.

Support Reference: How to Translate Names

ULT God … looked
UST God … showed that he cared about … God did that
(ὁ Θεὸς ἐπεσκέψατο)

James is speaking of the way God showed concern for the Gentiles by association with the way someone would look carefully at a situation he was concerned about. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [God concerned himself]

Support Reference: Metonymy

ULT a people for his name
UST a group of people who would belong to him
(λαὸν τῷ ὀνόματι αὐτοῦ)

This could mean: (1) that God chose the Gentiles for himself. James would be using the term **name** to refer to a person, God, by association with the way that each person has a name. Alternate translation: [a people who would belong to him]; (2) that God chose the Gentiles to worship him. James would be using the term **name** to refer to worship by association with the way that worshipers call upon the name of God. Alternate translation: [a people who would worship him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simeon	Simon Peter
God	God … God

ULT	UST
the Gentiles	the non-Jews … them

Acts 15:15

ULT	UST
And with this the words of the prophets agree, as it is written,	*What God said long ago, as we can read in the writings of one of the prophets, agrees with that:*

ULT the words of the prophets
UST What God said long ago … the writings of one of the prophets
(οἱ λόγοι τῶν προφητῶν)

James is using the term **words** to mean the message that God spoke through the prophets. (This is a quotation from the prophet Amos.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message of the prophets]

Support Reference: Metonymy

ULT as it is written
UST as we can read in
(καθὼς γέγραπται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as one of the prophets wrote] or [as the prophet Amos wrote]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the prophets	the writings of one of the prophets

Acts 15:16

ULT	UST
‘After these things I will return, and I will rebuild the fallen tent of David, and I will rebuild its ruins and restore it,	*Later on, I will help the Israelites again. I will restore the kingdom of David that has been conquered and destroyed. {I will do that by making one of the descendants of David the king of Israel again.} It will be as if I was rebuilding a house after it had been torn down.*

ULT **After these things I will return**
UST Later on, I will help the Israelites again
(μετὰ ταῦτα ἀναστρέψω)

See the discussion in the introduction to this chapter about whether to represent this as the beginning of a third-level quotation or a second-level quotation, or whether to use some other punctuation or convention that is available in your language to indicate who the various speakers are in verses 16–18.

Support Reference: Quote Markings

ULT **I will return … I will rebuild … I will rebuild**
UST I will help the Israelites again. I will restore … I will do that by making one of the descendants of David the king of Israel again … I was rebuilding
(ἀναστρέψω & ἀνοικοδομήσω & ἀνοικοδομήσω)

The pronoun **I** refers to God, who is speaking through the prophet Amos. It may be helpful to clarify this for your readers. Alternate translation: [I, God, will return]

Support Reference: Pronouns — When to Use Them

ULT **I will return**
UST I will help the Israelites again
(ἀναστρέψω)

God is speaking of showing favor to the Israelites once again as if he had gone somewhere else but will now **return**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will show favor to the Israelites once again]

Support Reference: Metaphor

ULT **I will rebuild the fallen tent of David, and I will rebuild its ruins and restore it**
UST I will restore the kingdom of David that has been conquered and destroyed. {I will do that by making one of the descendants of David the king of Israel again.} It will be as if I was rebuilding a house after it had been torn down
(ἀνοικοδομήσω τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεστραμμένα αὐτῆς, ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν)

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

Support Reference: Parallelism

ULT **I will rebuild the fallen tent of David, and I will rebuild its ruins and restore it**
UST I will restore the kingdom of David that has been conquered and destroyed. {I will do that by making one of the descendants of David the king of Israel again.} It will be as if I was rebuilding a house after it had been torn down
(ἀνοικοδομήσω τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεστραμμένα αὐτῆς, ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν)

God is speaking of the royal dynasty of David as if it were a **tent** that had **fallen** down. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will restore the dynasty of David, which is no longer ruling over the people of Israel, yes, I will make one of David's descendants king again and restore his dynasty]

Support Reference: Metaphor

ULT **the fallen tent of David**
UST the kingdom of David that has been conquered and destroyed
(τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the tent of David that has fallen]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tent	kingdom
of David	of David

Acts 15:17

ULT	UST
so that the remnant of men may seek the Lord, even all the Gentiles upon whom my name has been called upon them, says the Lord doing these things	*I will do this so that the rest of the people in the world will want me to be their Lord. This will include even the non-Jewish people whom I have chosen to belong to me. You can be certain that this will happen because I, the Lord God, have said that I will do it.*

ULT **remnant of men**
UST rest of the people in the world
(κατάλοιποι τῶν ἀνθρώπων)

Although the term **men** is masculine, God is using the word in a generic sense that includes both men and women. You may wish to indicate this in your translation. Alternate translation: [the remnant of humanity]

Support Reference: When Masculine Words Include Women

ULT **may seek the Lord**
UST I will do this so that … will want me to be their Lord
(ἂν ἐκζητήσωσιν & τὸν Κύριον)

God is speaking about himself in the third person. Alternate translation: [may seek me, the Lord]

Support Reference: First, Second or Third Person

ULT **may seek the Lord**
UST I will do this so that … will want me to be their Lord
(ἂν ἐκζητήσωσιν & τὸν Κύριον)

God is speaking as if the Gentiles would literally **seek** or look for him. The expression means that the Gentiles will begin to worship God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [may begin to worship the Lord]

Support Reference: Metaphor

ULT **upon whom my name has been called upon them**
UST whom I have chosen to belong to me
(ἐφ᾽ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτούς)

It might seem that this phrase contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [upon whom my name has been called]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **upon whom my name has been called upon them**
UST whom I have chosen to belong to me
(ἐφ᾽ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτούς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom I have called by my name]

Support Reference: Active or Passive

ULT **upon whom my name has been called upon them**
UST whom I have chosen to belong to me
(ἐφ᾽ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτούς)

See how you translated the similar expression in 15:14. (1) Alternate translation: [who will belong to me]; (2) Alternate translation: [who will worship me]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
remnant	rest
may seek	I will do this so that … will want me to be
Lord	Lord
Gentiles	non-Jewish people
has been called	have chosen to belong to me
the Lord	I, the Lord God

Acts 15:18

ULT	UST
known from eternity.'	*I told my people long ago that I would do this."*

ULT known
UST I told my people … that I would do this
(γνωστὰ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that people have known]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	I told my people … that I would do this

Acts 15:19

ULT	UST
Therefore, I judge not to trouble the ones from the Gentiles turning to God,	*James continued to speak. He said, "Therefore I think that we should not tell the non-Jewish people who are becoming disciples of Jesus that they have to obey all of our Jewish laws and rituals.*

ULT **not to trouble the ones from the Gentiles turning to God**
UST we should not tell the non-Jewish people who are becoming disciples of Jesus that they have to obey all of our Jewish laws and rituals
(μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν, ἐπιστρέφουσιν ἐπὶ τὸν Θεόν)

In your translation, you could make explicit in what way James does not want to **trouble** these **Gentiles**. Alternate translation: [that we should not require the Gentiles who are believing in God to be circumcised and obey the laws of Moses]

Support Reference: Assumed Knowledge and Implicit Information

ULT **turning to God**
UST who are becoming disciples of Jesus
(ἐπιστρέφουσιν ἐπὶ τὸν Θεόν)

James is speaking of these Gentiles as if they are physically **turning** to God. He means that they are believing in the true God and starting to live in a way that pleases him. If it would be helpful in your language, you could state the meaning of this expression plainly. Alternate translation: [believing in God and obeying him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judge	think that
to trouble	we should … tell … that they have to obey all of our Jewish laws and rituals
Gentiles	non-Jewish people
God	Jesus

Acts 15:20

ULT	UST
but to write to them to abstain from the pollution of idols and sexual immorality and the strangled and blood.	*Instead, we should write a letter to them about only a few things. They should not eat meat that people have offered to idols. They should not have sexual relations with someone to whom they are not married. They should not eat meat from animals that people have strangled to kill them for butchering. They should not eat or drink any blood.*

Note:

James lists four regulations in this verse and he gives the reason for them in the next verse. To put the reason before the result, you could create a verse bridge for verses 19–21. It might say something like this: “Therefore, I judge that we should not trouble the Gentiles who are turning to God. However, since Moses has had those proclaiming him in every city from ancient generations—he is read in the synagogues on every Sabbath—we should write to the Gentiles to abstain from the pollution of idols and sexual immorality and strangled things and blood.”

Support Reference: Verse Bridges

ULT **from the pollution of idols**
UST eat meat that people have offered to idols
(τῶν ἀλισγημάτων τῶν εἰδώλων)

If your language does not use an abstract noun for the idea of **pollution**, you could express the same idea in another way. Alternate translation: [from things that idols have polluted]

Support Reference: Abstract Nouns

ULT **from the pollution of idols**
UST eat meat that people have offered to idols
(τῶν ἀλισγημάτων τῶν εἰδώλων)

If your language would not use a possessive form here, you could express the same idea in another way. Alternate translation: [from things that idols have polluted]

Support Reference: Possession

> ULT **from the pollution of idols**
> UST eat meat that people have offered to idols
> (τῶν ἀλισγημάτων τῶν εἰδώλων)

James is likely talking about food that has been offered to **idols**, and he is speaking as if being offered to idols has polluted this food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from eating food that has been offered to idols]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the strangled and blood**
> UST eat meat from animals that people have strangled to kill them for butchering. They should not eat or drink any blood
> (τοῦ πνικτοῦ, καὶ τοῦ αἵματος)

God did not allow the Jews to consume blood in any form. Therefore, for one thing, they could not eat the meat from an animal that had been **strangled**, because the blood would not have been properly drained from the body of the animal. For another thing, while James is not saying that the Gentiles should have no contact at all with blood, he is saying implicitly that they should not consume blood. You can include this information if your readers need it to understand the sentence. Alternate translation: [from eating the meat of animals that have been killed by strangulation, because this meat still contains blood, and from consuming blood]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and the strangled**
> UST eat meat from animals that people have strangled to kill them for butchering
> (καὶ τοῦ πνικτοῦ)

James is using the adjective **strangled** as a noun to mean animals that have been killed by strangulation. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: [animals that have been killed by strangulation]

Support Reference: Nominal Adjectives

ULT **the strangled**
UST eat meat from animals that people have strangled to kill them for butchering
(τοῦ πνικτοῦ)

James is referring by association to meat from animals that have been killed by strangulation. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from eating the meat of animals that have been killed by strangulation]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of idols	eat meat that people have offered to idols
sexual immorality	have sexual relations with someone to whom they are not married

Acts 15:21

ULT	UST
For Moses has by city, from ancient generations, ones proclaiming him, being read in the synagogues on every Sabbath.”	*{We should tell the Gentiles not to do these things because they would be very offensive to Jews. The laws that Moses wrote forbid these things. Jews would expect Gentiles to know that God would not want them to do these things because} people read those laws aloud in the Jewish meeting places on every Sabbath day. They have done this in cities in many different places for a very long time.”*

ULT **For Moses has by city, from ancient generations, ones proclaiming him, being read in the synagogues on every Sabbath**

UST {We should tell the Gentiles not to do these things because they would be very offensive to Jews. The laws that Moses wrote forbid these things. Jews would expect Gentiles to know that God would not want them to do these things because} people read those laws aloud in the Jewish meeting places on every Sabbath day. They have done this in cities in many different places for a very long time

(Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν, ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν Σάββατον ἀναγινωσκόμενος)

James is saying implicitly that Gentile believers should observe at least the four regulations he has listed because they embody essential aspects of the law of Moses (not worshiping idols, not practicing sexual immorality, and respecting the blood of sacrifices), and the law of Moses is well known because it is read aloud regularly in the Jewish synagogues. If the Gentiles did not observe even these regulations, that would upset Jewish believers and make Jews who were not yet believers more hostile to Christianity. You can include this information if your readers need it to understand what James is saying. UST models one way to do this.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Moses has by city, from ancient generations, ones proclaiming him, being read**

UST { … The laws that Moses wrote forbid these things. Jews would expect Gentiles to know that God would not want them to do these things because} people read those laws aloud … They have done this in cities in many different places for a very long time

(Μωϋσῆς & ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν, ἔχει & ἀναγινωσκόμενος)

James is using the name **Moses** to mean the law associated with Moses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [people have been proclaiming the law of Moses by city from ancient generations; it is read]

Support Reference: Metonymy

ULT **being read**
UST { … Jews would expect Gentiles to know that God would not want them to do these things because} people read those laws aloud
(ἀναγινωσκόμενος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [People read him] or [People read from the law of Moses]

Support Reference: Active or Passive

ULT **by city**
UST in cities in many different places
(κατὰ πόλιν)

The expression **by city** means "in every city," and James implicitly means every city in which there are Jews. You can include this information if your readers need it to understand the sentence. Alternate translation: [in every city in which there are Jews]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	The laws that Moses wrote forbid these things
generations	They have done this … for a very long time
ones proclaiming	The laws that Moses wrote forbid these things
synagogues	Jewish meeting places
Sabbath	Sabbath day

Acts 15:22

ULT	UST
Then it seemed good to the apostles and the elders, with the whole church, to send to Antioch with Paul and Barnabas chosen men from among them—Judas called Barsabbas, and Silas, leading men among the brothers—	*The apostles and the elders, along with all the other believers in Jerusalem, agreed with what James said. So they decided that they should choose men from the church in Jerusalem and send them to Antioch with Paul and Barnabas. Those men would let the believers there know what the leaders at Jerusalem had decided. So they chose Judas the son of Sabbas and Silas. These were both leaders of the believers at Jerusalem.*

ULT **the whole church**
UST all the other believers in Jerusalem
(ὅλῃ τῇ ἐκκλησίᾳ)

Here the word **church** describes the people who were part of the church. Alternate translation: [all the people of the church]

Support Reference: Metonymy

ULT **the whole church**
UST all the other believers in Jerusalem
(ὅλῃ τῇ ἐκκλησίᾳ)

Luke assumes that his readers will know that he is referring to the **church** in Jerusalem. You can include this information if your readers need it to understand this sentence. Alternate translation: [the church in Jerusalem] or [all the people of the church in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Judas called Barsabbas**
UST Judas the son of Sabbas
(Ἰούδαν τὸν καλούμενον Βαρσαββᾶν)

The words **Judas** and **Barsabbas** are the names of men. **Barsabbas** was another name by which **Judas** was known. **Barsabbas** is probably a patronymic, that is, an indication of who his father was. If your language and culture identify people by patronymics, it may be helpful to translate this name as “the son of Sabbas,” as UST does. See how you translated this same name for another man in 1:23.

Support Reference: How to Translate Names

> ULT **Judas called Barsabbas**
> UST Judas the son of Sabbas
> (Ἰούδαν τὸν καλούμενον Βαρσαββᾶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Judas, whom people called Barsabbas]

Support Reference: Active or Passive

> ULT **the brothers**
> UST the believers at Jerusalem
> (τοῖς ἀδελφοῖς)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the members of the church]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it seemed good	agreed with what James said … they decided that they should
to the apostles	The apostles
elders	elders
church	other believers in Jerusalem
Antioch	Antioch … there
Paul	Paul
Barnabas	Barnabas
chosen	choose … So they chose
called	the son of Sabbas
Silas	Silas

Acts 15:23

ULT	UST
writing by their hand: "The apostles and the elders, brothers, to the brothers among the Gentiles throughout Antioch and Syria and Cilicia: Greetings!	*They wrote the following letter, which they asked Judas and Silas to take to the believers at Antioch: "We apostles and elders who are your fellow believers send our greetings to you. We are writing this to you non-Jewish believers who live in the city of Antioch and other places in the provinces of Syria and Cilicia.*

ULT **writing by their hand**
UST They wrote the following letter, which they asked Judas and Silas to take to the believers at Antioch
(γράψαντες διὰ χειρὸς αὐτῶν)

Luke does not mean that the apostles and elders ask Judas and Silas to write out this letter for them. Rather, Luke is using the word **hand** to mean that Judas and Silas carried the letter and delivered it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [sending the following letter with them]

Support Reference: Metonymy

ULT **their hand**
UST which they asked Judas and Silas to take to the believers at Antioch
(χειρὸς αὐτῶν)

Since Luke is referring to two people, it might be more natural in your language to use the dual or plural form here, as your language may require. Alternate translation: [their hands]

Support Reference: Forms of 'You' — Dual/Plural

ULT **The apostles and the elders, brothers, to the brothers among the Gentiles throughout Antioch and Syria and Cilicia: Greetings**
UST We apostles and elders who are your fellow believers send our greetings to you. We are writing this to you non-Jewish believers who live in the city of Antioch and other places in the provinces of Syria and Cilicia
(οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι, ἀδελφοὶ, τοῖς κατὰ τὴν Ἀντιόχειαν, καὶ Συρίαν, καὶ Κιλικίαν, ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν)

This is the introduction of the letter. In the culture of this time, letter writers would give their own names first. Your language and culture may have its own way of introducing the author of a letter and saying to whom it is written. Alternate translation: [This letter is from your brothers, the apostles and elders. We are writing to you Gentile believers in Antioch, Syria, and Cilicia. Greetings to you] or [To our Gentile brothers in Antioch, Syria, and Cilicia. Greetings from the apostles and elders, your brothers]

ULT **brothers, to the brothers**
UST who are your fellow believers … believers who
(ἀδελφοὶ, τοῖς & ἀδελφοῖς)

The apostles and elders are using the term **brothers** to mean people who share the same faith. By doing this, they are assuring the Gentile believers that they accept them as fellow believers. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to our fellow believers]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
apostles	apostles
elders	elders
the Gentiles	non-Jewish
Antioch	the city of Antioch
Syria	Syria

Acts 15:24

ULT	UST
Now we have heard that some, having gone out from us, have disturbed you with words, upsetting your souls, whom we did not commission;	*We have heard that some men from our church came to you and taught you things that were different from what you learned when you first believed in Jesus. We have heard that what they told you made you upset. We want you to know that we did not send these men to you.*

ULT **we have heard … us … we did not commission**
UST We have heard … our church … We have heard … We want you to know that we did not send … to you
(ἠκούσαμεν & ἡμῶν & οὐ διεστειλάμεθα)

Here and in the rest of the letter, by **we** and **us** (and "our"), the apostles and elders mean themselves and probably the rest of the church in Jerusalem, but not the Gentiles to whom they are writing, so use the exclusive forms of those words in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **from us**
UST from our church
(ἐξ ἡμῶν)

The apostles and elders seem to mean implicitly that these people have gone out from their community, but not from among themselves. That is, the word **some** refers to people who were part of the church in Jerusalem, but who were not apostles or elders. You can include this information if your readers need it to understand the sentence. Alternate translation: [from our community] or [from here in Judea]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with words**
UST and taught … things that were different from what you learned when you first believed in Jesus … what they told you
(λόγοις)

The apostles and elders are using the term **words** to mean what the people who have gone out from them have been teaching by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by what they have been teaching]

Support Reference: Metonymy

ULT **upsetting your souls**
UST made you upset
(ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν)

The apostles and elders are using one part of the people to whom they are writing, their **souls**, to mean the people themselves. Alternate translation: [upsetting you]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have disturbed	and taught … things that were different from what you learned when you first believed in Jesus … what they told you
souls	you

Acts 15:25

ULT	UST
it seemed good to us, having become unanimous, having chosen men, to send them to you with our beloved Barnabas and Paul,	*We met together and we all agreed that it would be good to choose some men and ask them to go to you. We are sending them along with Barnabas and Paul, whom we love very much.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it seemed good	we all agreed that it would be good
having chosen	to choose
beloved	whom … love very much
Barnabas	Barnabas
Paul	Paul

Acts 15:26

ULT	UST
men having handed over their souls for the name of our Lord Jesus Christ.	*Those two have put their lives in danger because they serve our Lord Jesus the Messiah.*

ULT **men having handed over**
UST Those two have put … in danger
(ἀνθρώποις παραδεδωκόσι)

By **men**, the letter implicitly means Paul and Barnabas. You can include this information if your readers need it to understand the sentence. It may be helpful to begin a new sentence here. Alternate translation: [Those two men have handed over]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having handed over their souls**
UST have put their lives in danger
(παραδεδωκόσι τὰς ψυχὰς αὐτῶν)

The letter is using the term **souls** to mean the lives of Paul and Barnabas, by association with the way a living person has a soul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having handed over their lives]

Support Reference: Metonymy

ULT **having handed over their souls**
UST have put their lives in danger
(παραδεδωκόσι τὰς ψυχὰς αὐτῶν)

The letter is speaking as if Paul and Barnabas have literally **handed over** their lives. This means that they have been willing to risk their lives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having put their lives at risk]

Support Reference: Metaphor

ULT **for the name of our Lord Jesus Christ**
UST because they serve our Lord Jesus the Messiah
(ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

This is a figurative expression. If it would be helpful in your language, you could state the meaning plainly. This could mean: (1) that the **name** of Jesus represents his person. Alternate translation: [out of loyalty to our Lord Jesus Christ]; (2) that the **name** of Jesus represents his cause in the world. Alternate translation: [for the cause of our Lord Jesus Christ]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
souls	lives
of … Lord	Lord
Jesus	Jesus
Christ	the Messiah

Acts 15:27

ULT	UST
Therefore we have sent Judas and Silas, they also reporting the same thing by word.	*We have also sent Judas and Silas to you. They will tell you the same things that we are writing.*

ULT reporting the same thing
UST will tell you the same things that we are writing
(ἀπαγγέλλοντας τὰ αὐτά)

The letter is using the adjective **same** as a noun to mean the details of the decision that the apostles and elders have reached. ULT adds **thing** to show this. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [confirming that this is our decision]

Support Reference: Nominal Adjectives

ULT by word
UST will tell you
(διὰ λόγου)

The letter is using the term **word** to mean "by word of mouth," that is, "in person." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in person]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Silas	Silas
reporting	will tell you

Acts 15:28

ULT	UST
For it seemed good to the Holy Spirit and to us for no greater burden to be laid upon you than these necessary things:	*We believe that the Holy Spirit has shown us that we should not require you to obey all of the Jewish laws. That would be difficult and unnecessary. Instead, we only require you to obey the following instructions:*

ULT **no greater burden**
UST not … all of the Jewish laws. That would be difficult and unnecessary … only
(μηδὲν πλέον & βάρος)

The letter is speaking of the restrictions it describes as if they were a physical **burden** that the Gentiles would need to carry. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [no greater obligation]

Support Reference: Metaphor

ULT **for no greater burden to be laid upon you**
UST we should not require you to obey all of the Jewish laws. That would be difficult and unnecessary … we only require you to obey
(μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to lay no greater burden upon you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it seemed good	We believe that … has shown … that
to the Holy Spirit	the Holy Spirit

Acts 15:29

ULT	UST
to abstain from things sacrificed to idols and blood and the strangled and sexual immorality, from which keeping yourselves, you will do well. Farewell.”	*You should not eat food that people have sacrificed to idols. You should not eat or drink any blood. You should not eat meat from animals that people have killed by strangling them. You should not have sexual relations with someone to whom you are not married. If you avoid doing these things, you will be doing what is right. We wish you well.”*

ULT **from things sacrificed to idols**
UST food that people have sacrificed to idols
(εἰδωλοθύτων)

The letter is using the adjective **sacrificed**, with the qualifier **to idols**, as a noun to mean the meat of animals that have been sacrificed to idols. (ULT adds **things** to show this.) Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: [the meat of animals that have been sacrificed to idols]

Support Reference: Nominal Adjectives

ULT **blood**
UST eat or drink any blood
(αἵματος)

See how you translated as **blood** in 15:20. Alternate translation: [consuming blood]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the strangled**
UST eat meat from animals that people have killed by strangling them
(πνικτῶν)

See how you translated as **the strangled** in 15:20. Alternate translation: [the meat of animals that have been killed by strangulation]

Support Reference: Nominal Adjectives

ULT Farewell
UST We wish you well
(ἔρρωσθε)

This is an imperative, but it communicates a friendly wish rather than a command. This was the customary way of ending a letter in this culture. Your language may have its own way of ending a letter that you can use in your translation.

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sexual immorality	have sexual relations with someone to whom you are not married
well	what is right

Acts 15:30

ULT	UST
So they, having been dismissed, indeed came down to Antioch, and gathering the crowd together, they delivered the letter.	*Then the apostles and elders sent Barnabas, Paul, Judas, and Silas on their way. They traveled from the city of Jerusalem to the city of Antioch. They assembled the believers there and read the letter to them.*

ULT **they, having been dismissed … came down**
UST the apostles and elders sent Barnabas, Paul, Judas, and Silas on their way. They traveled from the city of Jerusalem
(οἱ & ἀπολυθέντες, κατῆλθον)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [once the apostles and elders had dismissed them, they came down]

Support Reference: Active or Passive

ULT **they**
UST Barnabas, Paul, Judas, and Silas
(οἱ)

The pronoun **they** refers to Paul, Barnabas, Judas, and Silas. It may be helpful to clarify this for your readers. Alternate translation: [Paul, Barnabas, Judas, and Silas]

Support Reference: Pronouns

ULT **came down**
UST They traveled from the city of Jerusalem
(κατῆλθον)

Luke says that these four men **came down** to Antioch because that city is lower in elevation than Judea. Alternate translation: [traveled]

Support Reference: Idiom

ULT **came down**
UST They traveled from the city of Jerusalem
(κατῆλθον)

You may wish to retain the idiom for travel to a lower elevation, and if so, your language might say “went” instead of **came**. Alternate translation: [went down]

Support Reference: Go and Come

ULT **the crowd**
UST the believers
(τὸ πλῆθος)

Luke assumes that his readers will know that by **the crowd**, he means the people of the church in Antioch. You can include this information if your readers need it to understand this sentence. Alternate translation: [the people of the church in Antioch]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Antioch	the city of Antioch … there
gathering … together	They assembled

Acts 15:31

ULT	UST
And having read it, they rejoiced at the encouragement.	*When the believers there read the letter, they were glad, because its message encouraged them.*

ULT **they rejoiced**
UST they were glad
(ἐχάρησαν)

The pronoun **they** refers to the believers in Antioch. It may be helpful to clarify this for your readers. Alternate translation: [the believers in Antioch rejoiced]

Support Reference: Pronouns — When to Use Them

ULT **at the encouragement**
UST because its message encouraged them
(ἐπὶ τῇ παρακλήσει)

If your language does not use an abstract noun for the idea of **encouragement**, you could express the same idea in another way. Alternate translation: [because they were so encouraged]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they rejoiced	they were glad
encouragement	its message encouraged them

Acts 15:32

ULT	UST
Both Judas and Silas, also being prophets themselves, encouraged the brothers with many a word and strengthened them.	*Judas and Silas were prophets. They said many things to encourage the Gentile believers. They helped them to trust in Jesus even more.*

ULT **also being prophets themselves**
UST were prophets
(καὶ αὐτοὶ προφῆται ὄντες)

When Luke says **also**, he means implicitly that Judas and Silas were prophets as Paul and Barnabas were 13:1. You can include this information if your readers need it to understand the sentence. Alternate translation: [who were prophets as Paul and Barnabas were prophets]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the brothers**
UST the Gentile believers
(τοὺς ἀδελφοὺς)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [their fellow believers]

Support Reference: Metaphor

ULT **with many a word and strengthened them**
UST many things … They helped them to trust in Jesus even more
(διὰ λόγου πολλοῦ & καὶ ἐπεστήριξαν)

Luke is using the term **word** to mean a message of encouragement that Judas and Silas spoke to the believers in Antioch by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by speaking to them at length to strengthen them]

Support Reference: Metonymy

ULT **strengthened them**
UST They helped them to trust in Jesus even more
(ἐπεστήριξαν)

Luke does not mean that Judas and Silas strengthened the believers physically but that they strengthened them spiritually. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [strengthened them in their faith]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Silas	Silas
prophets	prophets
encouraged	They said … to encourage

Acts 15:33

ULT	UST
And having stayed some time, they were sent away with peace from the brothers to the ones having sent them.	*Judas and Silas stayed in Antioch for a long time. Then, when they were ready to return to Jerusalem, the believers at Antioch wished them well and they left.*

ULT **they were sent away with peace from the brothers**
UST the believers at Antioch wished them well and they left
(ἀπελύθησαν μετ᾽ εἰρήνης ἀπὸ τῶν ἀδελφῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the brothers sent them away with peace]

Support Reference: Active or Passive

ULT **the brothers**
UST the believers at Antioch
(τῶν ἀδελφῶν)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers]

Support Reference: Metaphor

ULT **to the ones having sent them**
UST Then, when they were ready to return to Jerusalem
(πρὸς τοὺς ἀποστείλαντας αὐτούς)

Luke is referring implicitly to the apostles and elders in Jerusalem, who had sent Judas and Silas to Antioch. You can include this information if your readers need it to understand the sentence. Alternate translation: [back to the apostles and elders in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
some time	for a long time
peace	wished them well

Acts 15:34

ULT	UST
[But it seemed good to Silas for them to remain there, so only Judas traveled.]	*[But Silas thought it would be best for them to stay there. So Judas went back to Jerusalem alone.]*

Note:

As the General Introduction to Acts explains, this verse is found in many traditional versions of the Bible, but it is not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting the verse in brackets. If a translation of the Bible already exists in your area, you could consider including this verse if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this verse may not be original, such as by putting it in brackets or in a footnote.

Support Reference: Textual Variants

Acts 15:35

ULT	UST
But Paul and Barnabas were staying in Antioch, teaching and proclaiming the word of the Lord, with many others also.	*However, Paul and Barnabas remained in Antioch. There they and many others taught the believers and shared the good news about Jesus.*

ULT **But**
UST However
(δὲ)

Luke uses the word **But** to introduce information about what happened once the church resolved the question about whether the Gentiles needed to obey all the laws of Moses. Your language may have its own way of indicating how such information relates to a story.

Support Reference: End of Story

ULT **the word of the Lord**
UST the good news about Jesus
(τὸν λόγον τοῦ Κυρίου)

Luke is using the term **word** to mean the message that God wanted the believers to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message of the Lord]

Support Reference: Metonymy

ULT **of the Lord**
UST about Jesus
(τοῦ Κυρίου)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Barnabas	Barnabas
Antioch	Antioch. There
proclaiming	shared
word of the Lord	good news about Jesus

Acts 15:36

ULT	UST
Then after some days, Paul said to Barnabas, "Returning, then, let us visit the brothers in every city in which we proclaimed the word of the Lord, how they are."	*After a while Paul said to Barnabas, "Let us go back and visit the believers in every city where we previously proclaimed the good news about Jesus. That way we can find out how well they are continuing to believe in and obey Jesus."*

ULT **days**
UST while
(ἡμέρας)

Luke is using the term **days** to mean "time." Alternate translation: [time]

Support Reference: Idiom

ULT **the brothers**
UST the believers
(τοὺς ἀδελφοὺς)

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people who believed in Jesus]

Support Reference: Metaphor

ULT **the word of the Lord**
UST the good news about Jesus
(τὸν λόγον τοῦ Κυρίου)

Paul is using the term **word** to mean the message that he and Barnabas shared by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message of the Lord]

Support Reference: Metonymy

ULT **of the Lord**
UST about Jesus
(τοῦ Κυρίου)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus]

Support Reference: Politeness

ULT **how they are**
UST That way we can find out how well they are continuing to believe in and obey Jesus
(πῶς ἔχουσιν)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be clearer in your language. Alternate translation, with no comma preceding: [to see how they are doing]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	while
Paul	Paul
Barnabas	Barnabas
we proclaimed	we previously proclaimed
word of the Lord	good news about Jesus

Acts 15:37

ULT	UST
But Barnabas was wanting also to take with them John called Mark.	*{Barnabas agreed that it would be good to go back and visit these believers.} But Barnabas said that he wanted to take John, whose other name was Mark, along with them again.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Barnabas	Barnabas agreed that it would be good to go back and visit these believers
John called Mark	John, whose other name was Mark
called	whose other name was

Acts 15:38

ULT	UST
But Paul was thinking it wise not to take with them this one having withdrawn from them in Pamphylia and not having accompanied them in the work.	*However, Paul told Barnabas that he thought it was a bad idea to take Mark with them. Paul said this because Mark had left them when they were previously in the region of Pamphylia. Mark had not continued to work with them.*

ULT **Paul was thinking it wise not to take with them this**

UST Paul told Barnabas that he thought it was a bad idea to take Mark with them. Paul said this because

(Παῦλος & ἠξίου & μὴ συνπαραλαμβάνειν τοῦτον)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [Paul was thinking it would be foolish to take him with them]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul … Paul

Acts 15:39

ULT	UST
And a dispute happened, so as for them to be separated from each other and for Barnabas, taking Mark with him, to sail away to Cyprus.	*Paul and Barnabas strongly disagreed with each other about whether they should bring John Mark with them. So they separated from each other. Barnabas went on a journey of his own and took Mark with him. They sailed on a ship to the island of Cyprus.*

ULT **so as for them to be separated from each other and for Barnabas, taking Mark with him, to sail away to Cyprus**

UST So they separated from each other. Barnabas went on a journey of his own and took Mark with him. They sailed on a ship to the island of Cyprus

(ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ᾽ ἀλλήλων; τόν τε Βαρναβᾶν παραλαβόντα τὸν Μᾶρκον, ἐκπλεῦσαι εἰς Κύπρον)

If your language does not use the passive form **to be separated**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that they separated from each other and Barnabas, taking Mark with him, sailed away to Cyprus]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Barnabas	Barnabas
Mark	Mark
Cyprus	the island of Cyprus

Acts 15:40

ULT	UST
But Paul, having chosen Silas, went out, having been commended by the brothers to the grace of the Lord.	*Paul decided to travel with Silas. The believers in Antioch asked God graciously to help them. Then Paul and Silas departed from Antioch.*

ULT **having been commended by the brothers**
UST The believers in Antioch asked … to help them
(παραδοθεὶς & ὑπὸ τῶν ἀδελφῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [after the brothers had commended him]

Support Reference: Active or Passive

ULT **to the grace**
UST graciously
(τῇ χάριτι)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [to the gracious care]

Support Reference: Abstract Nouns

ULT **of the Lord**
UST God
(τοῦ Κυρίου)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [of the Lord Jesus]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
having chosen	decided to travel with
Silas	Silas
having been commended	asked … to help them
to the grace	graciously
of the Lord	God

Acts 15:41

ULT	UST
And he was going through Syria and Cilicia, strengthening the churches.	*Paul traveled {with Silas} through the provinces of Syria and Cilicia. In those places, they helped the groups of believers to trust in Jesus even more.*

ULT he was going through
UST Paul traveled {with Silas} through
(διήρχετο)

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul was going through]

Support Reference: Pronouns — When to Use Them

ULT he was going through
UST Paul traveled {with Silas} through
(διήρχετο)

Luke says **he**, meaning Paul, to refer both to Paul and to Silas, who was traveling with him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they went through] or [Paul and Silas went through]

Support Reference: Synecdoche

ULT strengthening the churches
UST they helped the groups of believers to trust in Jesus even more
(ἐπιστηρίζων τὰς ἐκκλησίας)

Luke is using the term **churches** to refer to the people associated with the churches. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [strengthening the people of the churches]

Support Reference: Metonymy

ULT strengthening the churches
UST they helped the groups of believers to trust in Jesus even more
(ἐπιστηρίζων τὰς ἐκκλησίας)

Luke does not mean that Paul and Silas strengthened the people of the churches physically but that they strengthened them spiritually. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [strengthening the people of the churches in their faith]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Syria	the provinces of Syria
Cilicia	Cilicia. In those places
churches	groups of believers

Acts 16

Acts 16 Chapter Introduction

Structure and Formatting

- Verses 1–5 describe how Paul began his second missionary journey and met Timothy and brought him along with him.
- Verses 6–12 describe how the Holy Spirit led Paul and his companions to share the gospel in the city of Philippi
- Verses 13–40 describe how Paul and Silas made disciples in Philippi, delivered a young woman from an evil spirit, and were imprisoned but miraculously released. Acts 16:5 is a summary statement that Luke uses to mark the transition into the fourth major part of the book.

Religious and Cultural Concepts in This Chapter

Timothy's circumcision

Paul circumcised Timothy because he and Silas were telling the message of Jesus to Jews as well as to Gentiles. Many Jews would have been so offended that Timothy was not circumcised, even though his mother was Jewish, that they would not have listened to the message. Paul felt that he could have Timothy circumcised as a discretionary matter to remove an offense to hearing the gospel, even though the church leaders in Jerusalem had decided that Gentile believers did not have to be circumcised.

Acts 16:1

ULT	UST
And he also came down to Derbe and to Lystra, and behold, a certain disciple was there, Timothy by name, the son of a believing Jewish woman but of a father, a Greek,	*Paul and Silas went to the cities of Derbe and Lystra and visited the believers there. Now a believer whose name was Timothy lived in Lystra. His mother was a Jewish woman who believed in Jesus. His father, however, was a Greek man. {Because this man was not Jewish, he did not observe the law of Moses}.*

ULT **he also came down**
UST Paul and Silas went … and visited the believers
(κατήντησεν & καὶ)

Luke says **he**, meaning Paul, to refer both to Paul and to Silas, who was traveling with him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Paul and Silas also came down]

Support Reference: Synecdoche

ULT **he also came down**
UST Paul and Silas went … and visited the believers
(κατήντησεν & καὶ)

Luke says that Paul **came down** to Derbe and Lystra because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Paul likely travel by sea from Syria to Cilicia, and Luke is saying that he then also went to Derbe and to Lystra. Alternate translation: [he also traveled]

Support Reference: Idiom

ULT **he also came down**
UST Paul and Silas went … and visited the believers
(κατήντησεν & καὶ)

If you retain the idiom, it may be more natural in your language to say “went” rather than **came**. Alternate translation: [he also went down]

Support Reference: Go and Come

ULT **behold**
UST Now
(ἰδοὺ)

Luke is using the term **behold** to focus readers' attention on the new character he is about to introduce. Your language may have a comparable expression that you can use in your translation.

Support Reference: Metaphor

ULT **a certain disciple was there, Timothy by name, the son of a believing Jewish woman but of a father, a Greek**
UST a believer whose name was Timothy lived in Lystra. His mother was a Jewish woman who believed in Jesus. His father, however, was a Greek man. {Because this man was not Jewish, he did not observe the law of Moses}
(μαθητής τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος)

Luke is using the phrase **a certain disciple** to introduce **Timothy** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a disciple there named Timothy]

Support Reference: Introduction of New and Old Participants

ULT **there**
UST in Lystra
(ἐκεῖ)

By **there**, Luke means the city of Lystra. You can include this information if your readers need it to understand the sentence. Alternate translation: [in Lystra]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of a believing Jewish woman**
UST was a Jewish woman who believed in Jesus
(γυναικὸς Ἰουδαίας πιστῆς)

By **believing**, Luke means believing in Jesus. You can include this information if your readers need it to understand the sentence. Alternate translation: [a Jewish woman who believed in Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT but of a father, a Greek
UST His father, however, was a Greek man. {Because this man was not Jewish, he did not observe the law of Moses}
(πατρὸς δὲ Ἕλληνος)

Luke is describing Timothy's father in an idiomatic way. Use a way that is natural in your language to refer to a particular kind of person. Alternate translation: [but whose father was Greek]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lystra	Lystra
a … disciple	believer
Timothy	Timothy
believing	who believed in Jesus
Jewish	Jewish
a Greek	was a Greek man. {Because this man was not Jewish, he did not observe the law of Moses}

Acts 16:2

ULT	UST
who was being well attested by the brothers in Lystra and Iconium.	*The believers in Lystra and Iconium said good things about Timothy.*

ULT **who was being well attested by the brothers in Lystra and Iconium**
UST The believers in Lystra and Iconium said good things about Timothy
(ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [The brothers in Lystra and Iconium spoke well of him]

Support Reference: Active or Passive

ULT **by the brothers**
UST The believers … said good things about
(ὑπὸ τῶν & ἀδελφῶν)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lystra	Lystra
Iconium	Iconium

Acts 16:3

ULT	UST
Paul wanted this one to go out with him and, taking him, he circumcised him because of the Jews being in those places, for they all knew that his father was a Greek.	*Paul wanted to take Timothy with him when he went to other places, so he arranged for someone to circumcise Timothy. Paul did that so that the Jews who lived in those other places would accept Timothy. Those Jews knew that Timothy's non-Jewish father would not have circumcised him.*

ULT **he circumcised him**
UST someone to circumcise Timothy
(περιέτεμεν αὐτὸν)

It is possible that Paul himself **circumcised** Timothy, but it is more likely that he had someone else circumcise him. You can include that information if your readers need it to understand the sentence. Alternate translation: [he had him circumcised]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this one**
UST Timothy
(τοῦτον)

The demonstrative pronoun **this one** refers to Timothy. It may be helpful to clarify this for your readers. Alternate translation: [Timothy]

Support Reference: Pronouns — When to Use Them

ULT **because of the Jews being in those places**
UST Paul did that so that the Jews who lived in those other places would accept Timothy
(διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις)

By **those places**, Luke means the areas where Paul and Timothy would be traveling. You can include this information if your readers need it to understand the sentence. Alternate translation: [in the areas where Paul and Timothy would be traveling]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for they all knew that his father was a Greek**
UST Those Jews knew that Timothy's non-Jewish father would not have circumcised him
(ἤδεισαν γὰρ ἅπαντες, ὅτι Ἕλλην ὁ πατὴρ αὐτοῦ ὑπῆρχεν)

Luke assumes that his readers will know that **Greek** men did not have their sons circumcised, and so the Jews would have known that Timothy had not been circumcised. As a result, they would have rejected Paul and Timothy before hearing their message about Christ. See the discussion of this in the introduction to this chapter. Alternate translation: [for they all knew that his father was a Greek and that he therefore had not been circumcised]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they all knew**
UST Those Jews knew
(ἤδεισαν & ἅπαντες)

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, use a different way to express the emphasis. Alternate translation: [they knew very well]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
he circumcised	someone to circumcise
Jews	Jews
they … knew	knew
a Greek	non-Jewish

Acts 16:4

ULT	UST
And as they were going through the cities, they were delivering to them to keep the decrees that had been decided by the apostles and elders in Jerusalem.	*So Timothy went with Paul and Silas, and they traveled to many other towns. In each town they encouraged the believers to do what the apostles and elders in Jerusalem had told them to do.*

ULT **they were going through … they were delivering to them**
UST Timothy went with Paul and Silas, and they traveled to … they encouraged the believers … them
(διεπορεύοντο & παρεδίδοσαν αὐτοῖς)

The pronoun **they** refers to Paul, Silas, and Timothy, and the pronoun **them** refers to the believers in the cities they were visiting. It may be helpful to clarify this for your readers. Alternate translation: [Paul, Silas, and Timothy were going … they were delivering to the believers in those cities]

Support Reference: Pronouns — When to Use Them

ULT **to them to keep**
UST the believers to do … them
(αὐτοῖς φυλάσσειν)

Luke is writing in a compact way. You can explain his meaning more fully if that would be helpful to your readers. Alternate translation: [to the believers the decrees that had been decided by the apostles and elders in Jerusalem, and they were instructing the believers to keep]

Support Reference: Ellipsis

ULT **that had been decided by the apostles and elders in Jerusalem**
UST what the apostles and elders in Jerusalem had told
(τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἰεροσολύμοις)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the apostles and elders in Jerusalem had decided]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
decrees	to do
had been decided	what … had told
apostles	apostles

ULT	UST
elders	elders
Jerusalem	Jerusalem

Acts 16:5

ULT	UST
So indeed the churches were being strengthened in the faith and were increasing in number each day.	*They helped the believers in those towns to trust Jesus even more. More people became believers every day.*

ULT **the churches were being strengthened in the faith**
UST They helped the believers in those towns to trust Jesus even more
(αἱ & ἐκκλησίαι ἐστερεοῦντο τῇ πίστει)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Paul, Silas, and Timothy. Alternate translation: [Paul, Silas, and Timothy were strengthening the churches in the faith]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
churches	the believers in those towns
in the faith	to trust Jesus
were increasing	More people became believers
day	day

Acts 16:6

ULT	UST
And they went through Phrygia and the Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia.	*Paul and his companions wanted to share the good news about Jesus in the province of Asia. But the Holy Spirit showed them that he did not want them to do that. So they went instead through the regions of Phrygia and Galatia{, trying to discover where the Holy Spirit wanted them to share the good news}.*

ULT **they went through Phrygia and the Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia**
UST Paul and his companions wanted to share the good news about Jesus in the province of Asia. But the Holy Spirit showed them that he did not want them to do that … they went … through the regions of Phrygia and Galatia{, trying to discover where the Holy Spirit wanted them to share the good news}
(διῆλθον & τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ Ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [having been forbidden by the Holy Spirit to speak the word in Asia, they went through Phrygia and the Galatian region]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Phrygia … the Galatian region … Asia**
UST the province of Asia … the regions of Phrygia … Galatia
(τὴν Φρυγίαν & Γαλατικὴν χώραν & τῇ Ἀσίᾳ)

The word **Phrygia** is the name of a region in northwestern Asia Minor. See how you translated this name in 2:10. The word **Galatian** describes the region of Galatia in central Asia Minor. The word **Asia** is the name of a Roman province in western Asia Minor.

Support Reference: How to Translate Names

ULT **Phrygia and the Galatian region**
UST the regions of Phrygia and Galatia
(τὴν Φρυγίαν καὶ Γαλατικὴν χώραν)

Paul, Silas, and Timothy actually had to go through Galatia in order to reach Phrygia, so it might be more natural to put the information about Galatia first. Alternate translation: [the Galatian region and Phrygia]

Support Reference: Order of Events

ULT **having been forbidden by the Holy Spirit**
UST But the Holy Spirit showed them that he did not want … the Holy Spirit wanted
(κωλυθέντες ὑπὸ τοῦ Ἁγίου Πνεύματος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [because the Holy Spirit had forbidden them] or [because the Holy Spirit did not permit them]

Support Reference: Active or Passive

ULT **having been forbidden by the Holy Spirit**
UST But the Holy Spirit showed them that he did not want … the Holy Spirit wanted
(κωλυθέντες ὑπὸ τοῦ Ἁγίου Πνεύματος)

Since Luke explains shortly after this that the Holy Spirit actually wanted Paul, Silas, and Timothy to share the good news about Jesus in two other regions, you do not need to explain here why the Holy Spirit forbade them to share the good news at this time in the province of Asia.

Support Reference: When to Keep Information Implicit

ULT **the word**
UST the good news about Jesus … the good news
(τὸν λόγον)

Luke is using the term **word** to mean the message that God wanted the believers to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message about Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Galatian	Galatia
Holy Spirit	Holy Spirit … Holy Spirit
word	good news about Jesus … good news
Asia	the province of Asia

Acts 16:7

ULT	UST
And having come near Mysia, they were attempting to go into Bithynia, but the Spirit of Jesus did not permit them.	*They arrived at the border of the province of Mysia. From there they wanted to go north into the province of Bithynia. But once again the Holy Spirit showed them that he did not want them to share the good news there.*

ULT Mysia … Bithynia
UST the province of Mysia … the province of Bithynia
(τὴν Μυσίαν & τὴν Βιθυνίαν)

The words **Mysia** and **Bithynia** are the names of two more regions in Asia Minor.

Support Reference: How to Translate Names

ULT the Spirit of Jesus
UST the Holy Spirit
(τὸ Πνεῦμα Ἰησοῦ)

Luke assumes that his readers will know that by **the Spirit of Jesus**, he means the Holy Spirit. You can use that name instead if it would be clearer in your language. Alternate translation: [the Holy Spirit]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit of Jesus	Holy Spirit

Acts 16:8

ULT	UST
So passing by Mysia, they came down to Troas.	*So they went through the province of Mysia and arrived at Troas{, a city by the sea}.*

ULT **they came down**
UST and arrived
(κατέβησαν)

Luke says that Paul, Silas, and Timothy **came down** to Troas because that city is lower in elevation than Mysia. Alternate translation: [they traveled]

Support Reference: Idiom

ULT **they came down**
UST and arrived
(κατέβησαν)

In a context such as this, if you retain the idiom, your language might say “went” instead of **came**. Alternate translation: [they went down]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Troas	Troas{, a city by the sea}

Acts 16:9

ULT	UST
And a vision appeared to Paul by night: A man, a certain Macedonian, was standing and calling him and saying, "Coming over into Macedonia, help us."	*That night God gave Paul a vision in which he saw a man from the province of Macedonia. That man was begging Paul, "Come across the sea to Macedonia and help us!"*

ULT **Coming over**
UST Come across the sea
(διαβὰς)

The man in the vision uses the phrase **coming over** because **Macedonia** is across the sea from Troas. Alternate translation: [across the sea]

Support Reference: Idiom

ULT **A man, a certain Macedonian**
UST a man from the province of Macedonia. That man
(ἀνὴρ Μακεδών τις)

Luke is describing this man in an idiomatic way. Use a way that is natural in your language to refer to a particular kind of person. Alternate translation: [A certain man of Macedonia]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a vision	a vision in which he saw
to Paul	Paul
a … Macedonian	from the province of Macedonia
Macedonia	Macedonia

Acts 16:10

ULT	UST
So when he had seen the vision, immediately we sought to go out into Macedonia, reasoning together that God had summoned us to proclaim the gospel to them.	*{I, Luke, joined Paul and his companions in Troas.} After Paul saw that vision, we made arrangements right away to travel to Macedonia. We were certain that God had called us to share the good news about Jesus with the people there.*

ULT **he had seen**
UST Paul saw
(εἶδεν)

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul had seen]

Support Reference: Pronouns — When to Use Them

ULT **we sought … God had summoned us**
UST we made arrangements … God had called us
(ἐζητήσαμεν & προσκέκληται ἡμᾶς ὁ Θεὸς)

Luke assumes that his readers will understand that he says **we** and **us** because he joined Paul and his other companions at this point in the story. You can include this information if your readers need it to understand what is happening. UST models a way to do this.

Support Reference: Assumed Knowledge and Implicit Information

ULT **we sought … God had summoned us**
UST we made arrangements … God had called us
(ἐζητήσαμεν & προσκέκληται ἡμᾶς ὁ Θεὸς)

Luke is using the pronouns **we** and **us** to refer to himself and his traveling companions, but not to his readers, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **to them**
UST the people there
(αὐτούς)

The pronoun **them** refers to the people of Macedonia. It may be helpful to clarify this for your readers. Alternate translation: [to the people of Macedonia]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
vision	vision
we sought	we made arrangements
Macedonia	Macedonia
God	God
had summoned	had called
to proclaim the gospel	to share the good news about Jesus with

Acts 16:11

ULT	UST
So setting sail from Troas, we made a straight course to Samothrace, and the next day to Neapolis,	*We got on a boat and sailed from Troas right to the island of Samothrace. The next day we sailed to the city of Neapolis.*

ULT Samothrace … Neapolis
UST the island of Samothrace … the city of Neapolis
(Σαμοθράκην & Νέαν Πόλιν)

The word **Samothrace** is the name of an island, and the word **Neapolis** is the name of a city.

Support Reference: How to Translate Names

ULT and the next day to Neapolis
UST The next day … to the city of Neapolis
(τῇ δὲ ἐπιούσῃ εἰς Νέαν Πόλιν)

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and the next day we sailed to Neapolis]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Troas	Troas

Acts 16:12

ULT	UST
and from there to Philippi, which is the first city in the district of Macedonia, a colony, and we were staying in this city for some days.	*Then we left Neapolis and went to Philippi. It was a very important city in the province of Macedonia. Many Roman citizens lived there. We decided to stay in Philippi for a while.*

ULT and from there to Philippi
UST Then we left Neapolis and went to Philippi
(κἀκεῖθεν εἰς Φιλίππους)

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be clearer in your language. Alternate translation: [and from there we traveled overland to Philippi]

Support Reference: Ellipsis

ULT a colony
UST Many Roman citizens lived there
(κολωνία)

Luke assumes that his readers will know that by **colony** he means a Roman colony. You can include this information if your readers need it to understand this sentence. It may be helpful to begin a new sentence here. Alternate translation: [Philippi is a Roman colony]

Support Reference: Assumed Knowledge and Implicit Information

ULT a colony
UST Many Roman citizens lived there
(κολωνία)

In the Roman empire, a **colony** was a city outside of Italy where many people who came from Rome lived. The people there had the same rights and freedoms as people who lived in cities in Italy. They could govern themselves and they did not have to pay taxes. This information will become important later in the story. Alternate translation: [a Roman colony, where Roman citizens had special rights]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philippi	Philippi
of Macedonia	Macedonia
for … days	for a while

Acts 16:13

ULT	UST
And on the day of the Sabbath, we went outside the gate by a river, where we thought a place of prayer to be. And having sat down, we spoke to the women having come together.	*On the Sabbath day we went outside the city gate and walked down to the river. {Since there was no synagogue in the city,} we knew that Jewish people would gather to pray at a place like that. When we arrived, we saw some women who had gathered to pray. So we sat down and began to tell them about Jesus.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the day	On the … day
of the Sabbath	Sabbath
gate	the city gate
a place of prayer	Jewish people would gather to pray
having come together	who had gathered to pray

Acts 16:14

ULT	UST
And a certain woman, Lydia by name, a seller of purple, of the city of Thyatira, worshiping God, was listening, whose heart the Lord opened to pay attention to the things being said by Paul.	*A woman whose name was Lydia was one of the women who was listening to Paul. She was from the city of Thyatira, She was a merchant who sold luxurious purple cloth. She believed in the God of Israel and worshiped him. The Lord God enabled her to understand what Paul was saying{, and she trusted in Jesus}.*

ULT **a certain woman, Lydia by name … was listening**
UST A woman whose name was Lydia was one of the women … to Paul
(τις γυνὴ ὀνόματι Λυδία & ἤκουεν)

Luke is using the phrase **a certain woman** to introduce **Lydia** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a woman named Lydia … who was listening]

Support Reference: Introduction of New and Old Participants

ULT **Lydia**
UST was Lydia
(Λυδία)

The word **Lydia** is the name of a woman.

Support Reference: How to Translate Names

ULT **a seller of purple**
UST She was a merchant who sold luxurious purple cloth
(πορφυρόπωλις)

Luke is using the color of **purple** cloth to mean the cloth itself by association. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a seller of purple cloth]

Support Reference: Metonymy

ULT **of Thyatira**
UST of Thyatira
(Θυατείρων)

The word **Thyatira** is the name of a city.

Support Reference: How to Translate Names

ULT **worshiping God**
UST She believed in the God of Israel and worshiped him
(σεβομένη τὸν Θεόν)

Here the expression **worshiping God** means the same thing as the expression "fearing God," which Jews in the time of the New Testament used to describe Gentiles (non-Jews) who worshiped the God of Israel and attended the synagogue. See how you translated "fearing God" in 10:2. Alternate translation: [a Gentile who sincerely worshiped the God of Israel]

Support Reference: Idiom

ULT **whose heart the Lord opened**
UST who was listening … The Lord God enabled her to understand … and she trusted in Jesus
(ἧς ὁ Κύριος διήνοιξεν τὴν καρδίαν)

Luke is speaking as if the Lord physically **opened** Lydia's heart to receive the message that Paul was sharing. Alternate translation: [whom the Lord made disposed]

Support Reference: Metaphor

ULT **whose heart the Lord opened**
UST who was listening … The Lord God enabled her to understand … and she trusted in Jesus
(ἧς ὁ Κύριος διήνοιξεν τὴν καρδίαν)

Here, the **heart** represents a person's will and disposition. Alternate translation: [whom the Lord made disposed]

Support Reference: Metonymy

ULT **to the things being said by Paul**
UST what Paul was saying
(τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the things that Paul was saying]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a seller of purple	She was a merchant who sold luxurious purple cloth
worshiping	She believed in … and worshiped him
God	the God of Israel

ULT	UST
Lord	Lord God
Paul	Paul

Acts 16:15

ULT	UST
And when she was baptized, and her household, she urged us, saying, "If you have judged me to be faithful to the Lord, entering into my house, stay." And she persuaded us.	*Paul baptized Lydia and the others who lived in her house. Then she said to us, "If you recognize that I believe sincerely in Jesus, please come to my house and stay there." So we accepted her invitation and stayed at her house.*

ULT **when she was baptized**
UST Paul baptized Lydia
(ὡς & ἐβαπτίσθη)

The implication is that Lydia believed in Jesus and then was baptized. You can include this information if that would be helpful to your readers. Alternate translation: [when she believed in Jesus and was baptized]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And when she was baptized**
UST Paul baptized Lydia
(ὡς δὲ ἐβαπτίσθη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is likely from the context that it was Paul. Alternate translation: [when Paul baptized her]

Support Reference: Active or Passive

ULT **and her household**
UST and the others who lived in her house
(καὶ ὁ οἶκος αὐτῆς)

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and her household was also baptized]

Support Reference: Ellipsis

ULT **her household**
UST the others who lived in her house
(ὁ οἶκος αὐτῆς)

Here, **her household** refers to all the people who lived in Lydia's house. Alternate translation: [the members of her household] or [her family and household servants]

Support Reference: Metonymy

> ULT **you have judged**
> UST you recognize that
> (κεκρίκατέ)

The word **you** is plural here. Lydia is addressing Paul and his companions. So use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

> ULT **to the Lord**
> UST Jesus
> (τῷ Κυρίῳ)

Lydia is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [to the Lord Jesus]

Support Reference: Politeness

> ULT **entering into my house, stay**
> UST please come to my house and stay there
> (εἰσελθόντες εἰς τὸν οἶκόν μου, μένετε)

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [please come to my house and stay with me as my guests]

Support Reference: Imperatives — Other Uses

> ULT **us**
> UST we
> (ἡμᾶς)

Luke is using the pronoun **us** to refer to himself and his traveling companions, but not to his readers, so use the exclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she was baptized	Paul baptized Lydia
household	the others who lived in … house
she urged us	Then she said to us
you have judged	you recognize that
faithful	believe sincerely in
to the Lord	Jesus

ULT	UST
house	house

Acts 16:16

ULT	UST
And it happened that as we were going to the place of prayer, a certain young female slave having a Python spirit met us, who, divining, was bringing much gain to her masters.	*Another day, as we were going to the place where people gathered to pray, we met a young woman who was a slave. An evil spirit was giving her the power to tell what would happen to people in the future. People paid a lot of money to the men who were her owners so that she would tell them what was going to happen to them.*

ULT **And it happened that**
UST Another day
(ἐγένετο δὲ)

Luke is using this phrase to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **a certain young female slave having a Python spirit met us**
UST we met a young woman who was a slave. An evil spirit was giving her the power to tell what would happen to people the future
(παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνα, ὑπαντῆσαι ἡμῖν)

Luke is using the phrase **a certain young female slave** to introduce this woman as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a certain young female slave who had a Python spirit and who met us]

Support Reference: Introduction of New and Old Participants

ULT **a Python spirit**
UST An … spirit was giving her the power to tell what would happen to people the future
(πνεῦμα Πύθωνα)

Luke is describing the **spirit** that enabled this woman to tell fortunes by association with the Pythian serpent that the ancient Greeks believed to have guarded the oracle at Delphi. This was not an actual god named Python; it was a demonic spirit. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a spirit of divination] or [a demonic spirit that enabled her to tell fortunes]

Support Reference: Metonymy

> ULT **Python**
> UST was giving her the power to tell what would happen to people the future
> (Πύθωνα)

The word **Python** is the name of a pagan god. However, Luke is using the name here by association to mean a demonic spirit of divination.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
place of prayer	place where people gathered to pray
a … young female slave	young woman who was a slave
a … spirit	An … spirit
gain	People paid a lot of money
to … masters	to the men who were … owners

Acts 16:17

ULT	UST
She, following after Paul and us, was shouting, saying, "These men are servants of the Most High God who are proclaiming to you the way of salvation."	*This young woman followed Paul and the rest of us everywhere we went. She was continually shouting, "These men serve the God who is the greatest of all gods! They are telling you how God can save you!"*

ULT **the way of salvation**
UST how God can save you
(ὁδὸν σωτηρίας)

This woman is speaking as if **salvation** were a **way** or path that people walked on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [how you can receive salvation]

Support Reference: Metaphor

ULT **the way of salvation**
UST how God can save you
(ὁδὸν σωτηρίας)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation, as in UST: [how God can save you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
was shouting	She was continually shouting
servants	serve
Most High	who is the greatest of all gods
of the Most High God	the God who is the greatest of all gods
are proclaiming	are telling
of salvation	how God can save you

Acts 16:18

ULT	UST
And she was doing this for many days. But Paul, having become annoyed and having turned, said to the spirit, "I command you in the name of Jesus Christ to come out from her." And it came out in the same hour.	*She continued to do this for many days. Finally, Paul became so upset that he turned toward the young woman and spoke to the evil spirit that was in her. He said, "In the name of Jesus the Messiah, I command you to come out of her!" Immediately the evil spirit left her.*

ULT **But Paul, having become annoyed and having turned, said**
UST Finally, Paul became so upset that he turned toward the young woman and spoke … He said
(διαπονηθεὶς δὲ Παῦλος, καὶ ἐπιστρέψας & εἶπεν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [she greatly annoyed Paul, so he turned and said]

Support Reference: Active or Passive

ULT **in the name of Jesus Christ**
UST In the name of Jesus the Messiah
(ἐν ὀνόματι Ἰησοῦ Χριστοῦ)

Here the **name** of Jesus represents his authority. Alternate translation: [by the authority of Jesus Christ]

Support Reference: Metonymy

ULT **it came out in the same hour**
UST Immediately the evil spirit left her
(ἐξῆλθεν αὐτῇ τῇ ὥρᾳ)

In the ancient world, an **hour** was the shortest time span that people envisioned. In this context, the term does not mean a literal hour of 60 minutes; it means the shortest time imaginable. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [it came out that instant]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
Paul	Paul
to the spirit	to the evil spirit that was in her
of Jesus Christ	of Jesus the Messiah

ULT	UST
Christ	the Messiah
in the … hour	Immediately

Acts 16:19

ULT	UST
But her masters, seeing that their hope of profit had gone, seizing Paul and Silas, dragged them into the marketplace to the rulers.	*Then her owners realized that she could no longer predict what would happen to people. That meant she could no longer earn money for them. That made them very angry. They grabbed Paul and Silas and took them to the open area of the city where its rulers were {so that the rulers could judge them}.*

ULT **their hope of profit had gone**
UST she could no longer predict what would happen to people. That meant she could no longer earn money for them
(ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν)

The implication is that the **masters** could no longer **profit** from the woman because she could no longer tell fortunes. You can include this information if that would be helpful to your readers. Alternate translation: [their hope of profit had gone because their young female slave could no longer tell fortunes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **into the marketplace**
UST to the open area of the city
(εἰς τὴν ἀγορὰν)

The **marketplace** was a public area for business where the buying and selling of goods and services took place. If you have a term in your language for such an area, you could use it in your translation. Alternate translation: [into the public square]

Support Reference: Translate Unknowns

ULT **to the rulers**
UST where its rulers were {so that the rulers could judge them}
(ἐπὶ τοὺς ἄρχοντας)

The implication is that the masters of the young female slave brought Paul and Silas **to the rulers** in order to charge them with a crime and have them punished. You can include this information if that would be helpful to your readers. Alternate translation: [to the rulers so that they would judge and punish them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
masters	owners
hope	

ULT	UST
	she could no longer predict what would happen to people. That meant she could no longer earn money for them
of profit	she could no longer predict what would happen to people. That meant she could no longer earn money for them
seizing	That made them very angry. They grabbed
Paul	Paul
Silas	Silas
rulers	rulers … so that the rulers could judge them

Acts 16:20

ULT	UST
And having brought them to the magistrates, they said, "These men are greatly troubling our city, being Jews,	*The owners of the young woman brought them to the city rulers. They told them, "These men are Jews, and they are greatly troubling the people in our city.*

ULT **our city**
UST the people in our city
(ἡμῶν τὴν πόλιν)

The masters of the slave girl are referring to the people of the city by association with the city itself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of our city]

Support Reference: Metonymy

ULT **These men are greatly troubling our city**
UST them, "These men … and they are greatly troubling the people in our city
(οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν)

The masters of the slave girl are using the pronoun **our** to refer to themselves and to their listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the magistrates	to the city rulers
are greatly troubling	and they are greatly troubling
Jews	Jews

Acts 16:21

ULT	UST
and they are proclaiming customs that are lawful for us neither to accept nor to practice, being Romans."	*They are teaching that we should do things that our Roman laws do not allow us to do!"*

ULT **to accept nor to practice**
UST to do
(παραδέχεσθαι οὐδὲ ποιεῖν)

The terms **accept** and **practice** mean similar things. The crowd in Philippi is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [practice at all]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they are proclaiming	They are teaching that
to accept	to do
Romans	Roman

Acts 16:22

ULT	UST
And the crowd rose up together against them, and the magistrates, tearing off their garments, commanded them to be beaten with rods.	*Many people in the crowd joined those who were accusing Paul and Silas. {This convinced the Roman rulers that they must be bad men.} So the rulers told soldiers to tear the shirts off Paul and Silas and beat them with wooden rods.*

ULT **the crowd rose up together**
UST Many people in the crowd joined those who were accusing … This convinced the Roman rulers that they must be bad men
(συνεπέστη ὁ ὄχλος)

Luke is speaking as if the crowd in Philippi literally **rose up** against Paul and Silas. He means that the people in the crowd became hostile to them and began shouting their own accusations against them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the crowd became hostile and shouted further accusations]

Support Reference: Metaphor

ULT **them … their … commanded them**
UST Paul and Silas … told soldiers … Paul and Silas
(αὐτῶν & αὐτῶν & ἐκέλευον)

The pronouns **them** and **their** refer to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: [Paul and Silas … their … commanded Paul and Silas]

Support Reference: Pronouns — When to Use Them

ULT **commanded them to be beaten with rods**
UST told soldiers … and beat them with wooden rods
(ἐκέλευον ῥαβδίζειν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [commanded soldiers to beat them with rods]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
magistrates	rulers

Acts 16:23

ULT	UST
And having laid many blows upon them, they threw them into prison, commanding the jailer to guard them securely,	*So the soldiers beat Paul and Silas badly with rods. After that, they took them and put them into the prison. They told the jailer to make sure they did not get out.*

ULT having laid many blows upon them
UST the soldiers beat Paul and Silas badly with rods … them … them
(πολλάς & ἐπιθέντες αὐτοῖς πληγὰς)

This is an idiomatic expression. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having hit them many times with the rods]

Support Reference: Idiom

ULT they threw them into prison
UST After that, they took … and put … into the prison
(ἔβαλον εἰς φυλακήν)

Luke is speaking when he says that the rulers **threw them into prison**. They did not pick up Paul and Silas and heave them through the air. Alternate translation: [they confined Paul and Silas in prison]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to guard	to make sure … did not get out

Acts 16:24

ULT	UST
who, having received such a command, threw them into the inner prison and fastened their feet in the stocks.	*Because the officials had told him to do that, the jailer put Paul and Silas into the room that was farthest inside the prison. There he made them sit down on the floor and stretch out their legs. Then he fastened their ankles in holes between two large pieces of wood so that Paul and Silas could not move their legs.*

ULT **stocks**
UST holes between two large pieces of wood so that Paul and Silas could not move their legs
(ξύλον)

The word **stocks** describes a wooden frame with holes to hold a person's feet and prevent them from moving. UST models a good way of describing **stocks** for readers who are not familiar with them.

Support Reference: Translate Unknowns

ULT **threw them into the inner prison**
UST the jailer put Paul and Silas into the room that was farthest inside the prison. There
(ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν)

Luke is speaking when he says that the jailer **threw them into the inner prison**. He did not pick up Paul and Silas and heave them through the air. Alternate translation: [confined Paul and Silas to the inner prison]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having received	Because the officials had told … to do that

Acts 16:25

ULT	UST
But around midnight, Paul and Silas, praying, were singing hymns to God, and the prisoners were listening to them.	*About midnight, Paul and Silas were praying and praising God by singing songs. The other prisoners were listening to them.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Silas	Silas
praying	were praying
God	God

Acts 16:26

ULT	UST
And suddenly a great earthquake happened, so that the foundations of the prison were shaken, and immediately all the doors were opened, and the chains of all were unfastened.	*Suddenly there was a very strong earthquake that shook the whole jail. As soon as the earthquake struck, it caused all of the doors of the jail to open and all of the chains that fastened the prisoners to fall off.*

ULT **a great earthquake happened, so that the foundations of the prison were shaken**
UST there was a very strong earthquake that shook the whole jail … the earthquake
(σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a severe earthquake shook the foundations of the prison]

Support Reference: Active or Passive

ULT **the foundations of the prison were shaken**
UST shook the whole jail
(σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου)

Luke is using one part of the prison, its **foundations**, to refer to the entire prison in the state of being **shaken**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a shaking that began in the prison's foundations shook the entire prison]

Support Reference: Synecdoche

ULT **all the doors were opened**
UST it caused all of the doors of the jail to open
(ἠνεῴχθησαν & αἱ θύραι πᾶσαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [all the doors opened]

Support Reference: Active or Passive

ULT **the chains of all were unfastened**
UST all of the chains that fastened the prisoners to fall off
(πάντων τὰ δεσμὰ ἀνέθη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the chains of all came loose]

Support Reference: Active or Passive

ULT **of all**
UST all of
(πάντων)

Luke assumes that his readers will know that by **all** he means all the prisoners. You can include this information if your readers need it to understand this sentence. Alternate translation: [all the prisoners]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foundations	whole jail

Acts 16:27

ULT	UST
But the jailer became awake, and seeing the prison doors having been opened, having drawn {his} sword, he was about to kill himself, thinking the prisoners to have escaped.	*The jailer woke up and saw that the earthquake had opened the doors of the jail. He thought that the prisoners had left the jail. So he pulled out his sword to kill himself{, because he knew that the city rulers would kill him if the prisoners had escaped}.*

ULT **he was about to kill himself, thinking the prisoners to have escaped**
UST He thought that the prisoners had left the jail … to kill himself{, because he knew that the city rulers would kill him if the prisoners had escaped}
(ἤμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους)

Luke assumes that his readers will know that death was the punishment in the Roman Empire for allowing prisoners to escape. The jailer thought his prisoners had escaped, and he preferred to commit suicide rather than face trial and execution. You can include this information if your readers need it to understand this sentence. Alternate translation: [he was about to kill himself, because he thought that his prisoners had escaped and he knew that he would be tried and executed for allowing them to escape]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the prison doors having been opened**
UST the earthquake had opened the doors of the jail
(ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the prison doors were open]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sword	sword

Acts 16:28

ULT	UST
But Paul shouted with a loud voice, saying, “Do not do harm to yourself, for we are all here.”	*Paul saw the jailer and shouted to him, “Do not kill yourself! We prisoners are all here!”*

ULT **we are**
UST are
(ἐσμεν)

By **we**, Paul means himself and the other prisoners but not the jailer, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **Do not do harm to yourself**
UST Do not kill yourself
(μηδὲν πράξῃς σεαυτῷ κακόν)

This is an imperative, but it communicates an urgent request rather than a command. Use a form in your language that communicates such a request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please do not hurt yourself]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul saw the jailer and
shouted	shouted to him

Acts 16:29

ULT	UST
So having called for lights, he rushed in and, being terrified, he fell down to Paul and Silas,	*The jailer shouted to someone to bring torches. {It was midnight and dark, and he wanted to be sure that all the prisoners were still in the prison}. He hurried in {to the inner cell where he had put Paul and Silas}. The jailer was shaking with fear{, because the rulers had told him to guard them carefully. When he saw that Paul and Silas were still there,} he knelt down in front of them to honor them {for sparing his life by not escaping}.*

ULT **having called for lights**
UST The jailer shouted to someone to bring torches. {It was midnight and dark, and he wanted to be sure that all the prisoners were still in the prison}
(αἰτήσας & φῶτα)

Luke assumes that his readers will understand that the jailer **called for lights** because it was midnight and dark, and he wanted to be sure that his prisoners were still in the prison. You can include this information if your readers need it to understand this sentence. UST models a way to do this.

Support Reference: Assumed Knowledge and Implicit Information

ULT **he fell down to Paul and Silas**
UST When he saw that Paul and Silas were still there,} he knelt down in front of them to honor them {for sparing his life by not escaping}
(προσέπεσεν τῷ Παύλῳ καὶ Σιλᾷ)

Be sure that it is clear in your translation that the jailer did not fall down accidentally. He knelt down at the feet of Paul and Silas as a gesture to honor them. Alternate translation: [he knelt down respectfully in front of Paul and Silas]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
terrified	The jailer was shaking with fear{, because the rulers had told him to guard them carefully … }
he fell down	When he saw that … were still there,} he knelt down in front of them to honor them {for sparing his life by not escaping}
to Paul	Paul

ULT	UST
Silas	Silas

Acts 16:30

ULT	UST
and having brought them out, he said, "Sirs, what is necessary for me to do in order to be saved?"	*Then he brought Paul and Silas out of the jail. He asked them, "Sirs, I want God to save me. What do I need to do?"*

ULT in order to be saved
UST I want God to save me
(ἵνα σωθῶ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [in order for God to save me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sirs	Sirs
be saved	I want God to save me

Acts 16:31

ULT	UST
And they said, "Believe in the Lord Jesus, and you will be saved, you and your household."	*They answered, "If you put your trust in Jesus as your Lord, God will save you. God will also save everyone in your family if they trust in Jesus."*

ULT **they**
UST They
(οἱ)

The pronoun **they** refers to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: [Paul and Silas]

Support Reference: Pronouns — When to Use Them

ULT **Believe in the Lord Jesus, and you will be saved**
UST If you put your trust in Jesus as your Lord, God will save … God will … save … if they trust in Jesus
(πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν καὶ σωθήσῃ)

This is an imperative, but it communicates an encouraging invitation rather than a command. Use a form in your language that communicates such an invitation. Alternate translation: [If you believe in the Lord Jesus, you will be saved]

Support Reference: Imperatives — Other Uses

ULT **you will be saved**
UST God will save … God will … save
(σωθήσῃ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God will save you]

Support Reference: Active or Passive

ULT **your household**
UST everyone in your family
(ὁ οἶκός σου)

Here, **your household** refers to all the people who lived in the jailer's house. Alternate translation: [all the members of your household] or [your family]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Believe	If you put your trust … if they trust
Lord	as your Lord
Lord Jesus	Jesus as your Lord … Jesus
you will be saved	God will save … God will … save
household	everyone in … family

Acts 16:32

ULT	UST
And they spoke the word of the Lord to him, with everyone in his house.	*Then Paul and Silas spoke about Jesus to him and everyone in his family.*

> ULT **the word**
> UST about
> (τὸν λόγον)

Luke is using the term **word** to mean the message that Paul and Silas had come to Philippi to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message]

Support Reference: Metonymy

> ULT **of the Lord**
> UST Jesus
> (τοῦ Κυρίου)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word of the Lord	about Jesus
house	family

Acts 16:33

ULT	UST
And taking them at that hour of the night, he washed them from the blows, and he was baptized immediately—he and all the ones of him.	*The jailer washed their wounds, even though it was the middle of the night. Then right away Paul and Silas baptized him and everyone in his family.*

ULT at that hour of the night
UST even though it was the middle of the night
(ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς)

Luke is using the term **hour** to mean a particular time. Alternate translation: [at that time in the night]

Support Reference: Idiom

ULT he was baptized
UST Paul and Silas baptized
(ἐβαπτίσθη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it was Paul and Silas who baptized the jailer and his family. Alternate translation: [Paul and Silas baptized him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	even though it was the middle
he was baptized	Paul and Silas baptized

Acts 16:34

ULT	UST
And bringing them up into {his} house, he set a table before them and rejoiced with {his} household, having believed in God.	*Then the jailer brought Paul and Silas into his house and gave them some food to eat. He and his whole family were all very happy because they had believed in God.*

ULT he set a table before them
UST and gave them some food to eat
(παρέθηκεν τράπεζαν)

Luke is referring to a meal by association with the way, in this culture, a meal was served at a **table**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he set a meal before them] or [he served them a meal]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{his} house	house
rejoiced	He … were all very happy
having believed	because they had believed
in God	in God

Acts 16:35

ULT	UST
Now when day came, the magistrates sent officers, saying, "Release those men."	*The next morning, the city rulers told some officers to go to the prison and tell the jailer, "Let those two prisoners go now!"*

ULT Now
(δὲ)

Luke is using the word translated as **Now** to introduce a significant development in this story. Here Luke tells the last part of the story that started in 16:16. Use a word, phrase, or other method in your language that is natural for introducing a new development in a story.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	The next morning
magistrates	city rulers … to the prison

Acts 16:36

ULT	UST
And the jailer reported the words to Paul, "The magistrates have sent that you may be released. Now therefore, coming out, go in peace."	*When the jailer heard this, he went and told Paul, "The city rulers have told me to let you go. So you two can leave the prison now. Do not worry, no one will arrest you again."*

ULT **the words**
UST this
(τοὺς λόγους)

Luke is using the term **words** to mean the message that the officers whom the magistrates sent communicated by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message]

Support Reference: Metonymy

ULT **coming out, go in peace**
UST you two can leave the prison … Do not worry, no one will arrest you again
(ἐξελθόντες, πορεύεσθε ἐν εἰρήνῃ)

The word **go** is an imperative, but it communicates permission rather than a command. Use a form in your language that communicates permission. Alternate translation: [you may come out of the jail and go in peace]

Support Reference: Imperatives — Other Uses

ULT **go in peace**
UST Do not worry, no one will arrest you again
(πορεύεσθε ἐν εἰρήνῃ)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [go peacefully] or [go without being concerned that the authorities will trouble you any further]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reported	he went and told
Paul	Paul
magistrates	city rulers
peace	Do not worry, no one will arrest you again

Acts 16:37

ULT	UST
But Paul said to them, "Having beaten us in public without trial, men being Romans, they threw us into prison, and now they cast us out secretly? For not! Instead, coming themselves, let them lead us out."	*But Paul said to the jailer, with the officers listening, "The city rulers had their soldiers beat us in front of a crowd. Without convicting us of any crime, they put us in prison. They did those things to us even though we are Roman citizens. And now they want to send us away without telling anyone! We will not accept that! Those city rulers must come themselves and free us from prison."*

ULT **to them**
UST to the jailer, with the officers listening
(πρὸς αὐτούς)

The implication is that the officers whom the magistrates sent had come into the prison with the jailer. That is why Luke says **them** and not just **him**, meaning the jailer. You can include this information if that would be helpful to your readers. Alternate translation: [to the officers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **them … they threw us … they cast us out … let them lead us out**
UST the jailer, with the officers listening … they put us … they want to send us away … and free us from prison
(αὐτούς & ἔβαλαν & ἡμᾶς ἐκβάλλουσιν & ἡμᾶς ἐξαγαγέτωσαν)

The first instance of the pronoun **them** refers to the officers whom the magistrates sent to the prison, and the pronoun **they** and the second instance of the pronoun **them** refer to the magistrates. It may be helpful to clarify this for your readers. Alternate translation: [the officers … the magistrates threw us … they cast us out … let the magistrates lead us out]

Support Reference: Pronouns — When to Use Them

ULT **us … they threw us … us … us**
UST us … they put us … us … us
(ἡμᾶς & ἔβαλαν & ἡμᾶς & ἡμᾶς)

By **us**, Paul means himself and Silas but not the officers to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **Having beaten us in public without trial, men being Romans, they threw us into prison, and now they cast us out secretly**
UST The city rulers had their soldiers beat us in front of a crowd. Without convicting us of any crime, they put us in prison. They did those things to us even though we are Roman citizens. And now they want to send us away without telling anyone
(δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν εἰς φυλακήν καὶ νῦν λάθρᾳ ἡμᾶς ἐκβάλλουσιν)

Paul is using the question form to protest that what the magistrates want to do is not just or fair. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [The magistrates beat us in public without trial, men being Romans, and then they threw us into prison; I will not allow them, after doing that, to cast us out secretly!]

Support Reference: Rhetorical Question

ULT **Having beaten us in public**
UST The city rulers had their soldiers beat us in front of a crowd
(δείραντες ἡμᾶς δημοσίᾳ)

The magistrates did not do this themselves. They ordered soldiers to do it. Paul is speaking of the magistrates, some of the people who were involved in this action, to mean everyone who was involved. Alternate translation: [having ordered their soldiers to beat us in public]

Support Reference: Metonymy

ULT **For not**
UST We will not accept that
(οὔ γάρ)

Paul is using an expression that leaves out some of the words that in many languages a sentence would need in order to be complete. You can supply these words if it would be clearer in your language. Alternate translation: [No, for they will not do that]

Support Reference: Ellipsis

ULT **coming themselves, let them lead us out**
UST Those city rulers must come themselves and free us from prison
(ἐλθόντες αὐτοὶ, ἡμᾶς ἐξαγαγέτωσαν)

Paul is using the reflexive pronoun **themselves** for emphasis. It may be more natural in your language to express this emphasis in another way. Alternate translation: [let them come in person and lead us out]

Support Reference: Reflexive Pronouns

> ULT **let them lead us out**
> UST and free us from prison
> (ἡμᾶς ἐξαγαγέτωσαν)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may they lead us out] or [they should lead us out]

Support Reference: Third-Person Imperatives

> ULT **let them lead us out**
> UST and free us from prison
> (ἡμᾶς ἐξαγαγέτωσαν)

It is likely that Paul wanted the magistrates to bring him and Silas out of prison, which would effectively be an apology for mistreatment, so that the believers in Philippi would have the protection of the law even after Paul and his companions left the city. However, this is more a matter of interpretation than of implied information, so it would probably be best not to put an explanation of it in your translation. You can leave it to teachers and preachers of the Bible to explain.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Romans	Roman
they cast … out	they want to send … away

Acts 16:38

ULT	UST
So the officers reported these words to the magistrates and they were terrified, hearing that they were Romans.	*So the officers went and told the city rulers that Paul and Silas were refusing to leave the prison unless the rulers came and released them personally. When the city rulers learned that they were Roman citizens, they became very afraid. {They knew that they had done the wrong thing by beating Roman citizens and putting them in prison without a trial.}*

ULT **these words**
UST that Paul and Silas were refusing to leave the prison unless the rulers came and released them personally
(τὰ ῥήματα ταῦτα)

Luke is using the term **words** to mean what Paul said to the officers by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [what Paul had said]

Support Reference: Metonymy

ULT **they were terrified, hearing that they were Romans**
UST the city rulers learned that they were Roman citizens, they became very afraid. {They knew that they had done the wrong thing by beating Roman citizens and putting them in prison without a trial … }
(ἐφοβήθησαν & ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν)

Roman citizenship provided freedom from torture and the right to a fair trial. So the implication is that the magistrates were **terrified** that more important Roman authorities might learn how they had mistreated Paul and Silas. You can include this information if that would be helpful to your readers. Alternate translation: [they were terrified when they heard that they were Roman citizens, because as magistrates they were supposed to make sure that citizens were not tortured and received fair trials, and they were concerned that more important authorities would punish them for the way they had treated Paul and Silas]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they were terrified, hearing that they were Romans**
UST the city rulers learned that they were Roman citizens, they became very afraid. {They knew that they had done the wrong thing by beating Roman citizens and putting them in prison without a trial … }
(ἐφοβήθησαν & ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [they were terrified when they heard, “They are Romans!”]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reported	went and told
to … magistrates	officers
they were terrified	they became very afraid. {They knew that they had done the wrong thing by beating Roman citizens and putting them in prison without a trial … }
Romans	Roman citizens

Acts 16:39

ULT	UST
And coming, they entreated them, and bringing them out, they were asking them to go away from the city.	*So the city rulers came to Paul and Silas and told them that they were sorry for what they had done to them. The city rulers brought them out of the prison and asked them to leave the city.*

ULT **they entreated them … bringing them out, they were asking them**
UST and told them that they were sorry for what they had done to them. The city rulers brought them out of the prison and asked them
(παρεκάλεσαν αὐτούς & ἐξαγαγόντες, ἠρώτων)

The pronoun **they** refers to the magistrates, and the pronoun **them** refers to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: [the magistrates entreated Paul and Silas … bringing them out, the magistrates were asking Paul and Silas]

Support Reference: Pronouns — When to Use Them

ULT **they entreated them**
UST and told them that they were sorry for what they had done to them
(παρεκάλεσαν αὐτούς)

Luke means implicitly that the magistrates **entreated** or begged Paul and Silas not to make any protest about how they had been treated. In effect, they apologized to them and asked them to overlook the offense. Alternate translation: [they apologized to them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they entreated	and told them that they were sorry for what they had done

Acts 16:40

ULT	UST
So going out from the prison, they came to Lydia. And seeing the brothers, they exhorted them and went out.	*After Paul and Silas left the prison, they went to Lydia's house. There they met with her and the other believers. They encouraged the believers to continue trusting in the Lord Jesus. Then Paul, Silas, and Timothy left the city of Philippi. {I, Luke, remained there for some time.}*

ULT **So**
UST After
(δὲ)

Luke uses the word **So** to introduce information about what happened at the end of the story of the imprisonment of Paul and Silas. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT **Lydia**
UST Lydia's house
(τὴν Λυδίαν)

Luke is referring to the house of **Lydia** by association with the name of the woman who lived there. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they came to the house of Lydia]

Support Reference: Metonymy

ULT **they came**
UST they went
(εἰσῆλθον)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [they went]

Support Reference: Go and Come

ULT **the brothers**
UST the believers to continue trusting in the Lord Jesus
(τοὺς ἀδελφοὺς)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers]

Support Reference: Metaphor

ULT **and went out**
UST Then Paul, Silas, and Timothy left the city of Philippi. {I, Luke, remained there for some time … }
(καὶ ἐξῆλθαν)

Luke says that **they … went out**, meaning Paul and Silas, to refer to those two men and to Timothy, who was still traveling with them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and then Paul and Silas and Timothy left Philippi]

Support Reference: Synecdoche

ULT **and went out**
UST Then Paul, Silas, and Timothy left the city of Philippi. {I, Luke, remained there for some time … }
(καὶ ἐξῆλθαν)

Since Luke says **they … went out**, not "we went out," the implication is that Luke remained in Philippi for a time, likely to strengthen and encourage the new believers there. If it would be helpful in your language, you could state the meaning plainly. UST models one way to do this.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they exhorted them	They encouraged

Acts 17

Acts 17 Chapter Introduction

Structure and Formatting

- Verses 1–9 describe how Paul, Silas, and Timothy proclaimed the gospel in the city of Thessalonica.
- Verses 10–14 describe how Paul, Silas, and Timothy proclaimed the gospel in the city of Berea.

Verses 15–34 describe how Paul proclaimed the gospel in the city of Athens.

Religious and Cultural Concepts in This Chapter

The religion of Athens

Paul said that the people in the city of Athens were "religious," but this did not mean that they worshiped the true God. They worshiped many different false gods. In the past they had conquered other peoples, and they had begun to worship the gods of the peoples they had conquered. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

As Paul spoke to the philosophers in Athens, he told the message of Christ for the first time to people who knew nothing of the Old Testament.

Acts 17:1

ULT	UST
Now passing through Amphipolis and Apollonia, they came to Thessalonica, where a synagogue of the Jews was.	*Paul, Silas, and Timothy traveled through the cities of Amphipolis and Apollonia. Then they came to the city of Thessalonica. There was a Jewish meeting place there.*

ULT **Now**
(δὲ)

Luke is using the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **Amphipolis and Apollonia**
UST the cities of Amphipolis and Apollonia
(τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν)

The words **Amphipolis** and **Apollonia** are the names of coastal cities in the Roman province of Macedonia.

Support Reference: How to Translate Names

ULT **a synagogue of the Jews**
UST a Jewish meeting place
(συναγωγὴ τῶν Ἰουδαίων)

It might seem that the expression **a synagogue of the Jews** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [a synagogue]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Thessalonica	the city of Thessalonica
a synagogue	a … meeting place
of the Jews	Jewish

Acts 17:2

ULT	UST
And according to the custom of Paul, he went to them, and on three Sabbaths he was reasoning with them from the Scriptures,	*On the Sabbath day, Paul went to the meeting place as he usually did. For three weeks he went there on each Sabbath day. He proved to the people from the Scriptures {that Jesus was the Messiah}.*

ULT **them … with them**

UST the meeting place … there … to the people

(αὐτοὺς & αὐτοῖς)

The pronoun **them** refers the Jews who attended the synagogue in Thessalonica. It may be helpful to clarify this for your readers. Alternate translation: [the Jews in the synagogue]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Paul	Paul … he
Sabbaths	the Sabbath day … on each Sabbath day
Scriptures	Scriptures

Acts 17:3

ULT	UST
fully opening them and demonstrating that it was necessary for the Christ to suffer and to rise from the dead, and {saying}, "This Jesus, whom I proclaim to you, is the Christ."	*Paul showed very clearly that in the Scriptures the prophets wrote that the Messiah would have to die but then become alive again. He said, "I am telling you about Jesus. This man is the Messiah."*

ULT **fully opening them and demonstrating**
UST Paul showed very clearly that in the Scriptures the prophets wrote
(διανοίγων καὶ παρατιθέμενος)

This phrase expresses a single idea by using two expressions connected with **and**. The phrase **fully opening them** tells how Paul was **demonstrating** from the Scriptures that Jesus is the Messiah. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: [by opening the Scriptures fully, demonstrating]

Support Reference: Hendiadys

ULT **fully opening them**
UST Paul showed very clearly that in the Scriptures the prophets wrote
(διανοίγων)

Luke is speaking as if Paul had been literally **opening** the Scriptures **fully**, as by unrolling a scroll, so that the Jews in the synagogue could understand them. Luke means that Paul was explaining the Scriptures thoroughly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [explaining them thoroughly]

Support Reference: Metaphor

ULT **to rise**
UST become alive again
(ἀναστῆναι)

Luke is using the word **rise** to mean that Jesus came back to life again after he died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to come back to life]

Support Reference: Idiom

ULT **from the dead**
UST become alive again
(ἐκ νεκρῶν)

Luke is using the adjective **dead** as a noun. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [from among those who have died]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	Messiah
to suffer	die
Jesus	Jesus
proclaim	am telling … about
Christ	Messiah

Acts 17:4

ULT	UST
And some from them were persuaded and were associated with Paul and Silas, both a large number of worshiping Greeks and not a few of the leading women.	*Some of the Jews in the synagogue believed what Paul said about Jesus. They began to meet with Paul and Silas. Many non-Jewish people who worshiped God and many influential women also believed the message about Jesus. They too began to meet with Paul and Silas.*

ULT **some from them were persuaded**
UST Some of the Jews in the synagogue believed what Paul said about Jesus … also believed the message about Jesus
(τινες ἐξ αὐτῶν ἐπείσθησαν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [some of the Jews believed] or [some of the Jews understood]

Support Reference: Active or Passive

ULT **of worshiping Greeks**
UST non-Jewish people who worshiped God
(τῶν & σεβομένων Ἑλλήνων)

Here the expression **worshiping Greeks** describes Gentiles (non-Jews) who worshiped the God of Israel and attended the synagogue. See how you translated the expression in 16:14. Alternate translation: [Greeks who sincerely worshiped the God of Israel]

Support Reference: Idiom

ULT **not a few**
UST many
(οὐκ ὀλίγαι)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [many]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	with Paul … with Paul
Silas	Silas … Silas
worshiping	who worshiped God

ULT	UST
of … Greeks	non-Jewish people who worshiped God

Acts 17:5

ULT	UST
But the Jews, having become jealous, and having brought certain wicked men from the marketplace, and having gathered a crowd, they agitated the city. And attacking the house of Jason, they sought to lead them out to the people.	*But some leaders of the Jews became jealous {because so many people were believing what Paul taught}. So they went to the open area of the city and found some bad men to help them. They used those men to gather a crowd and cause a great disturbance in the city. The crowd ran to the house of a man named Jason, where they thought Paul and Silas were staying. They wanted to bring Paul and Silas outside to where the crowd of people was.*

ULT **the Jews**
UST some leaders of the Jews
(οἱ Ἰουδαῖοι)

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: [the leaders of the Jews]

Support Reference: Synecdoche

ULT **from the marketplace**
UST the open area of the city
(τῶν ἀγοραίων)

The **marketplace** was a public area for business where the buying and selling of goods and services took place. See how you translated this term in 16:20.

Support Reference: Translate Unknowns

ULT **the city**
UST the city
(τὴν πόλιν)

The word **city** represents the people of the city. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of the city]

Support Reference: Metonymy

ULT **of Jason**
UST of a man named Jason
(Ἰάσονος)

Luke does not tell us anything further about this **Jason**, but the implication is that the Jewish leaders believed that Paul and Silas were staying in his home. You can include this information if that would be helpful to your readers. Alternate translation: [of Jason, where they believed Paul and Silas were staying,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of Jason**
UST of a man named Jason
(Ἰάσονος)

The word **Jason** is the name of a man.

Support Reference: How to Translate Names

ULT **them**
UST Paul and Silas
(αὐτοὺς)

The pronoun **them** refers to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: [Paul and Silas]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	some leaders of the Jews
having become jealous	became jealous {because so many people were believing what Paul taught}
wicked	bad
house	to the house … where they thought Paul and Silas were staying
they sought	They wanted

Acts 17:6

ULT	UST
But not having found them, they dragged Jason and certain brothers to the city officials, shouting, "The ones having turned the world upside down, they are also present here,	*They discovered that Paul and Silas were not at the house. However, they found Jason and dragged him and some of the other believers who were with him to where the city rulers were. They told the rulers, "These men who have been disturbing the way that people live have now come here also,*

ULT **certain brothers**
UST some of the other believers who were with him
(τινας ἀδελφοὺς)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [some other believers]

Support Reference: Metaphor

ULT **The ones having turned the world upside down**
UST These men who have been disturbing the way that people live
(οἱ τὴν οἰκουμένην ἀναστατώσαντες)

The Jewish leaders are exaggerating the influence of Paul and Silas and their teaching. Alternate translation: [These men who have caused trouble wherever they have gone]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shouting	They told the rulers
world	who have been disturbing the way that people live

Acts 17:7

ULT	UST
whom Jason and all these men have welcomed. They are acting against the decrees of Caesar, saying there is another king, Jesus."	*and this man Jason has invited them to stay at his house. These other men whom we have brought to you are also friendly with them. They are all disloyal to Caesar our king. They say that another person, whose name is Jesus, is the real king!"*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have welcomed	has invited … to stay at his house … are … friendly with
decrees	our king
of Caesar	Caesar
king	king
Jesus	whose name is Jesus

Acts 17:8

ULT	UST
And they agitated the crowd and the city officials hearing these things.	*When the city rulers and the crowd of people that had gathered heard that, they became very upset.*

ULT they agitated
UST they became very upset
(ἐτάραξαν)

The pronoun **they** refers to the Jewish leaders in Thessalonica. It may be helpful to clarify this for your readers. Alternate translation: [the Jewish leaders]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they agitated	they became very upset

Acts 17:9

ULT	UST
And having received a bond from Jason and the rest, they released them.	*The city rulers made Jason and the other believers pay a fine. {But they told them that they would give the money back to them if Paul and Silas did not cause any more trouble.} Then the city rulers let Jason and the other believers go.*

ULT **a bond**
UST a fine … the money
(τὸ ἱκανὸν)

A **bond** was an amount of money that the city officials required Jason and the rest of the believers to pay as a guarantee of good behavior. The city officials would return the money if those men did not cause any further trouble. Your language and culture may have a term that you can use in your translation for this kind of monetary guarantee.

Support Reference: Translate Unknowns

ULT **they released them**
UST Then the city rulers let Jason and the other believers go
(ἀπέλυσαν αὐτούς)

The pronoun **they** refers to the city officials, and the pronoun **them** refers to Jason and the other believers. It may be helpful to clarify this for your readers. Alternate translation: [the city officials released them]

Support Reference: Pronouns — When to Use Them

Acts 17:10

ULT	UST
But the brothers immediately sent away both Paul and Silas by night to Berea, who, having arrived, went into the synagogue of the Jews.	*So that same night, the believers sent Paul and Silas out of Thessalonica to the town of Berea. When Paul and Silas arrived there, they went to the Jewish meeting place.*

ULT **the brothers**
UST the believers
(οἱ & ἀδελφοὶ)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers]

Support Reference: Metaphor

ULT **the synagogue of the Jews**
UST the Jewish meeting place
(τὴν συναγωγὴν τῶν Ἰουδαίων)

It might seem that the expression **the synagogue of the Jews** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [the synagogue]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Silas	Silas
Berea	the town of Berea
synagogue	meeting place
of the Jews	Jewish

Acts 17:11

ULT	UST
Now these were more noble than {those} in Thessalonica, who received the word with all readiness, examining the Scriptures each day, whether these things might be so.	*Most of the Jews in Thessalonica had not been willing to listen to God's message. But the Jews who lived in Berea were very willing to listen. They listened carefully to the message about Jesus. Every day they read the Scriptures for themselves to find out whether what Paul said about Jesus was true.*

ULT **Now**
UST But
(δὲ)

Luke uses the word **Now** to introduce background information about the Jews in Berea to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **these … {those} in Thessalonica**
UST Most of the Jews in Thessalonica had not been willing to listen to God's message … the Jews who lived in Berea
(οὗτοι & τῶν ἐν Θεσσαλονίκῃ)

Luke is using the demonstrative pronoun **these** to refer to the Jews in Berea and the demonstrative pronoun **those** to refer to the Jews in Thessalonica. It may be helpful to clarify this for your readers. Alternate translation: [the Jews in Berea … the Jews in Thessalonica]

Support Reference: Pronouns — When to Use Them

ULT **more noble than**
UST very willing to listen
(εὐγενέστεροι)

Luke is using the word **noble**, which literally describes a person of a certain lineage, to mean the gracious behavior that should characterize people of that lineage. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [more gracious] or [more considerate]

Support Reference: Metonymy

ULT **the word**
UST the message about Jesus
(τὸν λόγον)

Luke is using the term **word** to mean the message about Jesus that Paul was sharing by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message about Jesus]

Support Reference: Metonymy

ULT **with all readiness**
UST carefully
(μετὰ πάσης προθυμίας)

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [with great readiness]

Support Reference: Hyperbole

ULT **these things**
UST what Paul said about Jesus
(ταῦτα)

Luke assumes that his readers will understand that Paul was showing the Bereans from the Scriptures that Jesus was the Messiah, just as Paul did for the Thessalonians. You can include this information if that would be helpful to your readers. Alternate translation: [the things that Paul was teaching about Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **whether these things might be so**
UST to find out whether what Paul said about Jesus was true
(εἰ ἔχοι ταῦτα οὕτως)

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [to find out whether these things might be so]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Thessalonica	Most of the Jews in Thessalonica had not been willing to listen to God's message
received	listened … to
word	message about Jesus

ULT	UST
examining	they read … for themselves
Scriptures	Scriptures
day	day

Acts 17:12

ULT	UST
Then indeed many of them believed, even influential Greek women and not a few men.	*Because of Paul's teaching, many of the Jewish people believed in Jesus, and also some of the important non-Jewish women and many non-Jewish men believed in him.*

ULT not a few men
UST many non-Jewish men
(ἀνδρῶν οὐκ ὀλίγοι)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [many men]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believed	believed in Jesus … believed in him
Greek	some of the … non-Jewish

Acts 17:13

ULT	UST
But when the Jews from Thessalonica learned that the word of God was also being proclaimed by Paul at Berea, they came there also, exciting and troubling the crowds.	*But then the Jews in Thessalonica heard that Paul was in Berea preaching the message from God about Jesus. So they went to Berea and said things to the people there that made them very angry with Paul.*

ULT **the word of God was also being proclaimed by Paul**
UST Paul was in … preaching the message from God about Jesus
(καὶ & κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Paul was also proclaiming the word of God]

Support Reference: Active or Passive

ULT **the word of God**
UST the message from God about Jesus
(ὁ λόγος τοῦ Θεοῦ)

Luke is using the term **word** to mean the message that Paul was sharing by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message from God]

Support Reference: Metonymy

ULT **exciting and troubling the crowds**
UST and said things to the people there that made them very angry with Paul
(σαλεύοντες καὶ ταράσσοντες τοὺς ὄχλους)

The terms **exciting** and **troubling** mean similar things. Luke may be using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [greatly upsetting]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews
Thessalonica	Thessalonica
learned	heard
word of God	message from God about Jesus
was … being proclaimed	was … preaching
Paul	Paul

ULT	UST
Berea	Berea
troubling	and said things … that made them very angry with Paul

Acts 17:14

ULT	UST
So then the brothers immediately sent Paul away to go as far as to the sea, but both Silas and Timothy stayed there.	*So right away some of the believers in Berea took Paul to the seacoast to go to another city. But Silas and Timothy stayed in Berea.*

ULT the brothers
UST some of the believers in Berea
(οἱ ἀδελφοὶ)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers]

Support Reference: Metaphor

ULT as far as to the sea
UST the seacoast to
(ἕως ἐπὶ τὴν θάλασσαν)

It might seem that the expression **as far as to the sea** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [to the seacoast]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
sea	seacoast
Silas	Silas
Timothy	Timothy

Acts 17:15

ULT	UST
But the ones conducting Paul brought him as far as Athens and, having received a command to Silas and Timothy that they should come to him as quickly as possible, they departed.	*When Paul and the men who were taking him arrived at the coast, they got on a boat and went to the city of Athens. Then Paul said to the men who had come with him, "Tell Silas and Timothy to come to me here in Athens as soon as they can." Then those men left Athens and returned to Berea.*

> ULT **to Silas and Timothy that they should come to him as quickly as possible, they departed**
> UST Then Paul said to the men who had come with him, "Tell Silas and Timothy to come to me here in Athens as soon as they can." Then those men left Athens and returned to Berea
> (πρὸς τὸν Σιλᾶν καὶ τὸν Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτὸν, ἐξήεσαν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [to Silas and Timothy, "Come to me as quickly as possible!" they departed]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
having received	Then Paul said to the men who had come with him
Silas	Silas
Timothy	Timothy

Acts 17:16

ULT	UST
Now while Paul was waiting for them in Athens, his spirit was being provoked within him, seeing the city being full of idols.	*In Athens, Paul waited for Silas and Timothy to come. In the meantime, he walked around in the city. He became very distressed because there were many idols in the city.*

ULT **Now**
(δὲ)

Luke is using the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **them**
UST Silas and Timothy to come
(αὐτοὺς)

The pronoun **them** refers to Silas and Timothy. It may be helpful to clarify this for your readers. Alternate translation: [Silas and Timothy]

Support Reference: Pronouns — When to Use Them

ULT **his spirit was being provoked within him, seeing the city being full of idols**
UST In the meantime, he walked around in the city. He became very distressed because there were many idols in the city
(παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντος κατείδωλον οὖσαν τὴν πόλιν)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [when he saw that the city was full of idols, his spirit was provoked within him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **his spirit was being provoked within him**
UST He became very distressed
(παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this provoked his spirit within him]

Support Reference: Active or Passive

ULT **his spirit was being provoked within him**
UST He became very distressed
(παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ)

Here the **spirit** represents a person's feelings and sensitivities, particularly of a spiritual nature. Alternate translation: [this offended his spiritual sensitivities]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
spirit	became very distressed
was being provoked	became very distressed

Acts 17:17

ULT	UST
So indeed he reasoned in the synagogue with the Jews and the ones worshiping and in the marketplace every day with the ones meeting him.	*So Paul went to the Jewish meeting place and talked about Jesus with the Jews there. He also spoke with the Greeks who had accepted what Jews believe. He also went every day to the open area of the city and had conversations with the people he met there.*

ULT **the ones worshiping**
UST with the Greeks who had accepted what Jews believe
(τοῖς σεβομένοις)

See how you translated the similar expression in 16:14. Alternate translation: [the Greeks who sincerely worshiped the God of Israel]

Support Reference: Idiom

ULT **in the marketplace**
UST He … went … to the open area of the city
(ἐν τῇ ἀγορᾷ)

See how you translated the similar expression in 16:19. Alternate translation: [in the public square]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
synagogue	Jewish meeting place … there
with the Jews	with the Jews
worshiping	with the Greeks who had accepted what Jews believe
day	day

Acts 17:18

ULT	UST
But also some of the Epicurean and Stoic philosophers were disputing with him. And some were saying, "What might this word-picker want to say?" But others {said}, "He seems to be a proclaimer of foreign gods," because he was proclaiming Jesus and the resurrection.	*Paul met some teachers who liked to talk about what people believe. Some of them called themselves Epicureans, and others called themselves Stoics. They told Paul what they believed, and they asked him what he believed. Then some of them said to one another, "He really does not know what he is talking about." But others said, "He seems to be teaching a philosophy about some gods that we have never heard of." Those others said that because Paul was telling them that Jesus had died and then had become alive again{, and they thought that Resurrection was the name of a god}.*

ULT **with him … He seems … he was proclaiming**
UST Paul … him … he … He seems … Paul was telling them that
(αὐτῷ & δοκεῖ & εὐηγγελίζετο)

The pronouns **him**, **He**, and **he** all refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: [with Paul … He seems … Paul was proclaiming]

Support Reference: Pronouns — When to Use Them

ULT **of the Epicurean … philosophers**
UST teachers who liked to talk about what people believe. Some of them called themselves Epicureans
(τῶν Ἐπικουρίων & φιλοσόφων)

The word **Epicurean** is the name of a certain kind of philosopher. Epicureans believed that all things were formed by chance and that the gods were too busy being happy to be bothered with governing the universe. They rejected the resurrection and wanted only simple pleasures.

Support Reference: How to Translate Names

ULT **Stoic**
UST others called themselves Stoics
(Στοϊκῶν)

The word **Stoic** is the name of another kind of philosopher. Stoics believed that freedom comes from resigning oneself to fate. They rejected a personal, loving God and the resurrection.

Support Reference: How to Translate Names

ULT **word-picker**
UST He really does not know what he is talking about
(ὁ σπερμολόγος)

These Athenian philosophers are using a common expression in their culture that refers negatively to a person who only knows little bits of information. The expression depicts a person picking up words or ideas the way a bird picks up seeds. The philosophers are saying that Paul has only a few bits of information that are not worth listening to. Alternate translation: [uneducated person]

Support Reference: Idiom

ULT **of foreign gods**
UST some gods that we have never heard of
(ξένων δαιμονίων)

Luke assumes that his readers will understand that the Athenian philosophers misunderstood Paul and thought that he was introducing two new **gods**, Jesus and Anastasis (the Greek word for resurrection), about which the Greeks and Romans had not known before. You can include this information if that would be helpful to your readers. Alternate translation: [of two new gods, Jesus and Anastasis]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he was proclaiming	Paul was telling them that
Jesus	Jesus had died
resurrection	had become alive again{, and they thought that Resurrection was the name of a god}

Acts 17:19

ULT	UST
And taking hold of him, they brought him to the Areopagus, saying, "Are we able to know what this new teaching {is} that is being spoken by you?	*So they invited Paul to come with them to the place where the philosophers in the city met. They told Paul, "Please come with us, because we would like to know what this new message is that you are teaching people.*

ULT **Areopagus**
UST place where the philosophers in the city met
(Ἄρειον Πάγον)

The word **Areopagus** means "Hill of Ares" in Greek. It was named after the pagan god whose name was Ares in Greek and Mars in Latin. Luke does not explain the meaning of this word, since his readers already understand Greek. ULT spells this name the way it sounds in English. In your translation, you could spell it the way it sounds in your language. You could also translate the meaning of the word and use the name "Mars Hill," as UST does. Or you could spell the word the way it sounds and then explain its meaning. Alternate translation: [Mars Hill] or [the Areopagus, that is, Mars Hill]

Support Reference: Copy or Borrow Words

ULT **to the Areopagus**
UST to the place where the philosophers in the city met
(ἐπὶ τὸν Ἄρειον Πάγον)

Luke most likely means that the philosophers from the marketplace brought Paul to meet the main group of philosophers on the Areopagus, not that they just brought Paul to the hill itself. Luke would be using the word **Areopagus** by association to mean the philosophers who gathered there. Alternate translation: [to the philosophers who met on the Areopagus]

Support Reference: Metonymy

ULT **Are we able to know what this new teaching {is} that is being spoken by you**
UST Please come with us, because we would like to know what this new message is that you are teaching people
(δυνάμεθα γνῶναι τίς ἡ καινὴ αὕτη, ἡ ὑπὸ σοῦ λαλουμένη, διδαχή)

This is not actually a rhetorical question, since the philosophers really do want to know whether Paul is willing to explain himself more fully to the group at the Areopagus. However, if in your language it might seem to be a rhetorical question, you could translate it as a statement instead. Alternate translation: [We would like to know what this new teaching is that is being spoken by you]

Support Reference: Rhetorical Question

ULT **Are we able**
UST Please come with us, because we would like
(δυνάμεθα)

By **we**, the philosophers mean themselves but not Paul, to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **that is being spoken by you**
UST that you are teaching people
(ἡ ὑπὸ σοῦ λαλουμένη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that you are speaking]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to know	to know

Acts 17:20

ULT	UST
For you are bringing some startling things into our ears. Therefore, we wish to know what these things want to be."	*You are teaching us some things that we do not understand. We want to know what they mean."*

ULT **you are bringing some startling things into our ears**
UST You are teaching us some things that we do not understand
(ξενίζοντα & τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν)

The philosophers are speaking of Paul's teachings about Jesus and the resurrection as if they were objects that one person could bring to another person. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [you are saying some startling things]

Support Reference: Metaphor

ULT **For you are bringing some startling things into our ears**
UST You are teaching us some things that we do not understand
(ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν)

The philosophers are referring to hearing by association with the **ears**, which people use to hear. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [we are hearing you say some startling things]

Support Reference: Metonymy

ULT **our … we wish**
UST us … We want
(ἡμῶν. βουλόμεθα)

By **our** and **we**, the philosophers mean themselves but not Paul, to whom they are speaking, so use the exclusive form of those words in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

> ULT **what these things want to be**
> UST what they mean
> (τίνα θέλει ταῦτα εἶναι)

The philosophers are using an idiom. Your language may have a similar idiom that you could use in your translation. Or, if it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what these things mean]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to know	to know

Acts 17:21

ULT	UST
(Now all the Athenians and the sojourning foreigners were devoting their leisure to nothing other than either to say something or to hear something newer.)	*The people of Athens and the people from other regions who had come to live there greatly enjoyed talking about new ideas.*

ULT **Now**
(δὲ)

Luke is using the word translated as **Now** to introduce background information about the people of Athens that will help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **all the Athenians and the sojourning foreigners were devoting their leisure**
UST The people of Athens and the people from other regions who had come to live there greatly enjoyed
(Ἀθηναῖοι & πάντες καὶ οἱ ἐπιδημοῦντες ξένοι & ηὐκαίρουν)

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the Athenians and the sojourning foreigners loved to devote their leisure]

Support Reference: Hyperbole

ULT **the Athenians**
UST The people of Athens
(Ἀθηναῖοι)

The word **Athenians** is the name for people who live in or come from the city of Athens.

Support Reference: How to Translate Names

ULT **were devoting their leisure to nothing other than**
UST greatly enjoyed
(εἰς οὐδὲν ἕτερον ηὐκαίρουν)

Here, Luke says **nothing other** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [made it their favorite leisure activity]

Support Reference: Hyperbole

ULT **something newer**
UST new ideas
(τι καινότερον)

This could mean: (1) that the implication is that the Athenians were looking for something **newer** than the last new thing they had said or heard. You can include this information if that would be helpful to your readers. Alternate translation: [something newer than the last new thing they had said or heard]; (2) that Luke may be using the comparative form **newer** with simple positive meaning. Alternate translation: [something new]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were devoting their leisure	greatly enjoyed

Acts 17:22

ULT	UST
And Paul, having been stood in the middle of the Areopagus, was saying, "Men, Athenians, I see how you are more religious in everything.	*The philosophers asked Paul to stand in the middle of their group. He did, and then he said, "People of Athens, I have seen many of the things you do, and I can tell how religious you are.*

ULT **And Paul, having been stood in the middle of the Areopagus, was saying**
UST The philosophers asked Paul to stand in the middle of their group. He did, and then he said
(σταθεὶς δὲ Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη)

If your language does not use the passive form **having been stood**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Once the philosophers had stood Paul in the middle of the Areopagus, he was saying]

Support Reference: Active or Passive

ULT **in the middle of the Areopagus**
UST in the middle of their group
(ἐν μέσῳ τοῦ Ἀρείου Πάγου)

As in 17:19, Luke uses the word **Areopagus** by association to mean the philosophers who gathered there. He does not mean that the philosophers placed Paul in the middle of the hill known as the Areopagus. Alternate translation: [in the middle of the group of philosophers who met on the Areopagus] or [in the middle of the group of philosophers who met on Mars Hill]

Support Reference: Metonymy

ULT **Men, Athenians**
UST People of Athens
(ἄνδρες, Ἀθηναῖοι)

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [You Athenians]

Support Reference: Idiom

ULT **more religious**
UST religious … are
(δεισιδαιμονεστέρους)

Paul is using the comparative form **more religious** for emphasis. Your language may use comparative forms in the same way. If not, you could convey the emphasis in another way. Alternate translation: [very religious]

ULT **in everything**
UST many of the things you do
(κατὰ πάντα)

Paul says **everything** here as a generalization for emphasis. He is referring to the Athenians' public display of honoring the gods through prayers, building altars, and offering sacrifices. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [in many different ways]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul … He

Acts 17:23

ULT	UST
For passing through and observing your objects of worship, I even found an altar on which had been inscribed, 'To an Unknown God.' What therefore you worship not knowing, this I announce to you.	*I say that because, while I was walking through your city, I saw the things that you worship, I even saw an altar on which someone had carved these words: THIS HONORS A GOD WHOM WE DO NOT KNOW. So now let me tell you about that God whom you worship but whom you do not know.*

ULT **an altar on which had been inscribed, 'To an Unknown God**
UST an altar on which someone had carved these words: THIS HONORS A GOD WHOM WE DO NOT KNOW
(βωμὸν ἐν ᾧ ἐπεγέγραπτο, ἀγνώστῳ Θεῷ)

While it would be preferable to present this as a direct quotation (See: next note), you could translate this as an indirect quotation so that there is not one direct quotation within another. Alternate translation: [an altar whose inscription dedicated it to an unknown god]

Support Reference: Quotes within Quotes

ULT **an altar on which had been inscribed, 'To an Unknown God**
UST an altar on which someone had carved these words: THIS HONORS A GOD WHOM WE DO NOT KNOW
(βωμὸν ἐν ᾧ ἐπεγέγραπτο, ἀγνώστῳ Θεῷ)

Even if your language does not customarily put one direct quotation inside another, it would be good to present this as a direct quotation if possible, since it is the inscription on the altar that Paul is describing. You may be able to enclose this quotation in second-level quotation marks or use some other punctuation or convention that is available in your language to indicate a second-level quotation.

Support Reference: Quote Markings

ULT **on which had been inscribed**
UST on which someone had carved these words
(ἐν ᾧ ἐπεγέγραπτο)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [on which someone had inscribed]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
objects of worship	the things that … worship
an altar	an altar
To an … God	THIS HONORS A GOD
you worship	you worship … whom
not knowing	but … you do not know
announce	let … tell … about … whom

Acts 17:24

ULT	UST
The God having made the world and everything in it, he, being Lord of heaven and earth, does not live in hand-built temples.	*He is the God who made the world and everything in it. He rules over all beings in heaven and on earth. He does not live in temples that people have built.*

ULT **of heaven and earth**
UST in heaven and on earth
(οὐρανοῦ καὶ γῆς)

Paul is referring to all of creation by naming its two major components. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of everything that exists]

Support Reference: Merism

ULT **hand-built temples**
UST temples that people have built
(χειροποιήτοις ναοῖς)

Paul is using one part of a person, the **hand**, to represent all of a person in the act of building. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [temples that humans have made]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
world	world
Lord	rules over all beings
of heaven	in heaven
temples	temples

Acts 17:25

ULT	UST
Neither is he cared for by hands of men, needing anything, himself giving life and breath and all things to all.	*He does not need to have people do anything for him. He is the one who makes people alive. He gives them everything they need.*

ULT **is he cared for by hands of men**
UST to have people do
(ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [do hands of men care for him]

Support Reference: Active or Passive

ULT **needing anything**
UST need … anything
(προσδεόμενός τινος)

Alternate translation: [as if he needed anything]

ULT **by hands of men**
UST people
(ὑπὸ χειρῶν ἀνθρωπίνων)

Paul is using one part of a person, the **hands**, to represent all of a person in the act of supposedly caring for God. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [by people]

Support Reference: Synecdoche

ULT **himself giving**
UST for him. He is the one who makes … He gives
(αὐτὸς διδοὺς)

Paul is using the word **himself** for emphasis. Alternate translation: [because he himself gives]

Support Reference: Reflexive Pronouns

> ULT **life and breath**
> UST alive
> (ζωὴν, καὶ πνοὴν)

The terms **life** and **breath** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [existence itself]

Support Reference: Doublet

> ULT **to all**
> UST people … them
> (πᾶσι)

By **all**, Paul implicitly means “all people.” You can include this information if that would be helpful to your readers. Alternate translation: [to all people]

Support Reference: Assumed Knowledge and Implicit Information

Acts 17:26

ULT	UST
And from one he made every nation of men to live on all the face of the earth, having determined {their} appointed seasons and the boundaries of their habitation,	*In the beginning, God created one couple, and from them God produced all the people groups that now live everywhere on the earth. God determined where and when each people group would live.*

ULT **one**
UST one couple … them
(ἑνὸς)

By **one**, Paul implicitly means "one man." He means Adam, the first person God created. You can include this information if that would be helpful to your readers. Alternate translation: [one man] or [Adam]

Support Reference: Assumed Knowledge and Implicit Information

ULT **every nation of men**
UST all the people groups
(πᾶν ἔθνος ἀνθρώπων)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [every nation of humanity]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nation	the people groups
of the earth	the earth
{their} appointed	when
seasons	when

Acts 17:27

ULT	UST
to seek God, if perhaps they might feel around for him and find him, yet indeed not being far from each one of us.	*He wanted people to realize that they need him. Then maybe they would look for him and find him. People will find God if they sincerely look for him, because he is very close to each one of us.*

ULT **to seek God**
UST He wanted people to realize that they need him
(ζητεῖν τὸν Θεὸν)

Paul means implicitly that God did the things he described in the previous verse, giving the nations of humanity particular times to live in particular places, so that they would **seek** him. You can include this information if that would be helpful to your readers. It may be helpful to begin a new sentence here. Alternate translation: [God did this so that people would seek him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they might feel around for him and find him**
UST they would look for him and find him
(ψηλαφήσειαν αὐτὸν καὶ εὕροιεν)

Paul is speaking as if people could **feel around for** God and **find him** that way. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they might sincerely try to know God and come to know him]

Support Reference: Metaphor

ULT **not … far from**
UST very close to
(οὐ μακρὰν ἀπὸ)

Paul is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [close to]

Support Reference: Litotes

> ULT **of us**
> UST of us
> (ἡμῶν)

Paul is using the pronoun **us** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to seek	He wanted people to realize that they need
God	him

Acts 17:28

ULT	UST
For ‘in him we live and are moved and are,’ and as some of your own poets have said, ‘For we too are {his} offspring.’	*It is because of God that we live, move, and exist, as one of you has said, ‘Because we are his children.’*

ULT **him … offspring**
UST God … children
(αὐτῷ & γένος)

The pronouns **him** and **his** refer to God. It may be helpful to clarify this for your readers. Alternate translation: [in God … God’s offspring]

Support Reference: Pronouns — When to Use Them

ULT **we live … are moved**
UST that we live, move
(ζῶμεν & κινούμεθα)

Paul is using the pronoun **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **For ‘in him we live and are moved and are,’ and as some of your own poets have said, For we too are {his} offspring**
UST It is because of God that we live, move, and exist, as one of you has said, ‘Because we are his children
(ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν; ὡς καί τινες τῶν καθ’ ὑμᾶς ποιητῶν εἰρήκασιν, τοῦ γὰρ καὶ γένος ἐσμέν)

Here Paul is quoting from the Greek philosopher-poet Epimenides and from the Greek poets Aratus and Cleanthes. While it would be preferable to present these two quotations as direct quotations (See: next note), you could translate them as indirect quotations so that there are not direct quotations within a direct quotation. Alternate translation: [For some of your own poets have said that in him we live and are moved and are and that we too are his offspring]

Support Reference: Quotes within Quotes

> ULT **For ‘in him we live and are moved and are,’ and as some of your own poets have said, For we too are {his} offspring**
> UST It is because of God that we live, move, and exist, as one of you has said, ‘Because we are his children
> (ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν; ὡς καί τινες τῶν καθ’ ὑμᾶς ποιητῶν εἰρήκασιν, τοῦ γὰρ καὶ γένος ἐσμέν)

Even if your language does not customarily put one direct quotation inside another, it would be good to present these two quotations as direct quotations if possible, since that would show that Paul is quoting Greek poets as he speaks to the philosophers in Athens. You may be able to enclose these quotations within second-level quotation marks or use some other punctuation or convention that is available in your language to indicate second-level quotations.

Support Reference: Quote Markings

> ULT **For ‘in him we live and are moved and are**
> UST It is because of God that we live, move, and exist
> (ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν)

The expressions **live** and **are moved** and **are** mean similar things. Epimenides is using the three terms together for poetic effect. It would be good to preserve that effect if possible, but it would be clearer for your readers, you could express the same idea with a single phrase. Alternate translation: [For he is the source of our entire existence]

Support Reference: Doublet

> ULT **For ‘in him we live and are moved and are**
> UST It is because of God that we live, move, and exist
> (ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν)

If your language does not use the passive form **are moved**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [For ‘he is the one in whom we live and who moves us and in whom we exist]

Support Reference: Active or Passive

> ULT **For we too are {his} offspring**
> UST Because we are his children
> (τοῦ γὰρ καὶ γένος ἐσμέν)

Aratus and Cleanthes do not mean that people are literally God's **offspring** or children. They are speaking and poetically. It would be good to preserve the poetic effect if possible, but it would be clearer for your readers, you could express this metaphor as a simile. Alternate translation: [For it is as if we too are his offspring]

Support Reference: Metaphor

Acts 17:29

ULT	UST
Therefore, being offspring of God, we ought not to consider the Divine to be similar to gold or silver or stone—images of the skill and imagination of man.	*Therefore, because we are God's children, we should not think that God is like an idol that a person would design and make out of gold, silver, or stone.*

ULT **being offspring of God**
UST because we are God's children … that
(γένος & ὑπάρχοντες τοῦ Θεοῦ)

Paul is speaking as if people were literally God's **offspring** or children. He means that God created people, and they are his creatures. If it would be clearer in your language, you could express this metaphor as a simile. Alternate translation: [being like God's children]

Support Reference: Metaphor

ULT **the Divine**
UST God
(τὸ θεῖον)

Paul is using the adjective **Divine** as a noun to mean God, who is divine. ULT capitalizes the word to show this. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [God]

Support Reference: Nominal Adjectives

ULT **to gold or silver or stone**
UST out of gold, silver, or stone
(χρυσῷ, ἢ ἀργύρῳ, ἢ λίθῳ)

Paul is referring to idols by association with the materials out of which people made idols. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [to idols made of gold or silver or stone]

Support Reference: Metonymy

ULT **images of the skill and imagination of man**
UST an idol that a person would design and make
(χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου)

Paul is using the possessive form not to mean images that resemble human **skill** and **imagination** but to describe the qualities that people use to create **images** or idols. Alternate translation: [images that people create by using their skill and imagination]

Support Reference: Possession

> ULT **of man**
> UST a person
> (ἀνθρώπου)

Although the term **man** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [of humans]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God's … that
Divine	God
to gold	out of gold
silver	silver

Acts 17:30

ULT	UST
Therefore God, having indeed overlooked the times of ignorance, now to men commands everyone everywhere to repent,	*In the past, people did not know what God wanted them to do. So God did not punish them for what they did. But now God commands all people everywhere to stop doing wrong things.*

ULT times of ignorance
UST In … past, people did not know what God wanted them to do … did
(χρόνους τῆς ἀγνοίας)

Paul is using the possessive form here not to describe **times** that were themselves ignorant but **times** when people were characterized by spiritual **ignorance**. Paul is referring to the times before God fully revealed himself through Jesus Christ and before people truly knew how to obey God. Alternate translation: [the times when people were ignorant of the true God]

Support Reference: Possession

ULT to men
UST people
(τοῖς ἀνθρώποις)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	So God
times	In … past
to repent	to stop doing wrong things

Acts 17:31

ULT	UST
because he has set a day in which he is going to judge the world in righteousness by the man whom he has appointed, having provided assurance to all, having raised him from the dead."	*God tells us that on a day that he has chosen, he is going to judge all of us justly. God will have Jesus, the man he has chosen, do the judging. God has made sure that we understand this by making Jesus alive again after he died."*

ULT **the world**
UST all of us
(τὴν οἰκουμένην)

Here the term **world** refers to the people who live in the world. If it would be clearer in your language, you could express the meaning plainly. Alternate translation: [the people of the world]

Support Reference: Metonymy

ULT **in righteousness**
UST justly
(ἐν δικαιοσύνῃ)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [by his own righteous standards]

Support Reference: Abstract Nouns

ULT **by the man whom he has appointed**
UST God will have Jesus, the man he has chosen, do the judging
(ἐν ἀνδρὶ ᾧ ὥρισεν)

By **the man**, Paul implicitly means Jesus. You can include this information if that would be helpful to your readers. Alternate translation: [by Jesus, the man whom he has appointed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having provided assurance to all**
UST God has made sure that we understand this
(πίστιν παρασχὼν πᾶσιν)

If your language does not use an abstract noun for the idea of **assurance**, you could express the same idea in another way. Alternate translation: [having given everyone reason to believe surely]

Support Reference: Abstract Nouns

ULT **from the dead**
UST after he died
(ἐκ νεκρῶν)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a day	a day
to judge	to judge
world	all of us
righteousness	justly
he has appointed	he has chosen
assurance	that … understand this

Acts 17:32

ULT	UST
Now hearing of the resurrection of the dead, some indeed mocked, but others said, "We will hear you also again concerning this."	*When the philosophers heard Paul say that a man had become alive again after he had died, some of them laughed at him. But others asked him to come back and tell them about it another day.*

ULT **of the dead**
UST after he had died
(νεκρῶν)

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

Support Reference: Nominal Adjectives

ULT **We will hear**
UST to come back and tell them
(ἀκουσόμεθά)

By **We**, these philosophers mean themselves but not Paul, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **also again**
UST another day
(καὶ πάλιν)

It might seem that the expression **also again** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [again] or [another time]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

Note:

This is the end of the part of the story about Paul in Athens.

Support Reference: End of Story

ULT hearing of
UST the philosophers heard Paul say
(ἀκούσαντες)

These are the people who were present at the Areopagus, listening to Paul.

ULT some indeed mocked
UST some of them laughed at him
(οἱ μὲν ἐχλεύαζον)

These did not believe it was possible for someone to die and then return to life. Alternate translation: [some ridiculed Paul] or [some laughed at Paul]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the resurrection	that a man had become alive again
mocked	laughed at him

Acts 17:33

ULT	UST
So Paul went out from their midst.	*After they said that, Paul walked away.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul

Acts 17:34

ULT	UST
But certain men, being joined to him, believed, among whom {were} even Dionysius the Areopagite and a woman, Damaris by name, and others with them.	*However, some of the people went with Paul and believed the message about Jesus. Among those who believed in Jesus was a man named Dionysius who was a member of the council. Also, there were a woman named Damaris and some other people with them who believed.*

ULT **But**
UST However
(δὲ)

Luke uses the word **But** to introduce information about what happened at the end of the story of what Paul did in Athens. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT **certain men**
UST some of the people
(τινὲς & ἄνδρες)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women, as the mention of **Damaris** shows. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [certain people]

Support Reference: When Masculine Words Include Women

ULT **being joined to him, believed**
UST went with Paul and believed the message about Jesus … who believed in Jesus … who believed
(κολληθέντες αὐτῷ, ἐπίστευσαν)

The people Luke describes here **believed** before they were **joined** to Paul, so it might be more natural to put the information about them believing first. Alternate translation: [believed and were joined to him]

Support Reference: Order of Events

ULT **being joined to him**
UST went with Paul
(κολληθέντες αὐτῷ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [joining him]

Support Reference: Active or Passive

ULT **Dionysius the Areopagite**
UST a man named Dionysius who was a member of the council
(Διονύσιος ὁ Ἀρεοπαγίτης)

The word **Dionysius** is the name of a man. The word **Areopagite** is the name for someone who was a member of a council of rulers and judges that met on the Areopagus.

Support Reference: How to Translate Names

ULT **Damaris**
UST Damaris
(Δάμαρις)

The word **Damaris** is the name of a woman.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believed	and believed the message about Jesus … who believed in Jesus … who believed

Acts 18

Acts 18 Chapter Introduction

Structure and Formatting

- Verses 1–17 describe how Paul proclaimed the gospel in the city of Corinth.
- Verses 18–23 describe how Paul returned to Antioch and then started out on another missionary journey.
- Verses 24–28 describe how a man named Apollos became an effective preacher of the gospel.

Religious and Cultural Concepts in This Chapter

The baptism of John

Some Jews who lived far away from Jerusalem and Judea had heard of John the Baptist and followed his teachings. They had not yet heard about Jesus. One of these Jews was Apollos. He followed John the Baptist, but he did not know that the Messiah had come. John had baptized people to show that they were sorry for their sins, but that kind of baptism was different from Christian baptism. (See: faithful, faithfulness, trustworthy; and Christ, Messiah; and repent, repentance)

Acts 18:1

ULT	UST
After these things, having departed from Athens, he went to Corinth.	*After that, Paul left the city of Athens and went to the city of Corinth.*

ULT **After these things**
UST After that
(μετὰ ταῦτα)

Luke is using the phrase **After these things** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **he went**
UST and went
(ἦλθεν)

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul went]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Corinth	the city of Corinth

Acts 18:2

ULT	UST
And having found a certain Jew, Aquila by name, a Pontian by birth, having recently come from Italy, also Priscilla, his wife, because Claudius had ordered all the Jews to depart from Rome, he approached them,	*In Corinth Paul met a Jew whose name was Aquila. He was from the region of Pontus. Aquila and his wife Priscilla had recently come from the city of Rome in Italy. They left Rome because Claudius, the Roman emperor, had ordered all the Jews to leave Rome. Paul introduced himself to Aquila and Priscilla.*

ULT **And having found**
UST In Corinth Paul met
(καὶ εὑρών)

The word **found** does not mean that Paul was intentionally searching for a certain man; he happened to meet him. Alternate translation: [And when Paul happened to meet]

Support Reference: Idiom

ULT **a certain Jew**
UST a Jew
(τινα Ἰουδαῖον)

Luke is using the phrase **a certain Jew** to introduce **Aquila** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [that there was a certain Jew there]

Support Reference: Introduction of New and Old Participants

ULT **a Pontian**
UST of Pontus
(Ποντικὸν)

The word **Pontian** was the name for someone who came from the province of Pontus on the southern coast of the Black Sea. See how you translated the name “Pontus” in 2:9.

Support Reference: How to Translate Names

> ULT **having recently come from Italy, also Priscilla, his wife, because Claudius had ordered all the Jews to depart from Rome**
> UST Aquila and his wife Priscilla had recently come from the city of Rome in Italy. They left Rome because Claudius, the Roman emperor, had ordered all the Jews to leave Rome
> (προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης)

It might be more natural to keep all of the information about Aquila leaving Italy together and mention afterwards that Paul also met his wife Priscilla. Alternate translation: [having recently come from Italy because Claudius had ordered all the Jews to depart from Rome, and Priscilla, his wife]

Support Reference: Information Structure

> ULT **Claudius**
> UST Claudius, the Roman emperor
> (Κλαύδιον)

The word **Claudius** is the name of the man who was the Roman emperor at this time. See how you translated his name in 11:28.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jew	Jew
Aquila	Aquila
a Pontian	of Pontus
Priscilla	Priscilla
Jews	Jews
Rome	Rome

Acts 18:3

ULT	UST
and because he was of the same trade, he stayed with them and was working, for they were tentmakers by trade.	*Aquila and Priscilla made tents to earn money. Paul also made tents. So he stayed with them and they worked together.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was working	they worked together
tentmakers	Aquila and Priscilla … made tents

Acts 18:4

ULT	UST
And he was reasoning in the synagogue on every Sabbath, persuading both Jews and Greeks.	*Every Sabbath, Paul went to the Jewish meeting place. There he conversed with both Jews and non-Jews. He helped many of them to believe in Jesus.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
synagogue	Jewish meeting place. There
Sabbath	Sabbath
Jews	with … Jews
Greeks	non-Jews

Acts 18:5

ULT	UST
But when both Silas and Timothy came down from Macedonia, Paul was constrained by the word, to the Jews solemnly attesting Jesus to be the Christ.	*When Silas and Timothy arrived from the region of Macedonia, Paul felt strongly that he should devote all of his time to proclaiming the good news. So he kept telling the Jews sincerely that Jesus was the Messiah.*

Note:

General Information:

Silas and Timothy rejoin Paul.

ULT **came down**
UST arrived
(κατῆλθον)

Luke says that Silas and Timothy **came down** to Corinth because that city is lower in elevation than Macedonia. Alternate translation: [traveled]

Support Reference: Idiom

ULT **Paul was constrained by the word**
UST Paul felt strongly that he should devote all of his time to proclaiming the good news
(συνείχετο τῷ λόγῳ ὁ Παῦλος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Paul felt urgently that he needed to devote himself to the word]

Support Reference: Active or Passive

ULT **Paul was constrained by the word**
UST Paul felt strongly that he should devote all of his time to proclaiming the good news
(συνείχετο τῷ λόγῳ ὁ Παῦλος)

Luke speaks of **the word** as if it were a living thing that could constrain Paul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Paul felt urgently that he needed to devote himself to the word]

Support Reference: Personification

ULT **Paul was constrained by the word**
UST Paul felt strongly that he should devote all of his time to proclaiming the good news
(συνείχετο τῷ λόγῳ ὁ Παῦλος)

Luke is using the term **word** to mean preaching the message about Jesus by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Paul felt urgently that he needed to devote himself to preaching the message about Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Silas	Silas
Timothy	Timothy
Macedonia	the region of Macedonia
Paul	Paul
by the word	to proclaiming the good news
to the Jews	the Jews
solemnly attesting	So he kept telling … sincerely that
Jesus	Jesus
Christ	Messiah

Acts 18:6

ULT	UST
But as they were opposing and insulting him, shaking out {his} garments, he said to them, "Your blood {be} upon your head! I am clean! From now on I will go to the Gentiles."	*But the Jews argued with Paul and said bad things about him. So he shook the dust off his clothes {to show that he wanted to have nothing to do with them any more}. He said to them, "If God punishes you, it is your responsibility! I have done everything I could to show you the truth! From now on I will talk to people who are not Jewish!"*

ULT **shaking out {his} garments**
UST So he shook the dust off his clothes {to show that he wanted to have nothing to do with them any more}
(ἐκτιναξάμενος τὰ ἱμάτια)

This symbolic action was an expression of strong rejection in this culture. It showed that someone did not want even the dust of a place, in this case the synagogue, to remain on them. If there is a similar gesture in your culture, you could consider using it here in your translation. See what you did with the similar gesture in 13:51.

Support Reference: Symbolic Action

ULT **Your blood {be} upon your head**
UST If God punishes you, it is your responsibility
(τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν)

Here, **blood** represents punishment, specifically for rejecting Jesus. Paul is telling the Jews that they are solely responsible for the divine judgment they will face for their stubbornness if they refuse to repent. Alternate translation: [You alone must bear the responsibility when God punishes you for rejecting Jesus]

Support Reference: Metonymy

ULT **Your blood {be} upon your head**
UST If God punishes you, it is your responsibility
(τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν)

Paul is using one part of a person, the **head**, to represent all of a person in the act of deciding. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Your punishment is your responsibility]

Support Reference: Synecdoche

ULT **Your blood {be} upon your head**
UST If God punishes you, it is your responsibility
(τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν)

The word **your** is plural. Paul is speaking to all the Jews in the synagogue, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **your head**
UST it is your responsibility
(τὴν κεφαλὴν ὑμῶν)

Since Paul is speaking to a group of people, it might be more natural in your language to use the plural form of **head**. Alternate translation: [your heads]

Support Reference: Collective Nouns

ULT **I am clean**
UST I have done everything I could to show you the truth
(καθαρὸς ἐγώ)

Paul is speaking as if he were physically **clean**. He means that he is satisfied in his conscience that he has fulfilled his duty to proclaim the gospel to these Jews. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I have fulfilled my duty in proclaiming the gospel to you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
insulting him	said bad things about him
Gentiles	people who are not Jewish

Acts 18:7

ULT	UST
And having departed from there, he went into the house of a certain one worshiping God, Titius Justus by name, whose house was adjoining to the synagogue.	*So Paul left the Jewish meeting place and went into a house that was next to it, and he preached there. Titius Justus, the owner of the house, was a non-Jewish man who worshiped God.*

ULT **of a certain one worshiping God**
UST a non-Jewish man who worshiped God
(τινὸς & σεβομένου τὸν Θεόν)

See how you translated the similar expression in 16:14. Alternate translation: [a Gentile man who sincerely worshiped the God of Israel]

Support Reference: Idiom

ULT **Titius Justus**
UST Titius Justus
(Τιτίου Ἰούστου)

The words **Titius Justus** are the names of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	a house … there
worshiping	non-Jewish man who worshiped
God	God
house	the house
to the synagogue	it

Acts 18:8

ULT	UST
But Crispus, the synagogue leader, believed in the Lord with his whole house, and many of the Corinthians, hearing, were believing and were being baptized.	*After that, the ruler of the Jewish meeting place, whose name was Crispus, and all of his family believed in Jesus. Many other people in Corinth heard about Crispus and his family. They also believed in Jesus and Paul baptized them.*

ULT **Crispus**
UST whose name was Crispus
(Κρίσπος)

The word **Crispus** is the name of a man.

Support Reference: How to Translate Names

ULT **in the Lord**
UST in Jesus … in Jesus
(τῷ Κυρίῳ)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [in the Lord Jesus]

Support Reference: Politeness

ULT **his whole house**
UST all of … family
(ὅλῳ τῷ οἴκῳ αὐτοῦ)

Here, **house** refers to an entire household living together. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his entire household]

Support Reference: Metonymy

ULT **were being baptized**
UST Paul baptized them
(ἐβαπτίζοντο)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [were receiving baptism]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believed	believed
in the Lord	in Jesus … in Jesus

ULT	UST
house	of
of the Corinthians	in Corinth
were believing	They also believed
were being baptized	Paul baptized them

Acts 18:9

ULT	UST
And the Lord said to Paul by a vision in the night, "Do not fear, but speak and do not be silent.	*One night Paul had a vision in which Jesus spoke to him. He said, "Do not be afraid {of the people who are against you}. Keep telling people about me.*

ULT **Do not fear**
UST Do not be afraid {of the people who are against you}
(μὴ φοβοῦ)

Jesus means implicitly that Paul should not **fear** what people might do to him if he continues proclaiming the gospel. You can include this information if that would be helpful to your readers. Alternate translation: [Do not fear what people might do to you if you continue proclaiming the gospel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Lord … the**
UST Jesus
(ὁ Κύριος)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [the Lord Jesus]

Support Reference: Politeness

ULT **speak and do not be silent**
UST Keep telling people about me
(λάλει καὶ μὴ σιωπήσῃς)

The expressions **speak** and **do not be silent** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [you must certainly continue speaking]

Support Reference: Doublet

ULT **do not be silent**
UST Keep telling people about me
(μὴ σιωπήσῃς)

Jesus means implicitly that Paul should not **be silent** about the gospel. You can include this information if that would be helpful to your readers. Alternate translation: [do not be silent about the gospel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Jesus
to Paul	Paul … to him
a vision	had a vision
Do … fear	Do … be afraid {of the people who are against you}

Acts 18:10

ULT	UST
For I am with you, and no one will set upon you to harm you, for much people is to me in this city."	*{You can keep speaking confidently} because I will help you. No one will be able to attack you and hurt you, because there are many people in this city who love me {and will defend you}."*

ULT **I am with you**
UST I will help you
(ἐγώ εἰμι μετὰ σοῦ)

Jesus is stating the pronoun **I**, whose meaning is already present in the verb **am**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: [I am certainly with you]

Support Reference: Pronouns — When to Use Them

ULT **much people is to me in this city**
UST there are many people in this city who love me {and will defend you}
(λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ)

This means "many people in this city are mine." Jesus is using the possessive form to indicate that these people are loyal to him. Alternate translation: [there are many people in this city who are loyal to me]

Support Reference: Possession

Acts 18:11

ULT	UST
So he stayed for a year and six months, teaching the word of God among them.	*So Paul stayed in Corinth for a year and a half. He shared the good news about Jesus with the people there.*

ULT the word of God
UST the good news about Jesus
(τὸν λόγον τοῦ Θεοῦ)

Luke is using the term **word** to mean the message that God wanted Paul to teach by using words. If it would be helpful in your language, you could state the meaning plainly.
Alternate translation: [the message from God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for a year	for a year
months	a half
word of God	good news about Jesus

Acts 18:12

ULT	UST
But when Gallio was governor of Achaia, the Jews rose up unanimously against Paul and brought him to the judgment seat,	*Then a man named Gallio became the Roman governor of the province of Achaia. The Jewish leaders {thought he would take their side so they} got together and seized Paul. They brought him to the governor and made accusations against him.*

ULT **Gallio**
UST a man named Gallio
(Γαλλίωνος)

The word **Gallio** is the name of a man.

Support Reference: How to Translate Names

ULT **of Achaia**
UST of the province of Achaia
(τῆς Ἀχαΐας)

The word **Achaia** was the name of the Roman province in which Corinth was located. Corinth was the largest city in southern Greece and the capital of the province.

Support Reference: How to Translate Names

ULT **the Jews**
UST The Jewish leaders
(οἱ Ἰουδαῖοι)

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the leaders of the Jews]

Support Reference: Synecdoche

ULT **rose up**
UST and seized
(κατεπέστησαν)

Here the expression **rose up** means that the Jewish leaders took action, specifically to oppose Paul. It does not mean that they stood up from a seated position. Alternate translation: [took action against]

Support Reference: Idiom

ULT **unanimously**
UST {thought he would take their side so they} got together
(ὁμοθυμαδὸν)

The word **unanimously** indicates that the Jews in Corinth recognized that they had a common interest and that they agreed to act together to pursue that interest. See how you translated the same word in 1:14. Alternate translation: [all together]

ULT **brought him to the judgment seat**
UST They brought him to the governor and made accusations against him
(ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα)

The term **judgment seat** refers to the place where Gallio the governor sat when he made legal decisions in court. The implication is that the Jewish leaders wanted Gallio to judge and punish Paul. You can include this information if that would be helpful to your readers. Alternate translation: [brought him before the judgment seat so that the governor would judge and punish him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
against Paul	Paul

Acts 18:13

ULT	UST
saying, "This one persuades men to worship God contrary to the law."	*They said, "This man is teaching people to worship God in ways that Roman law does not permit."*

ULT **This one**
UST This man
(οὗτος)

The demonstrative pronoun **this** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [This man Paul]

Support Reference: Pronouns — When to Use Them

ULT **men**
UST people
(τοὺς ἀνθρώπους)

Although the term **men** is masculine, the Jewish leaders is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

ULT **contrary to the law**
UST in ways that Roman law does not permit
(παρὰ τὸν νόμον)

By **the law**, the Jewish leaders implicitly mean "Roman law." You can include this information if that would be helpful to your readers. Alternate translation: [contrary to Roman law]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to worship	to worship
God	God
law	Roman law

Acts 18:14

ULT	UST
But when Paul was going to open {his} mouth, Gallio said to the Jews, "O Jews, if indeed it was some crime or evil wrongdoing, by reason I would have endured you,	*Paul was about to say something to defend himself. But Gallio said to the Jewish leaders, "If this man had done something terribly wrong that broke our Roman laws, naturally I would listen to what you Jews want to tell me.*

ULT **to open {his} mouth**
UST to say something to defend himself
(ἀνοίγειν τὸ στόμα)

Luke is referring to "speaking" by association with a person would **open his mouth** in order to speak. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [to speak]

Support Reference: Metonymy

ULT **the Jews**
UST the Jewish leaders
(τοὺς Ἰουδαίους)

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the leaders of the Jews]

Support Reference: Synecdoche

ULT **if indeed it was some crime or evil wrongdoing**
UST If this man had done something terribly wrong that broke our Roman laws
(εἰ μὲν ἦν ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρόν)

Gallio is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be helpful in your language. Alternate translation: [if indeed it was some crime or evil wrongdoing on Paul's part that brought you here today]

Support Reference: Ellipsis

ULT **some crime or evil wrongdoing**
UST this man had done something terribly wrong that broke our Roman laws
(ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρόν)

The terms **crime** and **wrongdoing** mean similar things. Gallio using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [some serious crime]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Jews	Jewish leaders
Jews	Jews
evil	this man had done something terribly wrong that broke our Roman laws
I would have endured	I would listen

Acts 18:15

ULT	UST
but if the questions {are} about word and names and your law, you will see yourselves. I do not want to be a judge of these things."	*However, you are only complaining about things that Paul has been saying. You are arguing about who deserves what name. These are disputes about your own Jewish laws. So you must settle this yourselves. These are not the kind of things that deserve my attention!"*

ULT **if**
UST you are only complaining … These are disputes
(εἰ)

Gallio is speaking as if what follows was a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if the speaker knows that it is certain or true, then you can translate his words as an affirmative statement. Alternate translation: [since]

Support Reference: Connect — Factual Conditions

ULT **word**
UST things that Paul has been saying
(λόγου)

By **word**, Gallio likely means speech, expressed in words, as opposed to action. He is saying that what Paul has been saying is not a matter of great importance if he has not actually committed any crime. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [teaching]

Support Reference: Metonymy

ULT **names**
UST You are arguing about who deserves what name
(ὀνομάτων)

By **names**, Gallio likely means the question of whether Jesus can be called the Messiah. You can include this information if that would be helpful to your readers. UST models one way to do that.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you will see yourselves**
> UST So you must settle this yourselves
> (ὄψεσθε αὐτοί)

Gallio is using a future statement to give an command. If it would be helpful in your language, you could use a more natural form for giving a command. Alternate translation: [you must see yourselves]

Support Reference: Statements — Other Uses

> ULT **you will see yourselves**
> UST So you must settle this yourselves
> (ὄψεσθε αὐτοί)

By **see**, Gallio means investigate the matter and resolve it. Your language may have a similar idiom that you can use in your translation. Alternate translation: [you must see to it yourselves] or [you must look into it yourselves]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	Jewish laws
a judge	that deserve … attention

Acts 18:16

ULT	UST
And he sent them away from the judgment seat.	*After Gallio said that, he told some soldiers to make the Jewish leaders leave the court.*

> ULT **he sent them away from the judgment seat**
> UST he told some soldiers to make the Jewish leaders leave the court
> (ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος)

Here, **judgment seat** refers to the place where Gallio sits to make legal decisions in court. Alternate translation: [Gallio made them leave his presence in the court] or [Gallio made them leave the court]

Support Reference: Metonymy

Acts 18:17

ULT	UST
But having seized Sosthenes, the synagogue leader, they were all beating him before the judgment seat, and none of these things mattered to Gallio.	*But instead of leaving right away, the Jewish leaders grabbed the man who was in charge of their synagogue. His name was Sosthenes. They beat him right there in front of the judge's seat {because they thought Paul had persuaded him to believe in Jesus}. Gallio did nothing to stop them.*

ULT **Sosthenes**
UST His name was Sosthenes
(Σωσθένην)

The word **Sosthenes** is the name of a man.

Support Reference: How to Translate Names

ULT **the synagogue leader**
UST the man who was in charge of their synagogue
(τὸν ἀρχισυνάγωγον)

Since Luke says in 18:8 that Crispus was the synagogue leader in Corinth, the implication is that during the year and a half that had passed since then, another man, Sosthenes, had become the leader. Since the Jewish leaders who were hostile to Paul were also hostile to him, a further implication is that, like Crispus, Sosthenes had become a believer in Jesus. You can include this information if that would be helpful to your readers. (However, see next note for another possibility that some interpreters favor.) Alternate translation: [the new synagogue leader, who believed in Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **But having seized Sosthenes, the synagogue leader, they were all beating him before the judgment seat**
UST But instead of leaving right away, the Jewish leaders grabbed the man who was in charge of their synagogue. His name was Sosthenes. They beat him right there in front of the judge's seat {because they thought Paul had persuaded him to believe in Jesus}
(ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν ἀρχισυνάγωγον, ἔτυπτον ἔμπροσθεν τοῦ βήματος)

This could mean: (1) that the Jewish leaders were beating Sosthenes because he was a believer in Jesus. Alternate translation: [the Jewish leaders were all beating him]; (2) that the Gentiles who were present in the court beat Sosthenes because the Jews had caused trouble by bothering Gallio with an insignificant matter and Sosthenes was the synagogue leader. Alternate translation: [the Gentiles who were in the court were all beating him]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **they were all beating him**
> UST the Jewish leaders grabbed … They beat him … because they thought Paul had persuaded him to believe in Jesus
> (πάντες & ἔτυπτον)

Luke likely says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [they were angrily beating him]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having seized	the Jewish leaders grabbed

Acts 18:18

ULT	UST
But Paul, having stayed yet many days, leaving the brothers, sailed to Syria, Priscilla and Aquila also {being} with him, having shorn {his} head in Cenchrea, for he had a vow.	*Paul stayed with the believers in Corinth for many more days. Then he got on a ship with Priscilla and Aquila and sailed for the province of Syria. {Paul left Silas and Timothy in Corinth.} He got his hair cut off in Cenchrea because of a vow that he had made.*

ULT **But Paul, having stayed yet many days**
UST Paul stayed … for many more days
(ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς)

Luke is using the word **But** here to introduce a contrast between what Paul might have been expected to do—leave the city because he was in danger and to protect the believers from danger themselves, as he did in Thessalonica and Berea—and what Paul actually did—remain in the city. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [Nevertheless, Paul stayed yet many days, then]

Support Reference: Connect — Contrast Relationship

ULT **the brothers**
UST with the believers in Corinth
(τοῖς ἀδελφοῖς)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers]

Support Reference: Metaphor

ULT **Cenchrea**
UST Cenchrea
(Κενχρεαῖς)

The word **Cenchreae** is the name of a city. This city was the seaport for the larger inland city of Corinth.

Support Reference: How to Translate Names

ULT **having shorn {his} head in Cenchrea, for he had a vow**
UST He got his hair cut off in Cenchrea because of a vow that he had made
(κειράμενος ἐν Κενχρεαῖς τὴν κεφαλήν, εἶχεν γὰρ εὐχήν)

Paul cut the hair off **his head** to show that he had fulfilled a vow that he had made to God. If this would not be clear to your readers, you could explain the significance of this action. It may be helpful to begin a new sentence here. Alternate translation: [Paul cut off his hair in Cenchrea to show that he had fulfilled a vow that he had made to God]

Support Reference: Symbolic Action

ULT **for he had a vow**
UST because of a vow that he had made
(εἶχεν γὰρ εὐχήν)

Luke seems to offer the information that Paul had made a **vow** as the explanation for why he **stayed yet many days** in Corinth despite the danger he was in. It may be more natural in your translation to put this information right after the phrase it seems to explain, **having stayed many days**.

Support Reference: Information Structure

ULT **for he had a vow**
UST because of a vow that he had made
(εἶχεν γὰρ εὐχήν)

Luke tells us nothing further about why Paul made this vow or what he did to carry it out, so it would not be appropriate to add any information in your translation about why Paul made it.

Support Reference: When to Keep Information Implicit

ULT **a vow**
UST a vow that
(εὐχήν)

This **vow** was a promise that a person in this culture made to God that he would not drink alcohol or cut his hair until the end of a set period of time. A person might do this to express his sincerity about something he was praying for, to acknowledge something that God had done for him, or to consecrate himself to deeper devotion to God for a time. In your translation, you may be able to use the word for a comparable practice in your culture. Alternate translation: [made a special promise to God not to cut his hair for a time in order to be more devoted]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
days	days
Syria	the province of Syria
Priscilla	Priscilla
Aquila	Aquila
a vow	a vow that

Acts 18:19

ULT	UST
And they came down to Ephesus and them he left there, but he himself, having gone into the synagogue, reasoned with the Jews.	*They arrived at the city of Ephesus, and Priscilla and Aquila stayed there. Paul himself entered the Jewish meeting place and had conversations with the Jews there about Jesus.*

ULT **And they came down to Ephesus and them he left there**
UST They arrived at the city of Ephesus, and Priscilla and Aquila stayed there
(κατήντησαν δὲ εἰς Ἔφεσον, κἀκείνους κατέλιπεν αὐτοῦ)

The pronoun **they** refers to Paul, Priscilla, and Aquila, the pronoun **them** refers to Priscilla and Aquila, and the pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [And the three of them came down to Ephesus and Paul left Priscilla and Aquila there]

Support Reference: Pronouns — When to Use Them

ULT **they came down to Ephesus**
UST They arrived at the city of Ephesus
(κατήντησαν & εἰς Ἔφεσον)

Luke says that Paul, Priscilla, and Aquila **came down** to Ephesus because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Alternate translation: [they sailed to Ephesus]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephesus	the city of Ephesus
synagogue	Jewish meeting place … there
with the Jews	with the Jews

Acts 18:20

ULT	UST
But when they asked him to stay for a longer time, he did not consent.	*They asked him to stay longer, but he told them that he could not stay.*

ULT when they asked him
UST They asked him
(ἐρωτώντων & αὐτῶν)

The pronoun **they** refers to the Jews in the synagogue in Ephesus. It may be helpful to clarify this for your readers. Alternate translation: [when the Jews in the synagogue asked him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … time	longer

Acts 18:21

ULT	UST
But leaving them and saying, “I will return again to you, God being willing,” he put to sea from Ephesus.	*But as Paul left, he told the Jews in Ephesus, “I promise that I will come back if God wants me to.” Then Paul got on a ship and sailed away from Ephesus.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	if God
Ephesus	Ephesus

Acts 18:22

ULT	UST
And having come down to Caesarea, having gone up and having greeted the church, he went down to Antioch.	*When the ship came to the city of Caesarea, Paul got off. He went from there to Jerusalem and visited with the believers there. Then he returned to the city of Antioch{, where he had begun his trip}.*

ULT **having come down to Caesarea**
UST When the ship came to the city of Caesarea, Paul got off
(κατελθὼν εἰς Καισάρειαν)

Luke says that Paul had **come down** to Caesarea because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [having landed in Caesarea]

Support Reference: Idiom

ULT **having gone up**
UST He went from there to Jerusalem
(ἀναβὰς)

Luke assumes that his readers will understand that by **having gone up**. he means that Paul traveled to Jerusalem. You can include this information if that would be helpful to your readers. Alternate translation: [having gone up to Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having gone up**
UST He went from there to Jerusalem
(ἀναβὰς)

Luke says that Paul had **gone up** because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a higher elevation. Alternate translation: [having traveled to Jerusalem]

Support Reference: Idiom

ULT **the church**
UST the believers there
(τὴν ἐκκλησίαν)

Luke is saying **the church** to mean the people who were associated with the church. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the members of the church]

Support Reference: Metonymy

ULT **he went down**
UST Then he returned
(κατέβη)

Luke says that Paul **went down** to Antioch because that city is lower in elevation than Jerusalem. Use a natural way in your language of referring to traveling to a lower elevation.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caesarea	the city of Caesarea
church	believers there
Antioch	the city of Antioch{, where he had begun his trip}

Acts 18:23

ULT	UST
And having stayed some time, he departed, going through the region of Galatia and Phrygia in succession, strengthening all the disciples.	*Paul remained for some time with the believers in Antioch. Then he left and traveled to many cities in the regions of Galatia and Phrygia. He helped the believers in each city to believe more steadfastly in Jesus.*

ULT **going through the region of Galatia and Phrygia in succession**
UST and traveled to many cities in the regions of Galatia and Phrygia
(διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν)

Luke means that Paul visited **in succession** the churches in **the region of Galatia and Phrygia**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [going through the region of Galatia and Phrygia and visiting the churches there in succession]

Support Reference: Metonymy

ULT **strengthening all the disciples**
UST He helped the believers in each city to believe more steadfastly in
(στηρίζων πάντας τοὺς μαθητάς)

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [greatly strengthening the disciples]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	for … time
of Galatia	of Galatia
disciples	believers in each city

Acts 18:24

ULT	UST
Now a certain Jewish man, Apollos by name, an Alexandrian by birth, an eloquent man, came down to Ephesus, being mighty in the Scriptures.	*While Paul was going through Galatia and Phrygia, a Jewish man named Apollos came to Ephesus. He was from the city of Alexandria, and he spoke very well. He had carefully studied the Scriptures.*

ULT **Now**
UST While Paul was going through Galatia and Phrygia
(δέ)

Luke uses the word **Now** to introduce background information about **Apollos** that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **a certain Jewish man**
UST a Jewish man
(Ἰουδαῖος & τις)

Luke is using the phrase **a certain Jewish man** to introduce **Apollos** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a Jewish man]

Support Reference: Introduction of New and Old Participants

ULT **a … Jewish man**
UST Jewish man
(Ἰουδαῖος)

Luke is using the adjective **Jewish** as a noun to mean a person who is a Jew. ULT adds **man** to show this. Your language may use adjectives in the same way. If not, you could translate this expression with an equivalent word or phrase. Alternate translation: [Jew]

Support Reference: Nominal Adjectives

ULT **an Alexandrian**
UST the city of Alexandria
(Ἀλεξανδρεὺς)

The word **Alexandrian** is the name for people who live in or come from the city of Alexandria in Egypt. See how you translated this name in 6:9.

Support Reference: How to Translate Names

ULT **came down to Ephesus**
UST came to Ephesus
(κατήντησεν εἰς Ἔφεσον)

Luke does not say where Apollos traveled from when he came to Ephesus. However, he probably says that Apollos **came down** to Ephesus because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [arrived in the port of Ephesus]

Support Reference: Idiom

ULT **being mighty in the Scriptures**
UST He had carefully studied the Scriptures
(δυνατὸς ὢν ἐν ταῖς Γραφαῖς)

Luke is speaking of **Apollos** as if he had physical strength with regard to the Scriptures. Luke means that he knew the Scriptures very well. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [having great knowledge about the Scriptures]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … Jewish man	Jewish man
Apollos	Apollos
Ephesus	Ephesus
mighty	had carefully studied
Scriptures	Scriptures

Acts 18:25

ULT	UST
He had been taught the way of the Lord, and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, knowing only the baptism of John.	*Other believers had taught Apollos how Jesus wanted people to live. He enthusiastically taught those things correctly to the people in Ephesus. However, he was not teaching everything about Jesus. He only knew that John the Baptizer had said to repent and receive baptism to get ready for Jesus the Messiah.*

ULT **he was speaking and teaching**
UST He … taught … to the people in Ephesus. However, he was not teaching everything about Jesus
(ἐλάλει καὶ ἐδίδασκεν)

This phrase expresses a single idea by using two words connected with **and**. The word **speaking** tells how Apollos was **teaching** about Jesus. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: [as he spoke, he taught]

Support Reference: Hendiadys

ULT **He had been taught**
UST Other believers had taught Apollos
(οὗτος ἦν κατηχημένος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Other believers had taught him]

Support Reference: Active or Passive

ULT **the way of the Lord**
UST how Jesus wanted people to live
(τὴν ὁδὸν τοῦ Κυρίου)

Luke is speaking as if the salvation that God has provided through Jesus is a way or path that people walk on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [about the salvation that God has provided through Jesus]

Support Reference: Metaphor

ULT **of the Lord**
UST Jesus
(τοῦ Κυρίου)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [of the Lord Jesus]

Support Reference: Politeness

ULT **being fervent in spirit**
UST enthusiastically
(ζέων τῷ πνεύματι)

Here the **spirit** represents a person's feelings and motivation. Alternate translation: [being very enthusiastic]

Support Reference: Metonymy

ULT **the baptism of John**
UST John the Baptizer had said to repent and receive baptism to get ready for Jesus the Messiah
(τὸ βάπτισμα Ἰωάννου)

Luke is using the possessive form here not to describe a **baptism** that **John** received but the baptism that John performed. Alternate translation: [the baptism that John performed]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Lord	Jesus
in spirit	enthusiastically
Jesus	those things
knowing	He … knew that
baptism	had said to repent and receive baptism to get ready for Jesus the Messiah
of John	John the Baptizer

Acts 18:26

ULT	UST
And he began to speak boldly in the synagogue, but hearing him, Priscilla and Aquila took him aside and explained to him the way of God more accurately.	*Apollos went to the Jewish meeting place and told the people there the things he had learned about Jesus. When Priscilla and Aquila heard what he taught, they asked him to come to their home. There they taught him more about Jesus.*

ULT **the way of God**
UST about Jesus
(τὴν ὁδὸν τοῦ Θεοῦ)

Luke is speaking as if the salvation that God has provided through Jesus is a way or path that people walk on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [about the salvation that God has provided through Jesus]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
synagogue	Jewish meeting place
Priscilla	Priscilla
Aquila	Aquila
of God	about Jesus

Acts 18:27

ULT	UST
And when he desired to pass over into Achaia, the brothers, encouraging him, wrote to the disciples to welcome him, who, having arrived, greatly helped the ones having believed by grace.	*When Apollos decided that he would like to go to the region of Achaia, the believers in Ephesus told him that it would be good for him to do that. So they wrote a letter to the believers in Achaia saying that they should welcome Apollos. After he got there, he did much to help those whom God had kindly enabled to believe in Jesus.*

ULT **when he desired**
UST Apollos decided that he would like
(βουλομένου & αὐτοῦ)

The pronoun **he** refers to Apollos. It may be helpful to clarify this for your readers. Alternate translation: [when Apollos desired]

Support Reference: Pronouns — When to Use Them

ULT **to pass over into Achaia**
UST to go to the region of Achaia
(διελθεῖν εἰς τὴν Ἀχαΐαν)

Luke uses the expression **pass over** here because Apollos had to cross the Aegean Sea to get to Achaia from Ephesus. Your language may have its own way of describing travel across a body of water. Alternate translation: [to go across the sea to Achaia]

Support Reference: Idiom

ULT **the brothers**
UST the believers in Ephesus
(οἱ ἀδελφοὶ)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers]

Support Reference: Metaphor

ULT **the ones having believed by grace**
UST those whom God had kindly enabled to believe in Jesus
(τοῖς πεπιστευκόσιν διὰ τῆς χάριτος)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [those whom God had graciously led to believe]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
encouraging him	told him that it would be good for him to do that
to the disciples	to the believers in Achaia
having believed	to believe in Jesus
grace	God had kindly enabled

Acts 18:28

ULT	UST
For he was powerfully refuting the Jews in public, showing Jesus to be the Christ by the Scriptures.	*The leaders of the Jews were denying that Jesus was the Messiah. But as many other people listened, Apollos showed convincingly that they were wrong. He did that by proving from the Scriptures that Jesus was the Messiah.*

ULT **in public**
UST But as many other people listened
(δημοσίᾳ)

If your language does not use an abstract noun for the idea behind the word **public**, you could express the same idea in another way. Alternate translation: [publicly] or [where anyone could listen]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	leaders of the Jews
Jesus	Jesus … Jesus
Christ	Messiah … Messiah
Scriptures	Scriptures

Acts 19

Acts 19 Chapter Introduction

Structure and Formatting

- Verses 1–10 tell how Paul came to the city of Ephesus and proclaimed the gospel there.
- Verses 11–20 describe remarkable things that God did in Ephesus as a result of the gospel proclamation there.
- Verses 21–41 describe how the artisans in Ephesus created an uproar because people were no longer buying the idols they made.

Acts 19:20 is a summary statement that Luke uses to mark the transition into the sixth major part of the book.

Religious and Cultural Concepts in This Chapter

Temple of Artemis

The temple of Artemis was an important place in the city of Ephesus. Many people came to Ephesus to see this temple, and they bought statues of the goddess Artemis while they were there. The people who sold statues of Artemis were afraid that if people did not believe Artemis was a real goddess, they would stop giving the sellers money for statues.

Acts 19:1

ULT	UST
And it happened that while Apollos was in Corinth, Paul, passing through the upper parts, came down to Ephesus and found certain disciples.	*While Apollos was still in the city of Corinth, Paul {finished visiting the churches in Phrygia and Galatia. Then he} traveled through the province of Asia and came to the city of Ephesus. There he met some people who said that they were believers.*

ULT **And it happened that**
UST While
(ἐγένετο δὲ)

Luke is using the phrase **And it happened that** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **passing through the upper parts**
UST {finished visiting the churches in Phrygia and Galatia. Then he} traveled through the province of Asia
(διελθόντα τὰ ἀνωτερικὰ μέρη)

Luke says that Paul traveled through **the upper parts** of the province of Asia to indicate that he followed a more direct route to Ephesus that went over higher ground than did the main route. The implication is that Paul wanted to go directly to Ephesus after visiting the churches in Galatia and Phrygia (18:23), as he had promised he would do if that was God's will (18:21). You can include this information if that would be helpful to your readers. Alternate translation: [taking the most direct route]

Support Reference: Assumed Knowledge and Implicit Information

ULT **came down to**
UST and came to
(κατελθεῖν εἰς)

Luke says that Paul **came down** to Ephesus because he was coming down to the coast from a route that traveled over high ground. Alternate translation: [arrived in]

Support Reference: Idiom

ULT **certain disciples**
UST some people who said that they were believers
(τινας μαθητάς)

Luke is using the phrase **certain disciples** to introduce these believers as new participants in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [that there were already some believers in the city]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Apollos	Apollos
Corinth	the city of Corinth
Paul	Paul
Ephesus	the city of Ephesus
disciples	who said that they were believers

Acts 19:2

ULT	UST
And he said to them, "If you received the Holy Spirit, having believed?" But they said to him, "No, we have not even heard if there is a Holy Spirit."	*He asked them, "Did you receive the Holy Spirit when you believed God's message?" They answered, "No, we did not. We have not even heard that there is a Holy Spirit."*

ULT **And he said to them, "If you received the Holy Spirit, having believed**
UST He asked them, "Did you receive the Holy Spirit when you believed God's message
(εἶπέν τε πρὸς αὐτούς, εἰ Πνεῦμα Ἅγιον ἐλάβετε, πιστεύσαντες)

Luke is recording how Paul used the typical form in his language for asking questions. It may be more natural in your language to have an indirect quotation here. Alternate translation: [And he asked them if they had received the Holy Spirit when they believed.]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you received	Did you receive
the Holy Spirit	the Holy Spirit
having believed	when you believed God's message
a Holy Spirit	a Holy Spirit

Acts 19:3

ULT	UST
And he said, "Into what then were you baptized?" And they said, "Into the baptism of John."	*So Paul asked, "So when someone baptized you, what did you know?" They replied, "We believed what John the Baptizer taught."*

ULT Into what then were you baptized
UST So when someone baptized you, what did you know
(εἰς τί οὖν ἐβαπτίσθητε)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Then what kind of baptism did you receive?]

Support Reference: Active or Passive

ULT Into the baptism of John
UST We believed what John Baptizer taught
(εἰς τὸ Ἰωάννου βάπτισμα)

The believers in Ephesus are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [We received the kind of baptism that John performed]

Support Reference: Ellipsis

ULT of John
UST John
(Ἰωάννου)

By **John**, the believers implicitly mean John the Baptist. You can include this information if that would be helpful to your readers. Alternate translation: [of John the Baptist]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were you baptized	when someone baptized you
baptism	Baptizer
of John	John

Acts 19:4

ULT	UST
But Paul replied, "John baptized a baptism of repentance, saying to the people that they should believe in the one coming after him, that is, in Jesus."	*Paul said, "John's baptism was a sign that people were giving up their evil thoughts and deeds and wanting to obey God. But John also told people that the Messiah would soon appear and that they should believe in him. He was talking about Jesus."*

ULT John baptized a baptism
UST John's baptism
(Ἰωάννης ἐβάπτισεν βάπτισμα)

Paul is using a construction in which a verb and its object come from the same root. Your language may be able to do the same. But if that would sound unnatural in your language, you could express the meaning another way. Alternate translation: [John performed a baptism]

ULT a baptism of repentance
UST baptism was a sign that people were giving up their evil thoughts and deeds and wanting to obey God
(βάπτισμα μετανοίας)

If your language does not use an abstract noun for the idea of **repentance**, you could express the same idea with the verb "repent." Alternate translation: [a baptism that people requested when they wanted to repent]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
John	John's
baptized	baptism
a baptism	baptism
of repentance	was a sign that people were giving up their evil thoughts and deeds and wanting to obey God
they should believe	they should believe
in Jesus	about Jesus
Jesus	Jesus

Acts 19:5

ULT	UST
And having heard this, they were baptized in the name of the Lord Jesus.	*When those men heard that, they believed in Jesus as the Messiah. Paul then baptized them because they believed.*

ULT they were baptized
UST Paul then baptized them
(ἐβαπτίσθησαν)

The pronoun **they** refers to the believers in Ephesus who were speaking with Paul. It may be helpful to clarify this for your readers. Alternate translation: [those believers were baptized]

Support Reference: Pronouns — When to Use Them

ULT they were baptized
UST Paul then baptized them
(ἐβαπτίσθησαν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they received baptism]

Support Reference: Active or Passive

ULT in the name of the Lord Jesus
UST they believed in Jesus as the Messiah … because they believed
(εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were baptized	Paul then baptized them
of the Lord	as the Messiah
of the Lord Jesus	Jesus as the Messiah

Acts 19:6

ULT	UST
And Paul having laid hands on them, the Holy Spirit came upon them and they were speaking in languages and prophesying.	*After that, Paul placed his hands on their heads one by one, and each of them received the Holy Spirit. The Holy Spirit gave them power to speak in languages that they had not learned. They also spoke messages that the Holy Spirit gave them.*

ULT **Paul having laid hands on them**
UST Paul placed his hands on their heads one by one
(ἐπιθέντος αὐτοῖς τοῦ Παύλου χεῖρας)

Paul **laid** his **hands** on these believers as a symbolic action to show that he wanted God to give the Holy Spirit to them. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. See how you translated the similar expression in 8:17.

Support Reference: Symbolic Action

ULT **the Holy Spirit came upon them**
UST and each of them received the Holy Spirit. The Holy Spirit
(ἦλθε τὸ Πνεῦμα τὸ Ἅγιον ἐπ' αὐτούς)

Luke is speaking as if the Holy Spirit physically **came upon** these believers. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they received the Holy Spirit]

Support Reference: Metaphor

ULT **they were speaking in languages**
UST gave them power to speak in languages that they had not learned
(ἐλάλουν & γλώσσαις)

The implication is that these believers were speaking languages that they did not know. You can include this information if that would be helpful to your readers. Alternate translation: [they were speaking in languages that they did not know]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
in languages	in languages that they had not learned
prophesying	They … spoke messages that the Holy Spirit gave them

ULT	UST
Holy Spirit	Holy Spirit … Holy Spirit

Acts 19:7

ULT	UST
And they all were about 12 men.	*There were about 12 men whom Paul baptized and who received the Holy Spirit.*

> ULT **And**
> (δὲ)

Luke uses the word translated as **And** to introduce information to conclude this part of the story of what Paul did in Ephesus. Your language may have its own way of presenting such information.

Support Reference: End of Story

Acts 19:8

ULT	UST
And going into the synagogue, he was speaking boldly for three months, reasoning and persuading about the kingdom of God.	*For three months after that, Paul went to the Jewish meeting place in Ephesus on each Sabbath and preached there. He taught the people convincingly about how God should rule their lives.*

ULT **he was speaking boldly**
UST and preached
(ἐπαρρησιάζετο)

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul was speaking boldly]

Support Reference: Pronouns — When to Use Them

ULT **reasoning and persuading**
UST He taught the people convincingly
(διαλεγόμενος καὶ πείθων)

This phrase expresses a single idea by using two words connected with **and**. The phrase **reasoning** tells how Paul was **persuading** people in the synagogue in Ephesus. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [reasonably persuading]

Support Reference: Hendiadys

ULT **about the kingdom of God**
UST about how God should rule their lives
(περὶ τῆς Βασιλείας τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: [about how God had begun to rule as king]

Support Reference: Abstract Nouns

ULT **about the kingdom of God**
UST about how God should rule their lives
(περὶ τῆς Βασιλείας τοῦ Θεοῦ)

Luke assumes that his readers will understand that Paul was teaching that the **kingdom of God** had begun on earth when Jesus came as the Messiah. You can include this information if that would be helpful to your readers. Alternate translation: [about how, when Jesus came as the Messiah, God had begun to rule as king]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
synagogue	Jewish meeting place in Ephesus … there
months	months
kingdom of God	God should rule their lives

Acts 19:9

ULT	UST
But when some were being hardened and disobeying, speaking evil of the Way before the multitude, departing from them, he separated the disciples, reasoning each day in the school of Tyrannus.	*But some of the Jews would not believe the message and did not want to hear it any more. In front of everyone in the synagogue, they said bad things about believing in Jesus. So Paul left them and took the believers with him to meet every day in a large room where a man whose name was Tyrannus usually taught people.*

ULT **were being hardened and disobeying**
UST would not believe the message and did not want to hear it any more
(ἐσκληρύνοντο καὶ ἠπείθουν)

This phrase expresses a single idea by using two words connected with **and**. The phrase **being hardened** tells how **some** in the Ephesus synagogue were **disobeying** what God wanted them to do, according to Paul's teaching. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: [stubbornly disobeying]

Support Reference: Hendiadys

ULT **were being hardened**
UST would not believe the message
(ἐσκληρύνοντο)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [were hardening themselves]

Support Reference: Active or Passive

ULT **of the Way**
UST believing in Jesus
(τὴν ὁδὸν)

As the introduction to Chapter 9 explain, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for "way" or "path" that you can use as a name, it would be appropriate to use it here. See what you did in 9:2. Alternate translation: [who belonged to the Way]

Support Reference: How to Translate Names

> ULT **of Tyrannus**
> UST a man whose name was Tyrannus
> (Τυράννου)

The word **Tyrannus** is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were being hardened	would not believe the message
speaking evil	they said bad things about
disciples	believers
day	day

Acts 19:10

ULT	UST
And this happened for two years, so that all living in Asia heard the word of the Lord, both Jews and Greeks.	*For two years Paul taught people there. In this way, most of the Jews and non-Jews who lived in the region of Asia heard the message about Jesus.*

ULT **all living in Asia heard**
UST most of the … who lived in the region of Asia heard
(πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι)

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [people living throughout the province of Asia heard]

Support Reference: Hyperbole

ULT **the word**
UST the message
(τὸν λόγον)

Luke is using the term **word** to mean the message that Paul was proclaiming by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message]

Support Reference: Metonymy

ULT **of the Lord**
UST about Jesus
(τοῦ Κυρίου)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus]

Support Reference: Politeness

ULT **the word of the Lord**
UST the message about Jesus
(τὸν λόγον τοῦ Κυρίου)

Here, **word** stands for a message. Alternate translation: [the message about the Lord]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years
in Asia	the region of Asia

ULT	UST
word of the Lord	message about Jesus
Jews	Jews
Greeks	non-Jews

Acts 19:11

ULT	UST
And God was doing not ordinary miracles by the hands of Paul,	*God also gave Paul the power to do great miracles.*

ULT **not ordinary**
UST great
(οὐ τὰς τυχούσας)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [extraordinary]

Support Reference: Litotes

ULT **the hands of Paul**
UST Paul … to do
(τῶν χειρῶν Παύλου)

Luke is using one part of Paul, his **hands**, to represent all of Paul in the act of doing miracles. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [through Paul]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
miracles	miracles
of Paul	Paul

Acts 19:12

ULT	UST
so that even handkerchiefs or aprons from his skin were taken to the sick and {their} illnesses departed from them, and the evil spirits came out.	*If those who were sick could not come to Paul, people would take pieces of cloth that Paul had touched and place them on the sick people. When they did this, the sick people would become well and the evil spirits would leave them.*

ULT **even handkerchiefs or aprons from his skin were taken to the sick**
UST those who were sick … people would take pieces of cloth that Paul had touched and place them on the sick people
(καὶ ἐπὶ τοὺς ἀσθενοῦντας ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people even took handkerchiefs or aprons from Paul's skin to the sick]

Support Reference: Active or Passive

ULT **handkerchiefs or aprons from his skin**
UST people would take pieces of cloth that Paul had touched
(ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια)

This could mean implicitly: (1) that these were cloth items that others had placed on Paul's **skin**. Alternate translation: [handkerchiefs or aprons that had touched Paul's skin]; (2) that these were cloth items that Paul had worn or used. Alternate translation: [handkerchiefs or aprons that Paul had worn or used]

Support Reference: Assumed Knowledge and Implicit Information

ULT **handkerchiefs**
UST pieces of cloth
(σουδάρια)

These **handkerchiefs** were small pieces of cloth used to wipe one's face. Your language and culture may have a term for a similar item that you can use in your translation.

Support Reference: Translate Unknowns

ULT **aprons**
UST pieces of cloth
(σιμικίνθια)

These **aprons** were clothing worn on the front of the body to protect the clothes of those who wore the aprons. Your language and culture may have a term for a similar item that you can use in your translation.

Support Reference: Translate Unknowns

ULT **the sick**
UST those who were sick … the sick people
(τοὺς ἀσθενοῦντας)

Luke is using the adjective **sick** as a noun to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who were sick]

Support Reference: Nominal Adjectives

ULT **{their} illnesses departed from them**
UST the sick people would become well
(ἀπαλλάσσεσθαι ἀπ᾽ αὐτῶν τὰς νόσους)

Luke is speaking of these **illnesses** as if they were living thing that could depart from a person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [God cured them of their illnesses]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	evil
evil spirits	evil spirits

Acts 19:13

ULT	UST
Now some of the traveling Jewish exorcists also tried to invoke the name of the Lord Jesus over the ones having evil spirits, saying, "I adjure you by the Jesus whom Paul proclaims."	*There were some Jews who traveled from place to place, commanding the evil spirits in those places to depart from people. Some of them tried to make evil spirits come out of people by commanding them to leave by the authority of Jesus. When those Jews were with a person who had an evil spirit, one of them would say, "I command you to come out by the authority of the man named Jesus whom Paul teaches about!"*

ULT **Now**
UST There were
(δέ)

Luke is using the word translated as **Now** to introduce a new event in the story. This is the beginning of another event that happened while Paul was in Ephesus. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **of the … exorcists**
UST who traveled from place to place, commanding the evil spirits in those places to depart from people
(τῶν & ἐξορκιστῶν)

These **exorcists** were people who sent evil spirits away from people or places. Your language and culture may have a term for this kind of person that you can use in your translation. You could also explain the meaning of the term "exorcists," as UST does.

Support Reference: Translate Unknowns

ULT **the name**
UST by the authority
(τὸ ὄνομα)

Here, **name** refers to Jesus' power and authority. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the authority]

Support Reference: Metonymy

ULT **by the Jesus**
UST by the authority of the man named Jesus
(τὸν Ἰησοῦν)

The exorcists are referring to Jesus himself to mean his authority. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [by the authority of the Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jewish	Jews
to invoke	to make … come out … by commanding them to leave
of the Lord	of Jesus
of the Lord Jesus	of Jesus
evil	spirits
by the Jesus	by the authority of the man named Jesus
Paul	Paul
proclaims	teaches about
evil spirits	evil spirits

Acts 19:14

ULT	UST
(Now seven sons of Sceva, a certain Jewish chief priest, were doing this.)	*Specifically, there were seven men who were doing this. They were the sons of a Jewish man named Sceva, who was a chief priest.*

ULT **Now**
UST Specifically
(δέ)

Luke uses the word **Now** to introduce background information about these **seven sons of Sceva** that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **seven sons of Sceva, a certain Jewish chief priest, were doing this**
UST there were seven men who were doing this. They were the sons of a Jewish man named Sceva, who was a chief priest
(ἦσαν & τινος Σκευᾶ Ἰουδαίου ἀρχιερέως, ἑπτὰ υἱοὶ τοῦτο ποιοῦντες)

Luke is using the phrase **a certain Jewish high priest** to introduce his **seven sons** as new participants in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a Jewish chief priest whose seven sons were doing this]

Support Reference: Introduction of New and Old Participants

ULT **of Sceva**
UST of … man named Sceva
(Σκευᾶ)

The word **Sceva** is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jewish	Jewish
a … chief priest	who was a chief priest

Acts 19:15

ULT	UST
But answering, the evil spirit said to them, "Jesus I acknowledge, and Paul I know, but you, who are you?"	*{One day two of the sons of Sceva were in the house of a man who had an evil spirit. They tried to make the spirit come out. But it did not come out.} Instead, the evil spirit said to them, "I know Jesus, and I know Paul, but no one has given you authority to make me leave this man!"*

ULT **answering, the evil spirit said**
UST the evil spirit said
(ἀποκριθὲν & τὸ πνεῦμα τὸ πονηρὸν εἶπεν)

Together the words **answering** and **said** mean that the evil spirit responded to the sons of Sceva. Alternate translation: [the evil spirit responded]

Support Reference: Hendiadys

ULT **the evil spirit**
UST the evil spirit
(τὸ πνεῦμα τὸ πονηρὸν)

Luke assumes that his readers will understand that he is continuing the story he began in verse 13 after providing background material in verse 14. By **the evil spirit**, he means one to which some of the sons of Sceva were saying on a specific occasion, "I adjure you by the Jesus whom Paul proclaims." Luke indicates in verse 16 that two of the sons were involved on this occasion. You can include this information if that would be helpful to your readers. UST models one way to do that.

Support Reference: Assumed Knowledge and Implicit Information

ULT **but you, who are you**
UST but no one has given you authority to make me leave this man
(ὑμεῖς δὲ τίνες ἐστέ)

The evil spirit is using the question form to emphasize that it does not know or respect these sons of Sceva the way he knows and respects Jesus and Paul, the representative of Jesus. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [but I do not know or respect you!]

Support Reference: Rhetorical Question

> ULT **you, who are you**
> UST no one has given you authority to make me leave this man
> (ὑμεῖς & τίνες ἐστέ)

The evil spirit is stating the pronoun **you**, whose meaning is already present in the verb **are**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: [I certainly do not know you!]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	evil
Jesus	Jesus
I acknowledge	I know
Paul	Paul
I know	I know
evil spirit	evil spirit

Acts 19:16

ULT	UST
And the man in whom was the evil spirit, leaping on them, overpowering them both, prevailed against them, so that they fled from that house naked and wounded.	*{After the evil spirit said that,} suddenly it made the man jump on them. He knocked down these two sons of Sceva and hurt them. He tore off their clothes and wounded them. They ran out of the house {to save their lives}.*

ULT **them both**

UST these two sons of Sceva

(ἀμφοτέρων)

Luke assumes that his readers will understand that only two of the seven sons of Sceva were involved on this particular occasion. You can include this information if that would be helpful to your readers. Alternate translation: [the two sons of Sceva who were trying to cast out the evil spirit]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	evil
house	of the house
evil spirit	evil spirit

Acts 19:17

ULT	UST
And this became known to all living in Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was being magnified.	*Soon people throughout Ephesus, both Jews and non-Jews, heard what had happened. They realized that they should regard Jesus with great awe, and they spoke of him very respectfully.*

ULT **And**
UST Soon
(δὲ)

Luke uses the word translated as **And** to introduce information about what happened at the end of the story of the seven sons of Sceva. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT **this became known to all living in Ephesus**
UST people throughout Ephesus … heard what had happened
(τοῦτο & ἐγένετο γνωστὸν πᾶσιν & τοῖς κατοικοῦσιν τὴν Ἔφεσον)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [all living in Ephesus came to know about this]

Support Reference: Active or Passive

ULT **this became known to all living in Ephesus**
UST people throughout Ephesus … heard what had happened
(τοῦτο & ἐγένετο γνωστὸν πᾶσιν & τοῖς κατοικοῦσιν τὴν Ἔφεσον)

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [this became widely known among those who lived in Ephesus]

Support Reference: Hyperbole

ULT **fear fell upon them all**
UST They realized that they should regard … with great awe
(ἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς)

Luke is speaking of **fear** as if it could physically fall on the people of Ephesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they all became very afraid]

Support Reference: Metaphor

> ULT **fear fell upon them all**
> UST They realized that they should regard … with great awe
> (ἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς)

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [all who heard about it became very afraid]

Support Reference: Hyperbole

> ULT **the name of the Lord Jesus was being magnified**
> UST Jesus … they spoke of him very respectfully
> (ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they magnified the name of the Lord Jesus]

Support Reference: Active or Passive

> ULT **the name of the Lord Jesus was being magnified**
> UST Jesus … they spoke of him very respectfully
> (ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ)

Here the word **name** stands for the reputation of Jesus. Alternate translation: [the Lord Jesus received a great reputation]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	heard
in Ephesus	Ephesus
Jews	Jews
Greeks	non-Jews
fear	They realized that they should regard … with great awe
of … Lord	Jesus
of … Lord Jesus	Jesus

Acts 19:18

ULT	UST
And many of the ones having believed were coming, confessing and declaring their deeds.	*At that time, many people in the group of believers came to their leaders. While other believers were listening, they told about the evil things that they had been doing.*

ULT confessing and declaring
UST While other believers were listening, they told about
(ἐξομολογούμενοι καὶ ἀναγγέλλοντες)

This phrase expresses a single idea by using two words connected with **and**. The phrase **declaring** tells how these believers were **confessing** the wrong things that they had done. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [publicly confessing]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having believed	people in the group of believers
confessing	While other believers were listening, they told about
declaring	While other believers were listening, they told about

Acts 19:19

ULT	UST
And many of the ones practicing the magical arts, bringing together {their} books, were burning them before everyone. And they calculated the value of them, and they found {it to be} five myriad pieces of silver.	*Now many of the believers had been sorcerers. They took their scrolls that told about spells and curses and burned them in a place where everyone could see them. The believers added up how much the scrolls were worth. They were worth 50,000 silver coins.*

ULT **the magical arts**
UST had been sorcerers
(τὰ περίεργα)

Luke is using the adjective **magical** as a noun to describe certain practices. ULT adds the word **arts** to show that. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [practices that involved magic]

Support Reference: Nominal Adjectives

ULT **{their} books**
UST their scrolls that told about spells and curses
(τὰς βίβλους)

Luke assumes that his readers will understand that the word **books** refers to scrolls on which magical incantations and formulas were recorded. You can include this information if that would be helpful to your readers. Alternate translation: [their scrolls of magical incantations]

Support Reference: Assumed Knowledge and Implicit Information

ULT **five myriad pieces of silver**
UST 50,000 silver coins
(ἀργυρίου μυριάδας πέντε)

Each of these **pieces of silver** was the approximate daily wage of a common laborer. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead, you might say something more general or give the equivalent in wages. Alternate translation: [an amount equivalent to well over a hundred years' wages]

Support Reference: Biblical Money

ULT **pieces of silver**
UST silver coins
(ἀργυρίου)

Each of the **pieces of silver** was the approximate daily wage of a common laborer.

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
magical arts	had been sorcerers
pieces of silver	silver coins

Acts 19:20

ULT	UST
So with power the word of the Lord was increasing and prevailing.	*In this powerful way, many people heard the message about Jesus and believed in him.*

ULT **the word of the Lord was increasing and prevailing**
UST many people heard the message about Jesus and believed in him
(τοῦ Κυρίου ὁ λόγος ηὔξανεν καὶ ἴσχυεν)

Luke is speaking of the way that the **word of the Lord** was becoming more widely known and accepted as if it were a living thing that was **increasing** and **prevailing**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [more and more people were hearing and believing the word of God]

Support Reference: Personification

ULT **the word**
UST the message
(ὁ λόγος)

Luke is using the term **word** to mean the message that Paul was proclaiming by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message]

Support Reference: Metonymy

ULT **of the Lord**
UST about Jesus … in him
(τοῦ Κυρίου)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word	message
of the Lord	about Jesus … in him

Acts 19:21

ULT	UST
Now when these things were fulfilled, Paul determined in the Spirit to travel to Jerusalem, passing through Macedonia and Achaia, saying, "After I have been there, it is necessary for me also to see Rome."	*And after all of this happened, the Holy Spirit led Paul to decide to go to Jerusalem. Paul planned to visit the believers in the regions of Macedonia and Achaia first. He said, "After I have been to Jerusalem, I must also go to Rome."*

ULT **Now**
UST And
(δὲ)

Luke is using the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **when these things were fulfilled, Paul determined in the Spirit to travel**
UST after all of this happened, the Holy Spirit led Paul to decide to go
(ὡς & ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ Πνεύματι & πορεύεσθαι)

The word **fulfilled** conveys the sense that Paul had completed the work that God had for him to do in Ephesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [once all these things had happened, the Spirit showed Paul that he had completed his work in Ephesus and that he should travel]

Support Reference: Idiom

ULT **it is necessary for me also to see Rome**
UST I must also go to Rome
(δεῖ με καὶ Ῥώμην ἰδεῖν)

In this context, the word **see** means to visit a place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I must also visit Rome]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were fulfilled	happened
Paul	Paul
Spirit	Holy Spirit
Jerusalem	Jerusalem
Macedonia	the believers in the regions of Macedonia

ULT	UST
Rome	Rome

Acts 19:22

ULT	UST
And sending to Macedonia two of the ones helping him, Timothy and Erastus, he himself stayed in Asia for a time.	*So Paul sent two of his helpers, Timothy and Erastus, to the province of Macedonia. But he stayed for a while in the city of Ephesus in the province of Asia.*

ULT Erastus
UST Erastus
(Ἔραστον)

The word **Erastus** is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Macedonia	the province of Macedonia
helping	his
Timothy	Timothy
Asia	the city of Ephesus in the province of Asia
for a time	for a while

Acts 19:23

ULT	UST
But at that time, no small disturbance happened concerning the Way.	*But soon after that, people in Ephesus began to make a great amount of trouble because of Jesus and the teaching about him.*

ULT no small disturbance
UST a great amount of trouble
(τάραχος οὐκ ὀλίγος)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a great disturbance]

Support Reference: Litotes

ULT the Way
UST of Jesus and the teaching about him
(τῆς ὁδοῦ)

As the introduction to Chapter 9 explains, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for "way" or "path" that you can use as a name, it would be appropriate to use it here. See what you did in 19:9.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	soon after that

Acts 19:24

ULT	UST
For a certain silversmith making silver shrines of Artemis, Demetrius by name, was bringing not a little business to the craftsmen,	*This happened because of a man in Ephesus whose name was Demetrius. He was a craftsman who worked with silver metal. He made statues of the goddess Artemis out of silver. Demetrius paid a lot of money to the workers who made these idols.*

ULT **a certain silversmith … was bringing**
UST a man in Ephesus … He was a craftsman who worked with silver metal … Demetrius paid
(τις & ἀργυροκόπος & παρείχετο)

Luke is using the phrase **a certain silversmith** to introduce **Demetrius** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a silversmith … who was bringing]

Support Reference: Introduction of New and Old Participants

ULT **Demetrius**
UST Demetrius
(Δημήτριος)

The word **Demetrius** is the name of a man.

Support Reference: How to Translate Names

ULT **a certain silversmith making silver shrines of Artemis**
UST a man in Ephesus … He was a craftsman who worked with silver metal. He made statues of the goddess Artemis out of silver
(τις & ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος)

Luke provides this background information about **Demetrius** to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **silver shrines of Artemis**
UST statues of the goddess Artemis out of silver
(ναοὺς ἀργυροῦς Ἀρτέμιδος)

Luke assumes that his readers will know that Ephesus had a large temple dedicated to the goddess **Artemis**. (She was known as Diana in Latin; she was a false goddess of fertility.) Since Demetrius describes this temple in verse 27, you do not need to provide information about it here.

Support Reference: When to Keep Information Implicit

ULT **a … silversmith**
UST He was a craftsman who worked with silver metal
(ἀργυροκόπος)

A **silversmith** is a craftsman who works with silver metal to make statues and jewelry. Your language and culture may have a term for this kind of worker that you can use in your translation.

Support Reference: Translate Unknowns

ULT **not a little business**
UST a lot of money
(οὐκ ὀλίγην ἐργασίαν)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a great deal of business]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	out of silver

Acts 19:25

ULT	UST
whom, having gathered together, and the workers about such things, said, "Men, you know that our prosperity is from this business.	*Demetrius called together the craftsmen and the workers who made the idols. He said to them, "You all know that we make a lot of money doing our work.*

ULT **whom, having gathered together, and the workers about such things, said**
UST Demetrius called together the craftsmen and the workers who made the idols. He said to them
(οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν)

It may be helpful to begin a new sentence here. Alternate translation: [He gathered together the craftsmen, along with workers in similar occupations, and said]

ULT **about such things**
UST who made the idols
(περὶ τὰ τοιαῦτα)

Luke is using the adjective **such** as a noun to mean a certain kind of work. ULT adds the word **things** to show that. Your language may use adjectives in the same way. If not, you could translate this expression with an equivalent phrase. Alternate translation: [in similar occupations] or [who did similar crafts]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
workers	workers
you know	You … know

Acts 19:26

ULT	UST
And you see and hear that not only in Ephesus but in almost all of Asia this Paul, having persuaded, has removed a considerable crowd, saying that the things coming into being through hands are not gods.	*But you know very well that Paul has led many people in Ephesus not to buy the statues that we make. In fact, the people from many other towns in our province no longer want to buy what we make. Paul tells people that the gods that we make are not gods {and that we should not worship them}.*

ULT **you see and hear**
UST you know very well
(θεωρεῖτε καὶ ἀκούετε)

Demetrius is referring to perception by naming the two major means of perception. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you perceive clearly]

Support Reference: Merism

ULT **has removed a considerable crowd**
UST many people … not to buy the statues that we make … no longer want to buy what we make
(μετέστησεν ἱκανὸν ὄχλον)

Demetrius is speaking as if Paul had physically **removed** a crowd that had been patronizing the artisans in Ephesus. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [has caused a considerable crowd to stop buying our shrines]

Support Reference: Metaphor

ULT **the things coming into being through hands**
UST the gods that we make
(οἱ διὰ χειρῶν γινόμενοι)

Demetrius is using one part of the artisans, their **hands**, to represent all of them in the act of making idols. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [things which people make]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Ephesus	in Ephesus
of Asia	in our province
Paul	Paul … Paul

ULT	UST
gods	gods {and that we should not worship them}

Acts 19:27

ULT	UST
And not only is this in peril, our trade to come to disrepute, but even the temple of the great goddess Artemis to be considered as nothing. And indeed, her majesty is about to be destroyed, whom all Asia, indeed the world, worships."	*{If people keep listening to Paul,} there is a risk that we will go out of business. Even worse, people will no longer come to the temple of our great goddess Artemis. They will not believe that she is worthy to worship. They will believe that she is not a goddess at all. Yet people throughout the province of Asia and even the whole world worship her!"*

ULT **the temple of the great goddess Artemis to be considered as nothing**
UST to the temple of our great goddess Artemis … They will believe that she is not a goddess at all
(τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν, εἰς οὐθὲν λογισθῆναι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that people will consider the temple of the great goddess Artemis to be nothing]

Support Reference: Active or Passive

ULT **whom all Asia, indeed the world, worships**
UST Yet people throughout the province of Asia and even the whole world worship her
(ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται)

This was an exaggeration to show how popular the goddess Artemis was. Alternate translation: [whom people from all over the province of Asia and the world worship]

Support Reference: Hyperbole

ULT **whom all Asia, indeed the world, worships**
UST Yet people throughout the province of Asia and even the whole world worship her
(ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται)

Here the words **Asia** and **the world** refer to the people in Asia and in the known world. Alternate translation: [whom many people in Asia and in other parts of the world worship]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the … goddess	our … goddess
majesty	is worthy to worship
Asia	the province of Asia
world	whole world

ULT	UST
worships	worship

Acts 19:28

ULT	UST
And hearing this and becoming full of anger, they were shouting, saying, "Great {is} Artemis of the Ephesians."	*Then all the people there became very angry at Paul when they heard what Demetrius said. They began to shout, "The goddess Artemis of the Ephesians is great!"*

ULT they were shouting
UST They began to shout
(ἔκραζον)

The pronoun **they** refers to the craftsmen who were making the idols. It may be helpful to clarify this for your readers. Alternate translation: [the craftsmen were shouting]

Support Reference: Pronouns — When to Use Them

ULT becoming full of anger
UST all the people there became very angry at Paul
(γενόμενοι πλήρεις θυμοῦ)

Luke is speaking of the craftsmen as if they were containers that **anger** filled. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [becoming very angry]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were shouting	They began to shout
of the Ephesians	of the Ephesians

Acts 19:29

ULT	UST
And the city was filled with confusion, and they rushed unanimously into the theater, having seized Gaius and Aristarchus, Macedonians, travel companions of Paul.	*This shouting made the people in the city very confused. They ran as a crowd to the city stadium {to try to find out what was happening}. Gaius and Aristarchus, two men from Macedonia who traveled with Paul, were out in the city. Some people took hold of them and dragged them to the stadium.*

> ULT **the city was filled with confusion**
> UST the people in the city very confused
> (ἐπλήσθη ἡ πόλις τῆς συγχύσεως)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [confusion filled the city]

Support Reference: Active or Passive

> ULT **the city was filled with confusion**
> UST the people in the city very confused
> (ἐπλήσθη ἡ πόλις τῆς συγχύσεως)

Luke is speaking of **the city** as if they were a container that **confusion** filled. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [there was confusion throughout the city]

Support Reference: Metaphor

> ULT **the city was filled with confusion**
> UST the people in the city very confused
> (ἐπλήσθη ἡ πόλις τῆς συγχύσεως)

If your language does not use an abstract noun for the idea of **confusion**, you could express the same idea in another way. Alternate translation: [people throughout the city were confused]

Support Reference: Abstract Nouns

ULT **the theater**
UST the city stadium
(τὸ θέατρον)

The **theater** in Ephesus was an outdoor semi-circular area with bench seats that could hold thousands of people. It was used for public meetings and for entertainment such as plays and music. If the word “theater” would communicate the wrong idea in your language, you could use a term that would be clearer for your readers. Alternate translation, as in UST: [the stadium]

Support Reference: Translate Unknowns

ULT **Gaius … Aristarchus**
UST Gaius … Aristarchus
(Γάϊον & Ἀρίσταρχον)

The words **Gaius** and **Aristarchus** are names of men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having seized	were out in the city. Some people took hold of them and dragged them to the stadium
Macedonians	two men from Macedonia
of Paul	Paul

Acts 19:30

ULT	UST
But when Paul was desiring to enter among the people, the disciples were not permitting him.	*Now Paul wanted to go into the stadium to talk to the people. However, the other believers would not let him go there.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
disciples	believers

Acts 19:31

ULT	UST
And also some of the Asiarchs, being friends to him, sending to him, were urging him not to give himself into the theater.	*Also, some city rulers who were friends of Paul heard what was happening. They sent someone to warn Paul not to go into the theater.*

ULT of the Asiarchs
UST city rulers
(τῶν Ἀσιαρχῶν)

The word **Asiarchs** is the name for the provincial officers who governed the Roman province of Asia.

Support Reference: How to Translate Names

ULT to him … him, were urging him … himself
UST of Paul … to warn Paul … to go
(αὐτῷ & αὐτὸν, παρεκάλουν & ἑαυτὸν)

The pronouns **him** and **himself** refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: [of Paul's … him … were urging Paul … himself]

Support Reference: Pronouns — When to Use Them

ULT to give himself into the theater
UST to go into the theater
(δοῦναι ἑαυτὸν εἰς τὸ θέατρον)

The expression **to give himself** means "to go," but it suggests risk and danger. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to risk going into the theater]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were urging him	to warn

Acts 19:32

ULT	UST
Then indeed different ones were shouting something different, for the assembly was confused, and the majority did not know for what reason they had come together.	*In the stadium, the people were very confused. Because they were confused, some were shouting one thing while others were shouting something else. But most of them did not even know why they were all in the stadium!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were shouting	shouting … shouting
assembly	people
did … know	did … even know
they had come together	they were all in the stadium

Acts 19:33

ULT	UST
And {some} from the crowd instructed Alexander, the Jews having pushed him forward, and Alexander, waving {his} hand, was wanting to give a defense to the people.	*Then some of the Jews in the stadium pushed a man whose name was Alexander to the front of the crowd so that he could speak to the people. Some of the others there told him how he could do that. So Alexander put his hands up to get the crowd to stop shouting. He wanted to tell them that the Jews had not caused the trouble.*

ULT **instructed Alexander**
UST a man whose name was Alexander … told him how he could do that
(συνεβίβασαν Ἀλέξανδρον)

The implication is that some people **instructed Alexander** about how he could speak to everyone in the theater. You can include this information if that would be helpful to your readers. Alternate translation: [instructed Alexander about how he could speak to everyone]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Alexander**
UST a man whose name was Alexander … him
(Ἀλέξανδρον)

The word **Alexander** is the name of a man.

Support Reference: How to Translate Names

ULT **waving {his} hand**
UST put his hands up to get … to stop shouting
(κατασείσας τὴν χεῖρα)

This likely means that Alexander was **waving his hand** to get the attention of the audience and signal that he was about to speak. If it would be helpful in your language, you could state this specifically in your translation. Alternate translation: [waving his hand to signal that he was about to speak]

Support Reference: Symbolic Action

> ULT **to give a defense to the people**
> UST the crowd … them that the Jews had not caused the trouble
> (ἀπολογεῖσθαι τῷ δήμῳ)

The implication is that Alexander wanted to explain that although he and his fellow Jews did not worship idols themselves, they were not opposing the business of making silver shrines of Artemis. You can include this information if that would be helpful to your readers. Alternate translation: [to explain to the people that he and his fellow Jews were not responsible for the artisans losing business]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews in the stadium

Acts 19:34

ULT	UST
But recognizing that he was a Jew, one voice happened from {them} all, while shouting for two hours, "Great {is} Artemis of the Ephesians."	*But many of the non-Jewish people knew that Alexander was a Jew. {They knew that the Jews did not worship the goddess Artemis.} So for two hours the non-Jews shouted together, "Great is the goddess Artemis of the Ephesians!"*

ULT **recognizing that he was a Jew**
UST many of the non-Jewish people knew that Alexander was a Jew. {They knew that the Jews did not worship the goddess Artemis … }
(ἐπιγνόντες & ὅτι Ἰουδαῖός ἐστιν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [recognizing, "He is a Jew!"]

Support Reference: Direct and Indirect Quotations

ULT **one voice happened from {them} all, while shouting**
UST So … the non-Jews shouted together
(φωνὴ ἐγένετο μία ἐκ πάντων, ὡς & κραζόντων)

Luke is speaking as if the people in the theater collectively had only **one voice**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they all shouted together]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a Jew	a Jew
shouting	So … the non-Jews shouted
hours	hours
of the Ephesians	of the Ephesians

Acts 19:35

ULT	UST
But quieting the crowd, the city clerk says, "Men, Ephesians, for who is there of men who does not know the Ephesian city to be the temple keeper of the great Artemis and of the Zeus-fallen image?	*Then one of the city rulers made the crowd stop shouting. He said to them, "My fellow citizens, you do not need to be concerned about the worship of Artemis. People throughout the world know that our city of Ephesus is a special place where the goddess Artemis has her temple. Indeed, the sacred image of her fell down to us from heaven!*

ULT **the city clerk**
UST one of the city rulers
(ὁ γραμματεὺς)

This **city clerk** was a high official in the government of Ephesus. He was not merely someone who kept records. In your translation, you could use a term for someone in a comparable role in your culture. Alternate translation: [an alderman]

Support Reference: Translate Unknowns

ULT **says**
UST He said to them
(φησίν)

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said]

Support Reference: Irregular Use of Tenses

ULT **Men, Ephesians**
UST My fellow citizens
(ἄνδρες, Ἐφέσιοι)

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [Citizens of Ephesus]

Support Reference: Idiom

ULT **for who is there**
UST you do not need to be concerned about the worship of Artemis. People throughout the world know that
(τίς γάρ ἐστιν)

The city clerk is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [you should stop this uproar because, after all, who is there]

Support Reference: Ellipsis

ULT **who is there of men who does not know the Ephesian city to be the temple keeper of the great Artemis and of the Zeus-fallen image**
UST People throughout the world know that our city of Ephesus is a special place where the goddess Artemis has her temple. Indeed, the sacred image of her fell down to us from heaven
(τίς & ἐστιν ἀνθρώπων, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς)

The city clerk is using the question form to emphasize that the people of Ephesus do not need to be concerned that the worship of Artemis is in peril. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [there is no one of men who does not know that the city of Ephesus is the temple warden of the great Artemis and of the Zeus-fallen image!]

Support Reference: Rhetorical Question

ULT **who is there of men who does not know**
UST People throughout the world know that
(τίς & ἐστιν ἀνθρώπων, ὃς οὐ γινώσκει)

The city clerk's question becomes a double negative when it takes the form of a statement or exclamation. If it would be clearer in your language, you could use a positive expression instead. Alternate translation: [all men know]

Support Reference: Double Negatives

ULT **who is there of men who does not know**
UST People throughout the world know that
(τίς & ἐστιν ἀνθρώπων, ὃς οὐ γινώσκει)

A generalization for emphasis is implicit in the city clerk's question, and this generalization becomes explicit when the question takes the form of a statement or exclamation. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [men know very well]

Support Reference: Hyperbole

> ULT **who is there of men**
> UST People throughout the world know that
> (τίς & ἐστιν ἀνθρώπων)

Although the term **men** is masculine, the city clerk is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [what person is there] or, as a statement or exclamation, [all people know] or [people know very well]

Support Reference: When Masculine Words Include Women

> ULT **the Ephesian city to be the temple keeper of the great Artemis**
> UST our city of Ephesus is a special place where the goddess Artemis has her temple
> (τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος)

The term **temple keeper** was an honorary title that cities assumed when they built and maintained temples to the gods that the Greeks and Romans worshiped or to the emperor. In your translation, use an expression that shows that the city clerk is using honorific language. Alternate translation: [the city of Ephesus has the honor of hosting the temple of the great Artemis]

Support Reference: Politeness

> ULT **of the Zeus-fallen image**
> UST the sacred image of her fell down to us from heaven
> (τοῦ διοπετοῦς)

The city clerk is using the adjective **Zeus-fallen** as a noun to mean a specific kind of object. ULT adds the word **image** to show that. (Within the temple of Artemis was an image of the goddess. It had been fashioned from a meteorite that had fallen from the sky. The people of Ephesus thought that this rock had come directly from Zeus, whom they considered the ruler of their pagan gods.) Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the image that fell from the sky from Zeus]

Support Reference: Nominal Adjectives

> ULT **of the Zeus-fallen image**
> UST the sacred image of her fell down to us from heaven
> (τοῦ διοπετοῦς)

The word **Zeus** is the name of a pagan god.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
city clerk	city rulers
Ephesians	My fellow citizens
does … know	People throughout the world know that
Ephesian	of Ephesus

Acts 19:36

ULT	UST
These things, then, being undeniable, it is necessary for you to be calmed and to do nothing rash.	*These are established facts. So you should be quiet now. Do not do anything foolish.*

ULT **to be calmed**
UST be quiet now
(κατεσταλμένους ὑπάρχειν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to calm down]

Support Reference: Active or Passive

ULT **to do nothing rash**
UST Do not do anything foolish
(μηδὲν προπετὲς πράσσειν)

The city clerk means implicitly that it would be **rash** for the people to do anything to harm Gaius and Aristarchus, as he says in the next verse. You can include this information if that would be helpful to your readers. Alternate translation: [not to act impulsively and hurt the two men you have brought here]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to do nothing rash**
UST Do not do anything foolish
(μηδὲν προπετὲς πράσσειν)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **nothing** and the negative adjective **rash**. Alternate translation: [to be careful about what you do]

Support Reference: Double Negatives

Acts 19:37

ULT	UST
For you brought these men {who are} neither temple-robbers nor blasphemers of our goddess.	*You should not have brought these two men here. They work together with Paul, but they have not done anything evil. They have not gone into our temples and taken things from there, and they have not spoken evil of our goddess.*

Note:

In this verse, the city clerk is giving the reason why the people of Ephesus should not harm Gaius and Aristarchus impulsively. To put the reason before the result, you could create a verse bridge for verses 36–37. It might say something like this: "You brought these two men here even though they are neither temple-robbers nor blasphemers of our goddess. Therefore it is necessary for you to be calmed and to do nothing rash, since it is undeniable that people from throughout the world come to Ephesus to worship Artemis."

Support Reference: Verse Bridges

ULT **these men {who are}**
UST these two men … They work together with Paul, but
(τοὺς ἄνδρας τούτους)

The pronoun **these** refers to refers to Gaius and Aristarchus, Paul's traveling companions (Acts 19:29). While the city clerk does not refer to them by name, you could find a way to identify them for your readers. UST models one way to do this.

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blasphemers	they have … spoken evil
of … goddess	of … goddess

Acts 19:38

ULT	UST
Therefore indeed, if Demetrius and the craftsmen with him have a word against anyone, the courts are being conducted and there are proconsuls; let them accuse one another.	*If Demetrius and his fellow workmen want to accuse anyone of doing anything bad, they should do it in the right way. The courts are in session. There are judges present whom the government has appointed. They can present their case before the judges in court.*

ULT **have a word against anyone**
UST want to accuse anyone of doing anything bad
(ἔχουσιν πρός τινα λόγον)

The city clerk is using the term **word** to mean an accusation that Demetrius might make against Gaius and Aristarchus by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [wish to make an accusation against anyone] or [wish to bring a charge against anyone]

Support Reference: Metonymy

ULT **the courts are being conducted and there are proconsuls**
UST The courts are in session. There are judges present whom the government has appointed
(ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί εἰσιν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the proconsuls are holding court sessions]

Support Reference: Active or Passive

ULT **proconsuls**
UST judges … whom the government has appointed
(ἀνθύπατοί)

The **proconsuls** were the Roman governor's representatives who made legal decisions in court. In your translation, you could use a term for someone in a comparable role in your culture. Alternate translation: [judges]

Support Reference: Translate Unknowns

> ULT **let them accuse one another**
> UST They can present their case before the judges in court
> (ἐγκαλείτωσαν ἀλλήλοις)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [they may accuse one another]

Support Reference: Third-Person Imperatives

> ULT **let them accuse one another**
> UST They can present their case before the judges in court
> (ἐγκαλείτωσαν ἀλλήλοις)

The pronoun **them** refers both to Demetrius and his colleagues and to Gaius and Aristarchus. The city clerk does not mean that Demetrius and his colleagues will accuse each other. It may be helpful to clarify this for your readers. Alternate translation: [let Demetrius and the craftsmen bring a charge against these men, and let these men respond] or [Demetrius and the craftsmen may bring a charge against these men, and these men may respond]

Support Reference: Pronouns — When to Use Them

Acts 19:39

ULT	UST
But if you seek anything about other matters, it will be settled in the regular assembly.	*And if you are concerned about anything else, you should ask your rulers about it when those rulers meet together.*

ULT **But if you seek anything about other matters**
UST And if you are concerned about anything else
(εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε)

The word **seek** does not mean that Demetrius and his colleagues would be searching for something. The city clerk is speaking. Alternate translation: [But if you have other matters to discuss]

Support Reference: Idiom

ULT **it will be settled in the regular assembly**
UST you should ask your rulers about it when those rulers meet together
(ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the regular assembly will settle it]

Support Reference: Active or Passive

ULT **it will be settled in the regular assembly**
UST you should ask your rulers about it when those rulers meet together
(ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται)

The city clerk may be using a future statement to give an command. If it would be helpful in your language, you could use a more natural form for giving a command. Alternate translation: [you must settle it in the regular assembly]

Support Reference: Statements — Other Uses

ULT **the regular assembly**
UST those rulers meet together
(τῇ ἐννόμῳ ἐκκλησίᾳ)

This **regular assembly** refers to a public gathering of citizens over which the county clerk presided. In your translation, you could use a term for a comparable deliberative body in your culture. Alternate translation: [the town meeting]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you seek	you are concerned about
assembly	those rulers meet together

Acts 19:40

ULT	UST
For indeed we are in danger of being accused of rioting concerning the today, there being no cause about which we will be able to give an account concerning this disorder.”	*You should really not have rushed here shouting, because the Roman government may accuse us of having a riot today. If the rulers ask me what you were all shouting about, I will not know how to answer them. There was no good reason for it.”*

ULT **we are in danger of being accused**
UST the Roman government may accuse us
(κινδυνεύομεν ἐνκαλεῖσθαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, the context suggests that it would be the Roman authorities. Alternate translation: [we are in danger of the Roman authorities accusing us]

Support Reference: Active or Passive

ULT **the today**
UST today
(τῆς σήμερον)

The city clerk is leaving out a word that a sentence would ordinarily need in Greek in order to be complete. The clerk is abbreviating the expression “the today day,” which means “this day.” You can say that in your translation if it would be clearer in your language. Alternate translation: [this day]

Support Reference: Ellipsis

ULT **the today**
UST today
(τῆς σήμερον)

The city clerk is referring to the events that were nearly a riot, by association with the day on which they took place. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the events of this day]

Support Reference: Metonymy

> ULT **there being no cause about which we will be able to give an account**
> UST I will … know how to answer them. There was no good reason for it
> (μηδενὸς αἰτίου ὑπάρχοντος, περὶ οὗ & δυνησόμεθα ἀποδοῦναι λόγον)

In Greek this is a double negative for emphasis, “there being no cause about which we will not be able to give an account.” The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: [because we would have to have a reason in order to give an account]

Support Reference: Double Negatives

Acts 19:41

ULT	UST
And having said these things, he dismissed the assembly.	*That is what the city ruler said to the crowd. Then he told them all to go home{, and they did go to their homes}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
assembly	crowd

Acts 20

Acts 20 Chapter Introduction

Structure and Formatting

In this chapter Luke describes Paul's last visits to believers in the provinces of Macedonia and Asia before he went to Jerusalem.

Religious and Cultural Concepts in This Chapter

Race

Paul spoke of living for Jesus as if he were running in a race. By this he meant that he needed to keep working hard even when things were difficult and he wanted to quit. (See: Metaphor)

"Compelled by the Spirit"

Paul thought that the Holy Spirit wanted him to go to Jerusalem even if Paul did not want to go there. The same Holy Spirit told other people that when Paul arrived in Jerusalem, people would try to harm him.

Acts 20:1

ULT	UST
And after the uproar had ended, Paul, having summoned the disciples and encouraged them, saying farewell, departed to go to Macedonia.	*Then, after the people at Ephesus had stopped rioting, Paul called the believers together. He urged them to continue to trust in the Lord Jesus. Soon after that, he told them goodbye and left to go to the region of Macedonia.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
disciples	believers
encouraged them	He urged them to continue to trust in the Lord Jesus
Macedonia	the region of Macedonia

Acts 20:2

ULT	UST
And having gone through those regions and having exhorted them with many a word, he came to Greece.	*Then Paul traveled through Macedonia and said many things to encourage the believers there. Then he continued on to Greece.*

ULT **them**
UST the believers there
(αὐτοὺς)

The pronoun **them** refers to the believers in the **regions** of Macedonia. It may be helpful to clarify this for your readers. Alternate translation, as in UST: [the believers there]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having exhorted	said … to encourage
Greece	Greece

Acts 20:3

ULT	UST
And having stayed three months there, a plot by the Jews happening against him being about to sail to Syria, it happened that he returned of a resolution through Macedonia.	*Paul then stayed in Greece for three months. He planned to return to Syria by ship. But he heard that some of the Jews there were planning to kill him as he traveled. So he decided to travel by land. Once again he went through Macedonia.*

ULT **by the Jews**
UST to … But he heard that some of the Jews there were planning to kill
(ὑπὸ τῶν Ἰουδαίων)

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by certain Jews]

Support Reference: Synecdoche

ULT **he returned of a resolution through Macedonia**
UST So he decided to travel by land. Once again he went through Macedonia
(γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας)

The expression **of a resolution** means that Paul resolved to do something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he resolved to return through Macedonia]

Support Reference: Idiom

ULT **against him being about to sail to Syria**
UST He planned … return to Syria by ship … him as he traveled
(αὐτῷ & μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν)

Alternate translation: [as he was ready to sail to Syria]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
months	for … months
Jews	Jews there
Syria	Syria
Macedonia	Macedonia

Acts 20:4

ULT	UST
And Sopater of Pyrrhus, a Berean, and Aristarchus and Secundus of the Thessalonians, and Gaius, a Derbean, and Timothy and Tychicus and Trophimus, Asians, were accompanying him.	*Now the men who were going to travel with him to Jerusalem were Sopater, the son of Pyrrhus, from the town of Berea; Aristarchus and Secundus, who were from the city of Thessalonica; Gaius, who was from the city of Derbe; Timothy, who was from the region of Galatia; and Tychicus and Trophimus, who were from the province of Asia.*

ULT **Sopater of Pyrrhus … Secundus … Tychicus … Trophimus**
UST Sopater, the son of Pyrrhus … Secundus … Tychicus … Trophimus, who were from
(Σώπατρος Πύρρου & Σεκοῦνδος & Τυχικὸς & Τρόφιμος)

These words are the names of five men.

Support Reference: How to Translate Names

ULT **Sopater of Pyrrhus**
UST Sopater, the son of Pyrrhus
(Σώπατρος Πύρρου)

Here, the possessive form indicates that **Sopater** is the son of **Pyrrhus**. If it would be helpful in your language, you could state that specifically. Alternate translation: [Sopater, whose father was named Pyrrhus]

Support Reference: Possession

ULT **a Berean … of the Thessalonians … a Derbean … Asians**
UST from the town of Berea … who were from the city of Thessalonica … who was from the city of Derbe … the province of Asia
(Βεροιαῖος, Θεσσαλονικέων & Δερβαῖος & Ἀσιανοὶ)

The word **Berean** is the name for someone from the city of Berea. The word **Thessalonians** describes people from the city of Thessalonica. The word **Derbean** is the name for someone from the city of Derbe. The word **Asians** describes people from the province of Asia.

Support Reference: How to Translate Names

ULT **Aristarchus … Gaius**
UST Aristarchus … Gaius
(Ἀρίσταρχος & Γάϊος)

The words **Aristarchus** and **Gaius** are the names of men. See how you translated these names in 19:29.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a Berean	from the town of Berea
of the Thessalonians	who were from the city of Thessalonica
Timothy	Timothy, who was from the region of Galatia
Tychicus	Tychicus

Acts 20:5

ULT	UST
But they, having gone ahead, were waiting for us at Troas.	*{I, Luke, joined Paul when he came back through the city of Philippi.} Now the other seven men sailed to the city of Troas before we did, so they waited there for the two of us.*

ULT **for us**
UST I, Luke, joined Paul when he came back through the city of Philippi … for the two of us
(ἡμᾶς)

As the introduction to this chapter discusses, here Luke begins to use the pronouns **us** and **we** to refer to himself and his traveling companions, but not to his readers. So use the exclusive form of those words throughout this chapter if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **they**
UST the other seven men
(οὗτοι)

The pronoun **they** refers to the seven men who were traveling with Paul, whom Luke lists in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [those seven men]

Support Reference: Pronouns — When to Use Them

ULT **for us**
UST I, Luke, joined Paul when he came back through the city of Philippi … for the two of us
(ἡμᾶς)

Luke assumes that his readers will understand that he says **us** because he joined Paul and his other companions at this point in the story. You can include this information if it will help your readers understand what is happening. UST models a way to do this.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Troas	to the city of Troas … there

Acts 20:6

ULT	UST
And we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them in Troas, where we stayed for seven days.	*But Paul and I stayed in the city of Philippi until the end of the festival when Jewish people eat bread without yeast. Then we got on a ship that was going to the city of Troas. After five days we arrived there and met the other men who had traveled ahead of us. We all stayed in Troas for seven days.*

ULT **the days of Unleavened Bread**
UST the festival when Jewish people eat bread without yeast
(τὰς ἡμέρας τῶν Ἀζύμων)

The words **Unleavened Bread** are the name of a Jewish religious observance that took place over several **days**. See how you translated this in 12:3.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philippi	in the city of Philippi
days	festival when Jewish people eat bread without yeast
of Unleavened Bread	festival when Jewish people eat bread without yeast
days	days
Troas	the city of Troas … there
for … days	for … days

Acts 20:7

ULT	UST
And on the first of the week, we having been gathered together to break bread, Paul was speaking with them. Being about to depart the next day, he was thus continuing the word until midnight.	*While we were in Troas, we gathered together on the first day of the week to share a meal with the other believers. {We met on that day because it was the day when Jesus became alive again after he died.} Paul was planning to leave Troas the next day, so when he spoke to the believers, he spoke for a long time. He kept speaking until midnight.*

ULT **the first of the week**
UST the first day of the week … We met on that day because it was the day when Jesus became alive again after he died
(τῇ μιᾷ τῶν σαββάτων)

Luke is using the adjective **first** as a noun to mean a particular day of the **week**. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the first day of the week]

Support Reference: Nominal Adjectives

ULT **the first of the week**
UST the first day of the week … We met on that day because it was the day when Jesus became alive again after he died
(τῇ μιᾷ τῶν σαββάτων)

Luke assumes that his readers will understand that the believers met on **the first of the week** because that was the day Jesus rose from the dead. You can include this information if that would be helpful to your readers. Alternate translation: [the first day of the week, when Jesus rose from the dead]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we having been gathered together**
UST we gathered together
(συνηγμένων ἡμῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we having gathered together]

Support Reference: Active or Passive

ULT **with them**
UST the … to … believers
(αὐτοῖς)

The pronoun **them** refers to the believers in Troas with whom Paul and his traveling companions were meeting. It may be helpful to clarify this for your readers. Alternate translation: [the believers in Troas]

Support Reference: Pronouns — When to Use Them

ULT **to break bread**
UST to share a meal with the other believers
(κλάσαι ἄρτον)

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

Support Reference: Synecdoche

ULT **to break bread**
UST to share a meal with the other believers
(κλάσαι ἄρτον)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the word**
UST he spoke for a long time. He kept speaking
(τὸν λόγον)

Luke is using the term **word** to mean the message that Paul was sharing by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his message]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been gathered together	gathered together
bread	to share a meal with the other believers

ULT	UST
Paul	Paul

Acts 20:8

ULT	UST
And many lamps were in the upper room where we were gathered together.	*We had gathered in an upstairs room. Many oil lamps were burning there.*

ULT **many lamps were in the upper room where we were gathered together**
UST We had gathered in an upstairs room. Many oil lamps were burning there
(ἦσαν & λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ, οὗ ἦμεν συνηγμένοι)

The implication seems to be that it became warm in this **upper room** because there were **many lamps** lit in it, and this helps account for why Eutychus fell asleep, as Luke describes in the next verse. You can include this information if that would be helpful to your readers. Alternate translation: [it was warm in the upper room where we were gathered together because many lamps were in it]

Support Reference: Assumed Knowledge and Implicit Information

ULT **upper room**
UST upstairs room
(ὑπερῴῳ)

In this culture, in some houses, rooms were built above other rooms. According to the next verse, this room was actually built above a room that was built above another room. If your community does not have houses like that, you could use another expression to describe a large indoor space where people could meet. See how you translated this in 9:37.

Support Reference: Translate Unknowns

ULT **we were gathered together**
UST We had gathered
(ἦμεν συνηγμένοι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we had gathered together]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lamps	oil lamps
gathered together	gathered

Acts 20:9

ULT	UST
And a certain young man, Eutychus by name, sitting on the window, being overcome by a deep sleep, Paul speaking even longer, having been overcome by sleep, he fell down from the third story and was picked up dead.	*Now a young man whose name was Eutychus was in the room. He was seated on the sill of an open window. As Paul continued talking for a long time, Eutychus became sleepier and sleepier. Finally, he was sound asleep. He slipped out of the window and fell three stories down to the ground. Some of the believers went down immediately and picked him up. But he was dead.*

ULT **Eutychus**
UST Eutychus
(Εὔτυχος)

The word **Eutychus** is the name of a man.

Support Reference: How to Translate Names

ULT **on the window**
UST on the sill of an open window
(ἐπὶ τῆς θυρίδος)

This **window** was an opening in the wall with a ledge that was wide enough for a person to sit on. If it would be helpful to your readers, you could describe this more fully. Alternate translation: [on the ledge of a window opening in the wall]

Support Reference: Translate Unknowns

ULT **being overcome by a deep sleep … having been overcome by sleep**
UST Eutychus became sleepier and sleepier. Finally, he was sound asleep
(καταφερόμενος ὕπνῳ βαθεῖ & κατενεχθεὶς ἀπὸ τοῦ ὕπνου)

If your language does not use these passive forms, you could express this idea in active form or in another way that is natural in your language. Alternate translation: [a deep sleep overcoming him … sleep having overcome him]

Support Reference: Active or Passive

ULT **being overcome by a deep sleep … having been overcome by sleep**
UST Eutychus became sleepier and sleepier. Finally, he was sound asleep
(καταφερόμενος ὕπνῳ βαθεῖ & κατενεχθεὶς ἀπὸ τοῦ ὕπνου)

Luke is speaking of **sleep** as if it were a living thing that could **overcome** Eutychus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [starting to sleep deeply … becoming completely asleep]

Support Reference: Personification

ULT **third story**
UST three stories
(τριστέγου)

In this culture, the **third story** meant a level two floors above the ground floor. Some languages and cultures consider the "first story" to be one level above the ground floor, and so they would consider this level, two stories above the ground floor, to be the "second story." You can say that in your translation if it would be helpful to your readers.

ULT **was picked up dead**
UST picked him up. But he was dead
(ἤρθη νεκρός)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it was the believers who were meeting with Paul. Alternate translation: [the believers picked him up dead]

Support Reference: Active or Passive

ULT **was picked up dead**
UST picked him up. But he was dead
(ἤρθη νεκρός)

The implication is that some of the believers rushed down to help Eutychus but discovered that he had died from the fall. You can include this information if that would be helpful to your readers. Alternate translation: [they lifted him from the ground, but he had died]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	As Paul

Acts 20:10

ULT	UST
But Paul, going down, stretched out on him and, having embraced him, said, "Do not be troubled, for his life is in him."	*Paul also went down. He lay down and stretched out on top of the young man. He also put his arms around him. Then he said to the people who were standing around, "Do not worry, because he is alive again!"*

ULT Do not be troubled
UST Do not worry
(μὴ θορυβεῖσθε)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Do not let this trouble you]

Support Reference: Active or Passive

ULT his life is in him
UST he is alive again
(ἡ & ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν)

Paul is speaking as if the life of Eutychus were contained within him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [he is alive]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul

Acts 20:11

ULT	UST
And having gone up and having broken bread and having tasted, and having conversed for much {time} until dawn, thus he left.	*Then Paul went back up to the room where he was meeting with the believers. They shared a meal together. Afterwards he talked at length with the believers, until the sun came up. Then he left.*

ULT **having broken bread and having tasted**
UST They shared a meal together
(κλάσας τὸν ἄρτον καὶ γευσάμενος)

Luke could be using the words **broken** and **tasted** to mean "eaten," and he could be using the word **bread** to mean "food." In each case he would be using one part of something to mean the whole thing. Breaking and tasting bread are things people do when they eat bread, and bread is one kind of food. So this could be a reference to the believers sharing a meal together. Alternate translation: [having shared a meal with the believers] or see the next note for a further possibility.

Support Reference: Synecdoche

ULT **having broken bread and having tasted**
UST They shared a meal together
(κλάσας τὸν ἄρτον καὶ γευσάμενος)

By **having broken bread and having tasted**, Luke could also mean remembering the death of Jesus in the way that Jesus commanded, by literally breaking a loaf of bread and sharing it (and also sharing a cup of wine). If it would be helpful to your readers, you could state that explicitly. Alternate translation: [having observe the Lord's Supper with the believers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he left**
UST Then he left
(ἐξῆλθεν)

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul left]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	They shared a meal together

Acts 20:12

ULT	UST
But they brought the boy alive and were comforted not moderately.	*Before Paul left, the believers brought the young man who had fallen out the window back to the meeting. Everyone there was extremely encouraged to see that he was alive again.*

ULT **But**
UST Before Paul left
(δὲ)

Luke uses the word **But** to introduce information about what happened at the end of the story of Eutychus. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT **the boy**
UST the young man who had fallen out the window
(τὸν παῖδα)

Luke assumes that his readers will understand that by **the boy**, he means Eutychus. You can use his name if that would be helpful to your readers. Alternate translation: [Eutychus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **were comforted**
UST Everyone there was … encouraged
(παρεκλήθησαν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this comforted them]

Support Reference: Active or Passive

ULT **not moderately**
UST extremely
(οὐ μετρίως)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [greatly]

Support Reference: Litotes

Acts 20:13

ULT	UST
Then we, having gone ahead to the ship, sailed away to Assos, intending to take Paul on board there, for thus he had arranged, intending to go on foot himself.	*We then went to the ship. But Paul did not get on the ship with us in Troas, because he wanted to walk by himself to the town of Assos. So the rest of us got on the ship and sailed for Assos. We planned to bring Paul on board there.*

ULT **Then we, having gone ahead to the ship, sailed away to Assos, intending to take Paul on board there, for thus he had arranged, intending to go on foot himself**
UST We then went to the ship. But Paul did not get on the ship with us in Troas, because he wanted to walk by himself to the town of Assos. So the rest of us got on the ship and sailed for Assos. We planned to bring Paul on board there
(ἡμεῖς δὲ, προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν ἐπὶ τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον; οὕτως γὰρ διατεταγμένος, ἦν μέλλων αὐτὸς πεζεύειν)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Paul intended to go on foot to Assos and he arranged for us to take him on board there, so we went ahead to the ship and sailed away to Assos]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Assos**
UST Assos
(τὴν Ἄσσον)

The word **Assos** is the name of a town on the coast of the Aegean sea.

Support Reference: How to Translate Names

ULT **intending to go on foot himself**
UST he wanted to walk by himself to the town of Assos
(μέλλων αὐτὸς πεζεύειν)

In light of what Paul says in 20:23, that the Holy Spirit was showing him that he would soon suffer and be imprisoned, the implication seems to be that Paul wanted to **go on foot himself** so that he could be alone for a while and reflect and pray. You can include this information if that would be helpful to your readers. Alternate translation: [intending to go on foot himself because he wanted to have some time alone to reflect and pray]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul

Acts 20:14

ULT	UST
And when he met us at Assos, taking him on board, we went to Mitylene.	*And when we met Paul in Assos, he got on the ship with us and we sailed to the city of Mitylene.*

ULT Mitylene
UST the city of Mitylene
(Μιτυλήνην)

The word **Mitylene** is the name of a town on the coast of the Aegean sea.

Support Reference: How to Translate Names

Acts 20:15

ULT	UST
And having sailed from there, we came down on the next day opposite Chios, and on the other day, we arrived at Samos, and on the following day, we came to Miletus.	*The day after we reached Mitylene, we sailed from there and arrived at a place near the island of Chios. The day after that, we sailed to the island of Samos. The next day we left Samos and sailed to the city of Miletus.*

ULT **we came down**
UST and arrived
(κατηντήσαμεν)

Luke says that he and his traveling companions **came down** to a point on the mainland **opposite Chios** because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [we landed]

Support Reference: Idiom

ULT **Chios**
UST the island of Chios
(Χίου)

The word **Chios** is the name of an island in the Aegean Sea.

Support Reference: How to Translate Names

ULT **Samos**
UST the island of Samos
(Σάμον)

The word **Samos** is the name of an island south of Chios in the Aegean Sea.

Support Reference: How to Translate Names

ULT **Miletus**
UST the city of Miletus
(Μίλητον)

The word **Miletus** is the name of a port city that was located in western Asia Minor.

Support Reference: How to Translate Names

Acts 20:16

ULT	UST
For Paul had decided to sail past Ephesus, so that it would not happen to him to lose time in Asia, for he was hurrying, if it might be possible for him, to be in Jerusalem for the day of Pentecost.	*Paul did not want to have a delay in Asia. So he had decided we should go to Miletus, south of Ephesus and past its harbor. He was trying to travel quickly because he wanted to arrive in Jerusalem, if possible, by the time of the Pentecost festival{, and it was almost time for that festival}.*

ULT **so that it would not happen to him to lose time**
UST did not want … have a delay … to
(ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι)

Luke is speaking about **time** as if it were a commodity that a person could **lose**. Alternate translation: [so that he would not have to remain for a time]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Ephesus	to … we should go … Miletus, south of Ephesus and past its harbor
to lose time	have a delay … to
Asia	Asia
Jerusalem	Jerusalem
for the day	by the time of … and it was almost time for that festival
of Pentecost	the Pentecost festival

Acts 20:17

ULT	UST
And from Miletus, sending to Ephesus, he summoned the elders of the church.	*So when the ship arrived at Miletus, Paul sent a messenger to Ephesus to ask the elders of the group of believers there to come to talk with him.*

ULT he summoned

UST to ask … to come to talk with him

(μετεκαλέσατο)

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul sent]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephesus	Ephesus … there
he summoned	to ask … to come to talk with him
elders	elders
of the church	of the group of believers

Acts 20:18

ULT	UST
And when they came to him, he said to them, "You know, from the first day from which I set foot in Asia, how I was with you the whole time,	*When the elders came to him, Paul said to them, "You know very well how I acted among you the entire time that I was with you, from the first day when I arrived here in the province of Asia {until the day I left}.*

ULT **You know, from the first day from which I set foot in Asia, how I was with you the whole time**

UST You know very well how I acted among you the entire time that I was with you, from the first day when I arrived here in the province of Asia {until the day I left}

(ὑμεῖς ἐπίστασθε ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην)

It may be more natural in your language to reverse the order of these phrases. Alternate translation: [You yourselves know how I was with you the whole time from the first day from which I set foot in Asia]

Support Reference: Information Structure

ULT **You know**

UST You know very well

(ὑμεῖς ἐπίστασθε)

Paul is stating the pronoun **you**, whose meaning is already present in the verb **know**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: [You certainly know]

Support Reference: Pronouns — When to Use Them

ULT **I set foot in Asia**

UST I … arrived here in the province of Asia {until the day I left}

(ἐπέβην εἰς τὴν Ἀσίαν)

Paul is using one part of himself, his **foot**, to represent all of himself in the act of arriving in Asia. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [I entered Asia]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	know
the … day	day
Asia	the province of Asia

ULT	UST
time	time that

Acts 20:19

ULT	UST
serving the Lord with all humility and tears and trials happening to me in the plots of the Jews,	*{You know how} I kept serving Jesus very humbly and how I sometimes wept. {You also know} how I suffered because the Jews who were not believers often tried to harm me.*

ULT **the Lord**
UST Jesus
(τῷ Κυρίῳ)

Paul is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [the Lord Jesus]

Support Reference: Politeness

ULT **with all humility**
UST very humbly
(μετὰ πάσης ταπεινοφροσύνης)

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [with great humility]

Support Reference: Hyperbole

ULT **with all humility**
UST very humbly
(μετὰ πάσης ταπεινοφροσύνης)

If your language does not use an abstract noun for the idea of **humility**, you could express the same idea in another way. Alternate translation: [very humbly]

Support Reference: Abstract Nouns

ULT **tears**
UST how I sometimes wept
(δακρύων)

Paul is referring to strong emotion by association with the way a person who feels things deeply sheds **tears** of sadness or joy. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [deep emotion] or [genuine feeling]

Support Reference: Metonymy

ULT **and trials happening to me**
UST {You also know} how I suffered because
(καὶ πειρασμῶν, τῶν συμβάντων μοι)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and how I endured the trials that happened to me]

Support Reference: Ellipsis

ULT **of the Jews**
UST the Jews who were not believers
(τῶν Ἰουδαίων)

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of certain Jews]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
serving	{You know how} I kept serving
Lord	Jesus
humility	humbly
trials	I suffered
of the Jews	the Jews who were not believers

Acts 20:20

ULT	UST
how I withheld nothing being useful in order not to declare it to you, and I taught you in public and by houses,	*{You also know} that{, when I preached God's message to you,} I never left out anything that would help you. {You know that} I taught you God's message when many people were present, and I also went to your homes and taught you there.*

ULT **how I withheld nothing being useful in order not to declare it to you**
UST {You also know} that{, when I preached God's message to you,} I never left out anything that would help you
(ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν)

Paul says **nothing** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [how I did not withhold things that would be useful and not declare them to you]

Support Reference: Hyperbole

ULT **how I withheld nothing being useful in order not to declare it to you**
UST {You also know} that{, when I preached God's message to you,} I never left out anything that would help you
(ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **nothing** and the negative particle **not**. Alternate translation: [how I eagerly brought forth everything that would be useful so that I could declare it to you]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being useful	that would help you
in order … to declare it	I preached God's message
houses	your homes and … there

Acts 20:21

ULT	UST
testifying to both Jews and Greeks repentance toward God and faith in our Lord Jesus.	*I preached both to Jews and to non-Jews. I told them all that they must stop their sinful behavior and start obeying God. They must believe in our Lord Jesus."*

ULT **testifying … repentance toward God and faith in our Lord Jesus**
UST I preached … I told them all that they must stop their sinful behavior and start obeying God. They must believe in our Lord Jesus
(διαμαρτυρόμενος & τὴν εἰς Θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν Κύριον ἡμῶν, Ἰησοῦν)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [testifying about the need for … repentance toward God and faith in our Lord Jesus]

Support Reference: Ellipsis

ULT **repentance toward God and faith in our Lord Jesus**
UST they must stop their sinful behavior and start obeying God. They must believe in our Lord Jesus
(τὴν εἰς Θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν Κύριον ἡμῶν, Ἰησοῦν)

If your language does not use an abstract noun for the ideas of **repentance** and **faith**, you could express the same ideas in another way. Alternate translation: [about the need to repent towards God and believe in our Lord Jesus]

Support Reference: Abstract Nouns

ULT **our**
UST our
(ἡμῶν)

Paul is using the pronoun **our** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … Jews	to Jews
Greeks	to non-Jews
repentance	they must stop their sinful behavior
God	God
faith	believe

ULT	UST
Lord	Lord
Jesus	Jesus

Acts 20:22

ULT	UST
And now, behold, I am going to Jerusalem, having been bound by the Spirit, not knowing the things that will happen to me in her,	*“And now, I want you to know, I am going to Jerusalem. I am going because the Holy Spirit has clearly shown me that I must go there, and I must obey him. I do not know exactly what will happen to me there.*

ULT behold
UST I want you to know
(ἰδοὺ)

Paul is using the term **behold** to focus his listeners’ attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

Support Reference: Metaphor

ULT having been bound by the Spirit
UST because the Holy Spirit has clearly shown me that I must go there, and I must obey him
(δεδεμένος & τῷ Πνεύματι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [with the Spirit binding me]

Support Reference: Active or Passive

ULT having been bound by the Spirit
UST because the Holy Spirit has clearly shown me that I must go there, and I must obey him
(δεδεμένος & τῷ Πνεύματι)

Paul is speaking as if **the Spirit** had **bound** him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [with the Spirit constraining me] or [with the Spirit leading me in a way that I cannot refuse]

Support Reference: Metaphor

ULT **not knowing the things that will happen to me in her**
UST I do not know exactly what will happen to me there
(τὰ ἐν αὐτῇ συναντήσοντά μοι, μὴ εἰδώς)

Since Paul says in the next verse that he does know one thing that will happen to him in Jerusalem, it might appear in your language he is contradicting himself. If so, you could reword this to avoid using an exception clause. You could begin a new sentence here that continues into the next verse, leaving out the word “except” at the start of the next verse. Alternate translation: [The one thing I do know that will happen to me in her is]

Support Reference: Connect — Exception Clauses

ULT **in her**
UST there
(ἐν αὐτῇ)

The pronoun **her** refers to the city of Jerusalem. Conventionally, Greek referred to cities with feminine pronouns. Your language may use a different gender. You could also use a noun. Alternate translation: [in it] or [in that city]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
having been bound	because … has clearly shown me that I must go there, and I must obey him
by the Spirit	the Holy Spirit
knowing	do … know

Acts 20:23

ULT	UST
except that the Holy Spirit testifies to me by city, saying that chains and afflictions await me.	*But I do know that in each city I have visited, the Holy Spirit has told me that in Jerusalem people will put me in prison and will cause me to suffer.*

ULT chains and afflictions await me
UST in Jerusalem people will put me in prison and will cause me to suffer
(δεσμὰ καὶ θλίψεις με μένουσιν)

Luke is speaking as if these **chains** and **sufferings** were living things that were waiting for Paul in Jerusalem. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will experience chains and afflictions when I get there]

Support Reference: Personification

ULT chains
UST people will put me in prison
(δεσμὰ)

Paul is using one aspect of imprisonment, the **chains** that bound prisoners at this time, to mean the entire experience of being imprisoned. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [imprisonment]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chains	people will put me in prison
afflictions	will cause … to suffer
Holy Spirit	Holy Spirit

Acts 20:24

ULT	UST
But of no word do I consider my life valuable to myself, so as to finish my race and the ministry that I received from the Lord Jesus, to attest the gospel of the grace of God.	*But I do not care even if people kill me, so long as I am first able to finish the work that the Lord Jesus has told me to do. He told me to tell people the good news that God saves us by doing for us what we do not deserve.*

ULT **of no word do I consider my life valuable to myself**
UST I do not care even if people kill me
(οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ)

Paul is using the term **word** to mean what he might say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I do not consider my life to have any value for myself worth speaking of]

Support Reference: Metonymy

ULT **to finish my race and the ministry that I received from the Lord Jesus**
UST I am first able to finish the work that the Lord Jesus has told me to do. He told me
(τελειῶσαι τὸν δρόμον μου, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ)

The terms **race** and **ministry** mean the same thing; **race** is figurative and **ministry** is literal. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could show how the second term is the literal equivalent of the first. Alternate translation: [to finish my race, that is, the ministry that I received from the Lord Jesus]

Support Reference: Doublet

ULT **to finish my race and the ministry that I received from the Lord Jesus**
UST I am first able to finish the work that the Lord Jesus has told me to do. He told me
(τελειῶσαι τὸν δρόμον μου, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ)

Paul is speaking as if the **ministry** that Jesus gave him were a **race** he was running. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to complete my assignment, that is, the ministry that I received from the Lord Jesus]

Support Reference: Metaphor

ULT **to finish my race and the ministry that I received from the Lord Jesus**
UST I am first able to finish the work that the Lord Jesus has told me to do. He told me
(τελειῶσαι τὸν δρόμον μου, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ)

If you decide to use a plain expression rather than the figurative expression **race**, you could also use another way to express the emphasis that Paul is conveying by using two similar terms together. Alternate translation: [to complete the entire ministry that I received from the Lord Jesus]

Support Reference: Doublet

ULT **to finish my race and the ministry that I received from the Lord Jesus**
UST I am first able to finish the work that the Lord Jesus has told me to do. He told me
(τελειῶσαι τὸν δρόμον μου, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ)

Paul is speaking about this **race** and **ministry** as if they were objects that Jesus gave him and he **received**. He means that Jesus commanded him to do this ministry. If it would be helpful in your language, you could state that plainly. Alternate translation: [to complete the entire ministry that the Lord Jesus commanded me to do]

Support Reference: Metaphor

ULT **the gospel of the grace of God**
UST the good news that God saves us by doing for us what we do not deserve
(τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [the good news that God graciously saves those who believe in Jesus]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to finish	I am first able to finish
ministry	the work
I received	has told … to do. He told me
Lord	Lord
Lord Jesus	Lord Jesus
to attest	to tell people
the gospel	the good news that
of the grace	saves us by doing for us what we do not deserve
of God	God

Acts 20:25

ULT	UST
And now, behold, I know that you all, among whom I went about proclaiming the kingdom, will see my face no more.	*I have preached to you the message that God is reigning as king. But now, I must tell you, I know that today is the last time that you fellow believers will ever see me.*

ULT **behold**
UST must tell you, I
(ἰδοὺ)

Paul is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

Support Reference: Metaphor

ULT **the kingdom**
UST the message that God is reigning as king
(τὴν βασιλείαν)

Paul assumes that his listeners will understand that by **kingdom** he means the kingdom of God. You can include this information if that would be helpful to your readers. Alternate translation: [the kingdom of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the kingdom**
UST the message that God is reigning as king
(τὴν βασιλείαν)

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: [how God has begun to rule as king]

Support Reference: Abstract Nouns

ULT **will see my face no more**
UST today is the last time that … will ever see me
(οὐκέτι ὄψεσθε τὸ πρόσωπόν μου)

Paul is using one part of himself, his **face**, to represent all of himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [will see me no more]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	know
proclaiming	I have preached
kingdom	message that God is reigning as king

Acts 20:26

ULT	UST
Therefore I testify to you in the today day that I am innocent from the blood of all.	*So I want you all to understand right now that if anyone who has heard me preach dies without trusting in Jesus, it is not my fault,*

ULT in the today day
UST right now
(ἐν τῇ σήμερον ἡμέρᾳ)

This is an idiomatic expression. Your language may have its own way of expressing the same meaning. Alternate translation: [this very day]

Support Reference: Idiom

ULT I am innocent from the blood of all
UST if anyone who has heard me preach dies without trusting in Jesus, it is not my fault
(καθαρός εἰμι ἀπὸ τοῦ αἵματος πάντων)

Paul is referring to death as a punishment by association with the way a person's blood is often shed when they are executed. In this case the death is not physical but spiritual. It is the punishment of spiritual death. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [I am not responsible for the punishment of spiritual death that any of you might receive]

Support Reference: Metonymy

ULT I am innocent from the blood of all
UST if anyone who has heard me preach dies without trusting in Jesus, it is not my fault
(καθαρός εἰμι ἀπὸ τοῦ αἵματος πάντων)

Paul assumes that his readers will understand that they would receive a punishment of spiritual death for rejecting Jesus as their Savior from the guilt of sin. You can include this information if that would be helpful to your readers. Alternate translation: [I am not responsible for the punishment of spiritual death that any of you might receive for rejecting Jesus as your Savior from the guilt of sin]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I testify	I want … to understand
day	right now
innocent	it is … fault

Acts 20:27

ULT	UST
For I did not hold back in order not to declare to you all the counsel of God.	*After all, I have told you everything that God has revealed {about how he saves us}.*

Note:

In this verse, Paul is giving the reason why he is not responsible for any spiritual punishment the people in Ephesus might receive. To put the reason before the result, you could create a verse bridge for verses 26–27. It might say something like this: "I did not hold back from declaring all the counsel of God to you. Therefore I testify to you this very day that I am innocent of the blood of all of you."

Support Reference: Verse Bridges

ULT **For I did not hold back in order not to declare to you**
UST After all, I have told you
(οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι & ὑμῖν)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **hold back**. Alternate translation: [For I forthrightly declared to you]

Support Reference: Double Negatives

ULT **to you all the counsel of God**
UST you everything that God has revealed {about how he saves us}
(πᾶσαν τὴν βουλὴν τοῦ Θεοῦ ὑμῖν)

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [everything that you needed to know in order to be saved]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to declare	I have told
counsel	that … has revealed {about how he saves us}
of God	God

Acts 20:28

ULT	UST
Guard yourselves and all the flock among which the Holy Spirit has made you overseers to shepherd the church of God, which he obtained through his own blood.	*You leaders must continue to believe and obey God's message, and you must also help all the other believers to do the same. The Holy Spirit has given you the responsibility of caring for them. Jesus died on the cross to make those who believe in him his own special people.*

ULT **the flock among which the Holy Spirit has made you overseers to shepherd the church of God**
UST the other believers … The Holy Spirit has given you the responsibility of caring for them … those who believe in him
(τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ Ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ)

Paul is speaking as if the believers were a **flock** of sheep and the elders to whom he is speaking were their shepherds. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the believers whose leaders the Holy Spirit has made you, to care for the church of God]

Support Reference: Metaphor

ULT **the church of God, which he obtained through his own blood**
UST Jesus died on the cross to make those who believe in him his own special people
(τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου)

Paul is referring to death by association with the way people may shed their **blood** when they die. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the church of God, which he obtained through his own death]

Support Reference: Metonymy

ULT **the church of God, which he obtained through his own blood**
UST Jesus died on the cross to make those who believe in him his own special people
(τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου)

The word translated as **obtained** means to make something one's own. The pronoun **he** may refer to Jesus, and this would mean that Jesus made the people of the church his own by dying for them. Alternate translation: [the people of the church of God, whom Jesus made his own by dying for them] or see next note for another possibility.

Support Reference: Pronouns

ULT **the church of God, which he obtained through his own blood**
UST Jesus died on the cross to make those who believe in him his own special people
(τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου)

This could also mean that God made the people of the church his own by sending his Son to die for them. In that case the translation would be “through the blood of his Own” and Paul would be using the adjective **own** as a noun to mean God’s own Son. Alternate translation: [the people of the church, whom God made his own through the death of his own Son]

Support Reference: Nominal Adjectives

ULT **the church of God**
UST those who believe in him
(τὴν ἐκκλησίαν τοῦ Θεοῦ)

Here the term **church** refers to the people who belong to the church. If it would be clearer in your language, you could express the meaning plainly. Alternate translation: [the people of the church of God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
flock	other believers
overseers	the responsibility
to shepherd	of caring
church	those who believe
of God	in him
Holy Spirit	Holy Spirit

Acts 20:29

ULT	UST
I know that after my departure, vicious wolves will come in among you, not sparing the flock.	*I know very well that after I leave, people who teach lies will come among you and will do great harm to the believers*

ULT **vicious wolves will come in among you, not sparing the flock**
UST people who teach lies will come among you and will do great harm to the believers
(εἰσελεύσονται & λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου)

Paul is continuing to speak as if the believers were a **flock** of sheep and as if the false teachers he describes in the next verse are **vicious wolves**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [false teachers will come to your group of believers and they will harm many of you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	know
wolves	who teach lies
flock	to the believers

Acts 20:30

ULT	UST
Even from you yourselves, men will arise speaking perverted things in order to draw away the disciples after them.	*Even some leaders from your own group will start teaching believers the wrong things. They will teach those wrong things to try to get disciples of their own.*

ULT Even from you yourselves
UST Even … from your own group
(καὶ ἐξ ὑμῶν αὐτῶν)

Paul is adding the word **yourselves** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [From within your very own group]

Support Reference: Reflexive Pronouns

ULT men will arise speaking perverted things
UST some leaders … will start teaching believers the wrong things. They will teach those wrong things
(ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα)

In this context, **arise** means to take action to get an enterprise under way, not to get up from a sitting or lying position. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [men will begin to speak perverted things]

Support Reference: Metaphor

ULT perverted things
UST the wrong things … those wrong things
(διεστραμμένα)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [distortions of the truth]

Support Reference: Active or Passive

ULT **in order to draw away the disciples after them**
UST to try to get disciples of their own
(τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν)

Paul is speaking as if these false teachers would physically **draw away** people **after them** as they themselves left the fellowship of true believers in Jesus. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [in order to influence disciples to follow their teaching instead of Jesus' teaching]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perverted things	the wrong things … those wrong things
disciples	disciples

Acts 20:31

ULT	UST
So be alert, remembering that for three years I did not stop admonishing each one with tears night and day.	*So be careful that all of you keep believing the true message about Jesus! Remember that throughout the three years I was with you, I warned each one of you consistently and very sincerely that you should stay faithful to Jesus."*

ULT **I did not stop admonishing**
UST I warned … consistently … that you should stay faithful to Jesus
(οὐκ ἐπαυσάμην & νουθετῶν)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **stop**. Alternate translation: [I continued to warn]

Support Reference: Double Negatives

ULT **with tears**
UST and very sincerely
(μετὰ δακρύων)

Paul is referring to strong emotion by association with the way a person who feels things deeply sheds **tears** of sadness or joy. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [with deep emotion] or [with genuine feeling]

Support Reference: Metonymy

ULT **night and day**
UST throughout
(νύκτα καὶ ἡμέραν)

Paul is using the two parts of a full day, **night** and **day**, to mean all the time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the time]

Support Reference: Merism

ULT **night and day**
UST throughout
(νύκτα καὶ ἡμέραν)

Paul says **night and day** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [without ever giving up]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
be alert	be careful that all of you keep believing the true message about Jesus
admonishing	I warned … that you should stay faithful to Jesus
day	throughout

Acts 20:32

ULT	UST
And now I am entrusting you to God and to the word of his grace being able to build you up and to give you the inheritance among all the ones having been sanctified.	*"And now as I leave you, I ask God to protect you and help you to keep believing the message that he saves us by doing for us what we do not deserve. If you continue believing that message, it will make you strong, and God will give you the good things that he has promised to all of those who belong to him.*

ULT **to God and to the word of his grace being able**
UST God … and … the message that he saves us by doing for us what we do not deserve. If you continue believing that message, it will make you
(τῷ Θεῷ, καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ)

Paul is speaking of the **word** of God's **grace** as if it were a living thing that was **able** to do the things he describes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to God who, through the word of his grace, is able]

Support Reference: Personification

ULT **to the word of his grace**
UST the message that he saves us by doing for us what we do not deserve
(τῷ λόγῳ τῆς χάριτος αὐτοῦ)

Paul is using the term **word** to mean the message about God's **grace** that Jesus and his apostles shared by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the message about his grace]

Support Reference: Metonymy

ULT **to the word of his grace**
UST the message that he saves us by doing for us what we do not deserve
(τῷ λόγῳ τῆς χάριτος αὐτοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [to the message about how God has graciously saved us]

Support Reference: Abstract Nouns

ULT **being able to build you up**
UST If you continue believing that message, it will make you strong
(τῷ δυναμένῳ οἰκοδομῆσαι)

Paul is speaking as if these believers were a wall or building or other structure and the **word** of God's **grace** was making them higher and stronger. Alternate translation: [which is able to make you more confident and mature in your faith]

Support Reference: Metaphor

ULT **the inheritance**
UST the good things that he has promised
(τὴν κληρονομίαν)

Paul is speaking as if the blessings that God gives believers were money or property that a child inherits from a father. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [God's blessings]

Support Reference: Metaphor

ULT **the ones having been sanctified**
UST those who belong to him
(τοῖς ἡγιασμένοις)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it was God. Alternate translation: [the ones whom God has sanctified]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I am entrusting	I ask … to protect … help … to keep believing
to God	God
of … grace	that … saves us by doing for us what we do not deserve
inheritance	good things that he has promised
having been sanctified	who belong to him

Acts 20:33

ULT	UST
I coveted the silver or gold or clothing of no one.	*As for me, I never tried to get money or fine clothing from anyone.*

ULT **I coveted the silver or gold or clothing of no one**
UST As for me, I never tried to get money or fine clothing from anyone
(ἀργυρίου, ἢ χρυσίου, ἢ ἱματισμοῦ, οὐδενὸς ἐπεθύμησα)

The implication is that Paul did not desire any of these things and did not try to get them by charging for his ministry to the Ephesians. You can include this information if that would be helpful to your readers. Alternate translation: [I did not insist on being paid for my work] or [I did not try to become wealthy by teaching you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I coveted the silver or gold or clothing of no one**
UST As for me, I never tried to get money or fine clothing from anyone
(ἀργυρίου, ἢ χρυσίου, ἢ ἱματισμοῦ, οὐδενὸς ἐπεθύμησα)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **no one** and the negative word **coveted**. Alternate translation: [I served you freely]

Support Reference: Double Negatives

ULT **the silver or gold**
UST money or
(ἀργυρίου, ἢ χρυσίου)

Paul is referring to money by association with the way, in this culture, people used **silver** and **gold** as money. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the money]

Support Reference: Metonymy

ULT **the silver or gold or clothing**
UST money or fine clothing
(ἀργυρίου, ἢ χρυσίου, ἢ ἱματισμοῦ)

In this culture, owning expensive **clothing** was a way of storing and displaying wealth. Paul is referring to wealth by naming two of its major components. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the wealth]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I coveted	As for me, I … tried to get
the silver	money or
gold	money or

Acts 20:34

ULT	UST
You yourselves know that these hands ministered to my needs and to the ones being with me.	*You certainly know that I worked with my hands to earn the money that my helpers and I needed.*

ULT You yourselves know
UST You certainly know
(αὐτοὶ γινώσκετε)

Paul is adding the word **yourselves** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [You know very well]

Support Reference: Reflexive Pronouns

ULT these hands ministered to my needs
UST I worked with my hands to earn the money that … I needed
(ταῖς χρείαις μου & ὑπηρέτησαν αἱ χεῖρες αὗται)

Paul is speaking of his **hands** as if they were a living thing that **ministered** to his **needs**, that is, worked to pay his expenses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I worked with my hands to pay my own expenses]

Support Reference: Personification

ULT and to the ones being with me
UST my helpers and
(καὶ τοῖς οὖσι μετ᾽ ἐμοῦ)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and to the needs of those who were with me]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You … know	You … know
ministered	I worked with … to earn

Acts 20:35

ULT	UST
I showed you all things, that it is necessary, working hard in this way, to take hold of the ones being weak and to remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive.'"	*In everything that I did, I showed you that we should work hard in order to have enough money to give some to those who are needy. We should remember that our Lord Jesus himself said, 'A person is happier when he gives to others than when he receives from them.'"*

ULT **I showed you all things, that it is necessary**
UST In everything that I did, I showed you that we should … We should
(πάντα ὑπέδειξα ὑμῖν, ὅτι & δεῖ)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words if that would be clearer in your language. Alternate translation: [I showed you all things in order to demonstrate that it is necessary]

Support Reference: Ellipsis

ULT **all things, that it is necessary**
UST In everything that I did … that we should … We should
(πάντα & ὅτι & δεῖ)

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [consistently, that it is necessary]

Support Reference: Hyperbole

ULT **all things**
UST In everything that I did
(πάντα)

Paul is using the adjective **all** as a noun. ULT adds the word **things** to show that. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [all kinds of things]

Support Reference: Nominal Adjectives

ULT **to take hold of the ones being weak**
UST in order to have enough money to give some to those who are needy
(ἀντιλαμβάνεσθαι τῶν ἀσθενούντων)

Paul is referring to helping people by association with the way that someone might **take hold** of a person who was **weak** to keep him from falling. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [to help those who are weak]

Support Reference: Metonymy

ULT **the words of the Lord Jesus, that he himself said**
UST that our Lord Jesus himself said
(τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν)

Paul is adding the word **himself** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [the words that none other than our Lord Jesus spoke]

Support Reference: Reflexive Pronouns

ULT **the words of the Lord Jesus**
UST that our Lord Jesus … said
(τῶν λόγων τοῦ Κυρίου Ἰησοῦ)

Paul is using the term **words** to mean a statement that Jesus made by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the statement of the Lord Jesus]

Support Reference: Metonymy

ULT **he … said, ‘It is more blessed to give than to receive**
UST that … said, ‘A person is happier when he gives to others than when he receives from them
(εἶπεν, μακάριόν ἐστιν μᾶλλον, διδόναι ἢ λαμβάνειν)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [said that it is more blessed to give than to receive]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
working hard	work hard
of the Lord	our Lord
of the Lord Jesus	our Lord Jesus
blessed	happier

ULT	UST
to receive	when he receives from them

Acts 20:36

ULT	UST
And having said these things, bowing his knees, he prayed with them all.	*When Paul had finished speaking, he knelt down with all of the elders and prayed.*

ULT bowing his knees
UST he knelt down
(θεὶς τὰ γόνατα αὐτοῦ)

Paul knelt down as a symbolic action to show that he was approaching God humbly in prayer. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [humbly kneeling down]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bowing	knelt down
he prayed	and prayed

Acts 20:37

ULT	UST
But much weeping happened among them all, and falling upon the neck of Paul, they were kissing him,	*They all cried a lot, and they hugged Paul and kissed him.*

ULT falling upon the neck of Paul
UST they hugged Paul
(ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου)

The expression **falling upon** means that the Ephesian elders put their arms around Paul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [embracing Paul] or [putting their arms around Paul]

Support Reference: Idiom

ULT they were kissing him
UST and kissed him
(κατεφίλουν αὐτόν)

To kiss someone on the cheek was an expression of brotherly or friendly love in this culture. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [they were kissing him on the cheek to express their brotherly love for him]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Paul	Paul
they were kissing	and kissed

Acts 20:38

ULT	UST
grieving mostly at the word that he had spoken, that they were going to see his face no more. Then they escorted him to the ship.	*They were very sad because he had said that they would never see him again. Then they all went with him to the ship.*

ULT **the word that he had spoken**
UST he had said
(τῷ λόγῳ ᾧ εἰρήκει)

Luke is using the term **word** to mean the statement that Paul made by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the statement that he had made]

Support Reference: Metonymy

ULT **they were going to see his face no more**
UST they would never see him again
(οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν)

In his statement, Paul was using one part of himself, his **face**, to represent all of himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [that they were never going to see him again]

Support Reference: Synecdoche

ULT **he had spoken, that they were going to see his face no more**
UST he had said that they would never see him again
(εἰρήκει, ὅτι οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [he had spoken, “You are going to see my face no more]

Support Reference: Direct and Indirect Quotations

Acts 21

Acts 21 Chapter Introduction

Structure and Formatting

Acts 21:1–19 describes Paul's journey to Jerusalem. After he arrived in Jerusalem, the believers there told him that the Jews wanted to harm him and advised what he should do so they would not harm him (verses 20–26). Even though Paul did what the believers told him to do, the Jews tried to kill him. The Romans rescued him and gave him a chance to speak to the Jews.

The last verse of the chapter ends with an incomplete sentence. Most translations leave the sentence incomplete, as the ULT does.

Religious and Cultural Concepts in This Chapter

"They are all determined to keep the law"

The Jews in Jerusalem were following the law of Moses. Even those who were following Jesus still kept the law. Both groups thought that Paul had been telling Jews in Greece not to keep the law. But it was only the Gentiles to whom Paul was saying that.

Nazarite vow

The vow that Paul and his three friends made was probably a Nazarite vow, because they shaved their heads (Acts 21:23).

Gentiles in the temple

The Jews accused Paul of bringing a Gentile man into a part of the temple into which God only allowed Jews to go. They thought that God wanted them to punish Paul by killing him. (See: holy, holiness, unholy, sacred)

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey

the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens.

Acts 21:1

ULT	UST
And it happened that as we put to sea, having been parted from them, running a straight course, we came to Cos, and on the next day to Rhodes, and from there to Patara.	*Then, after we said goodbye to the elders from Ephesus, we got back onto the ship and sailed directly to the island of Cos. {There the ship stopped for the night.} The next day we sailed in the ship from Cos to the island of Rhodes. {There the ship stopped again.} The day after that, we went to the town of Patara. {The ship was going no farther than that.}*

ULT **we … we came**
UST after … we got back onto the ship and sailed
(ἡμᾶς & ἤλθομεν)

As the introduction to this chapter discusses, throughout this chapter Luke uses the pronoun **we** (as well as the pronouns "us" and "our") to refer to himself and his traveling companions, but not to his readers. So use the exclusive form of those words if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **having been parted from them**
UST we said goodbye to the elders from Ephesus
(ἀποσπασθέντας ἀπ' αὐτῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [having parted from them]

Support Reference: Active or Passive

ULT **Cos**
UST the island of Cos. {There the ship stopped for the night … }
(τὴν Κῶ)

The word **Cos** is the name of an island in the South Aegean Sea.

Support Reference: How to Translate Names

ULT **Rhodes**
UST the island of Rhodes. {There the ship stopped again … }
(τὴν Ῥόδον)

The word **Rhodes** is the name of an island in the South Aegean Sea south of Cos.

Support Reference: How to Translate Names

ULT **Patara**
UST the town of Patara. {The ship was going no farther than that … }
(Πάταρα)

The word **Patara** is the name of a city on the southwest coast of Asia Minor.

Support Reference: How to Translate Names

Acts 21:2

ULT	UST
And finding a ship crossing over to Phoenicia, going aboard, we put to sea.	*{At Patara we left that ship,} but we learned that there was another ship that would be leaving soon and going to the region of Phoenicia. So we got on that ship, and it left.*

ULT **a ship crossing over to Phoenicia**
UST another ship that would be leaving soon and going to the region of Phoenicia
(πλοῖον διαπερῶν εἰς Φοινίκην)

Luke is speaking of this **ship** as if it were a living thing that was **crossing over** the Mediterranean Sea to Phoenicia on its own. Luke means that the crew of this ship was sailing it to Phoenicia. If it would be helpful in your language, you could state that meaning plainly. Alternate translation: [a ship whose crew would be sailing it over to Phoenicia]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Phoenicia	the region of Phoenicia

Acts 21:3

ULT	UST
And having sighted Cyprus and having left it behind on the port side, we sailed to Syria and came down to Tyre, for there the ship was unloading {its} cargo.	*Now as we traveled across the sea, we saw the island of Cyprus. We sailed to the south of that island. We continued sailing until we arrived at the city of Tyre in the province of Syria. The ship had to stay there for several days because its workers needed to unload the cargo.*

ULT **having left it behind on the port side**
UST We sailed to the south of that island
(καταλιπόντες αὐτὴν εὐώνυμον)

The expression **leaving it behind on the port side** means on the left side of the ship. Since the ship was sailing east, this means that it sailed to the south of the island of Cyprus. If it would be clearer in your language, you could express that meaning plainly. However, if the people of your culture are familiar with sea travel, you could use the corresponding expression that is most natural in your language. Alternate translation: [having sailed to the south of it]

Support Reference: Idiom

ULT **came down to Tyre**
UST we arrived at the city of Tyre
(κατήλθομεν εἰς Τύρον)

Luke says that he and his companions **came down** to Tyre because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [landed at Tyre]

Support Reference: Idiom

ULT **there the ship was unloading {its} cargo**
UST The ship … there … its workers needed to unload the cargo
(ἐκεῖσε & τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον)

Luke is using the last part of a process to represent the entire process. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the ship was going there to unload its cargo]

Support Reference: Synecdoche

ULT **the ship was unloading {its} cargo**
UST The ship … its workers needed to unload the cargo
(τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον)

Luke is speaking of this **ship** as if it were a living thing that was **unloading** its own **cargo**. Luke means that the crew of this ship was doing the unloading. If it would be helpful in your language, you could state that meaning plainly. Alternate translation: [the ship's crew was to unload its cargo]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cyprus	the island of Cyprus
Syria	in the province of Syria
Tyre	the city of Tyre

Acts 21:4

ULT	UST
And having found the disciples, we stayed there seven days, who were saying to Paul through the Spirit not to set foot in Jerusalem.	*But we learned where the believers in Tyre lived, so we went and stayed with them for seven days. God's Spirit revealed to some of the believers that Paul would suffer if he went to Jerusalem. So they encouraged Paul not to go there.*

ULT **who were saying to Paul**
UST revealed to some of the believers that Paul would suffer if he went … So they encouraged Paul
(οἵτινες τῷ Παύλῳ ἔλεγον)

The pronoun **who** refers to the **disciples** in Tyre. It may be helpful to clarify this for your readers, and you may want to begin a new sentence. Alternate translation: [Those disciples kept saying to Paul]

Support Reference: Pronouns — When to Use Them

ULT **to set foot in Jerusalem**
UST to Jerusalem … to go there
(ἐπιβαίνειν εἰς Ἰεροσόλυμα)

The disciples were using one part of Paul, his **foot**, to represent all of him in the potential act of going to Jerusalem. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [to go to Jerusalem]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	believers
days	for … days
to Paul	Paul
Spirit	Spirit
Jerusalem	Jerusalem … there

Acts 21:5

ULT	UST
And when it happened that we had finished the days, having gone out, we were proceeding, everyone accompanying us with wives and children as far as outside the city, and having put down {our} knees on the shore {and} having prayed,	*But when it was time for the ship to leave again, we prepared to continue on our way to Jerusalem. When we left Tyre, all the men and their wives and children went with us to the edge of the sea. We all knelt down there on the sand and prayed.*

ULT **when it happened that we had finished the days**
UST when it was time for the ship to leave again
(ὅτε & ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας)

Luke is speaking of the seven days when he and his traveling companions were in Tyre as if those days were something they **finished**. Alternate translation: [at the end of those seven days]

Support Reference: Idiom

ULT **everyone**
UST all the men
(πάντων)

Luke says **everyone** here as a generalization. He means all of the believers with whom he and his companions were meeting in Tyre. Alternate translation: [the believers from Tyre]

Support Reference: Hyperbole

ULT **having put down {our} knees on the shore {and} having prayed**
UST We all knelt down there on the sand and prayed
(θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι)

The travelers and their hosts knelt down as a symbolic action to show that they were approaching God humbly in prayer. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [having humbly knelt down on the shore to pray]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	it was time for the ship to leave again
{and} having prayed	and prayed

Acts 21:6

ULT	UST
we said farewell to each other and we went up into the ship and those returned to {their} own homes,	*Then we all said goodbye to each other. We who were traveling with Paul got onto the ship with him, and the other believers returned to where they lived in Tyre.*

> ULT **those**
> UST the other believers
> (ἐκεῖνοι)

The pronoun **those** refers to the believers from Tyre. It may be helpful to clarify this for your readers. Alternate translation: [the believers from Tyre]

Support Reference: Pronouns — When to Use Them

Acts 21:7

ULT	UST
but we, having finished the voyage from Tyre, came down to Ptolemais, and having greeted the brothers, we stayed with them for one day.	*After we left Tyre, we continued on that ship to the city of Ptolemais. There were believers there, and we greeted them and stayed with them that night.*

ULT **we … we stayed**
UST we … and stayed
(ἡμεῖς & ἐμείναμεν)

Here the word **we** refers to Luke, Paul, and those traveling with them, but not to the reader.

Support Reference: Exclusive and Inclusive 'We'

ULT **Ptolemais**
UST the city of Ptolemais
(Πτολεμαΐδα)

The word **Ptolemais** is the name of a city that was south of Tyre.

Support Reference: How to Translate Names

ULT **the brothers**
UST There were believers there … them
(τοὺς ἀδελφοὺς)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers there]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Tyre	Tyre
for … day	night

Acts 21:8

ULT	UST
And on the next day, having departed, we went to Caesarea and, entering into the house of Philip the Evangelist, who was from the Seven, we stayed with him.	*Then, on the next day, we left Ptolemais and sailed to the city of Caesarea. There we went to visit Philip. He had a reputation for telling others how to become disciples of Jesus. He was one of the seven men whom the believers in Jerusalem had chosen to take care of the widows. He invited us to stay in his home.*

ULT **from the Seven**
UST of the seven men whom the believers in Jerusalem had chosen to take care of the widows
(ἐκ τῶν ἑπτὰ)

Luke assumes that his readers will understand that by **the Seven**, he means the seven men who were chosen in 6:5 to distribute food and other assistance to the widows among the believers. You can include this information if that would be helpful to your readers. Alternate translation: [one of the seven men who had been chosen to oversee the assistance that the believers were providing to widows]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Evangelist**
UST He had a reputation for telling others how to become disciples of Jesus
(τοῦ εὐαγγελιστοῦ)

Luke is using the title **evangelist** to acknowledge the special work that Philip did in proclaiming the gospel. If it would be clearer in your language, you could use a descriptive phrase preceded by a comma in your translation rather than a title. Alternate translation: [, a man known for proclaiming the gospel]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caesarea	the city of Caesarea
house	to visit
of Philip the Evangelist	Philip. He had a reputation for telling others how to become disciples of Jesus
Evangelist	He had a reputation for telling others how to become disciples of Jesus

Acts 21:9

ULT	UST
Now to this one were four daughters, virgins, prophesying.	*Now he had four daughters who were not married. Each of them frequently spoke messages that the Holy Spirit gave them.*

ULT **Now**
UST Now
(δὲ)

Luke uses the word **Now** to introduce background information about the **daughters** of Philip that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **to this one were four daughters**
UST he had four daughters
(τούτῳ & ἦσαν θυγατέρες τέσσαρες)

The pronoun **this** refers to Philip. It may be helpful to clarify this for your readers.
Alternate translation: [Philip had four daughters]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
virgins	who were not married
prophesying	Each of them frequently spoke messages that the Holy Spirit gave them

Acts 21:10

ULT	UST
And as we stayed for many days, a certain prophet, Agabus by name, came down from Judea.	*And after we had been in Philip's house for several days, a believer whose name was Agabus arrived in Caesarea from the district of Judea. He frequently spoke messages that the Holy Spirit gave him.*

ULT **a certain prophet, Agabus by name, came down**
UST a believer whose name was Agabus arrived in Caesarea … He frequently spoke messages that the Holy Spirit gave him
(κατῆλθέν τις & προφήτης ὀνόματι Ἄγαβος)

Luke is using the phrase **a certain prophet** to introduce **Agabus** as a returning participant in the story. If your language has its own way of introducing returning participants, you could use it here in your translation. Alternate translation: [there was a prophet named Agabus who came down]

Support Reference: Introduction of New and Old Participants

ULT **Agabus**
UST was Agabus
(Ἄγαβος)

The word **Agabus** is the name of a man. See how you translated it in 11:28.

Support Reference: How to Translate Names

ULT **certain … came down from Judea**
UST a believer … arrived in Caesarea from the district of Judea
(κατῆλθέν τις ἀπὸ τῆς Ἰουδαίας)

Luke says that Agabus **came down** from Judea because that province is higher in elevation than Caesarea. Use a natural way in your language of referring to traveling to a lower elevation. Alternate translation: [arrived from up in Judea]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for … days	for … days
a … prophet	He frequently spoke messages that the Holy Spirit gave him
Judea	the district of Judea

Acts 21:11

ULT	UST
And having come to us and having taken the belt of Paul, having bound his own feet and hands, he said, "The Holy Spirit says these things: 'Thus will the Jews in Jerusalem bind the man of whom is this belt, and they will deliver him into the hands of the Gentiles.'"	*Coming over to where we were, he removed the belt from Paul's waist. He tied his own feet and hands with it. Then he said, "The Holy Spirit says, 'The Jewish leaders in Jerusalem will tie up the hands and feet of the owner of this belt like this. Then they will ask the non-Jewish people to arrest him as a criminal.'"*

ULT **having taken the belt of Paul, having bound his own feet and hands**
UST he removed the belt from Paul's waist. He tied his own feet and hands with it
(ἄρας τὴν ζώνην τοῦ Παύλου, δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας)

Agabus bound his own feet and hands with Paul's belt as a symbolic action to illustrate the prophecy he was delivering. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [having taken the belt of Paul and bound his own feet and hands to illustrate the prophecy he was delivering]

Support Reference: Symbolic Action

ULT **The Holy Spirit says these things: 'Thus will the Jews in Jerusalem bind the man of whom is this belt, and they will deliver him into the hands of the Gentiles**
UST The Holy Spirit says, 'The Jewish leaders in Jerusalem will tie up the hands and feet of the owner of this belt like this. Then they will ask the non-Jewish people to arrest him as a criminal
(τάδε λέγει τὸ Πνεῦμα τὸ Ἅγιον, τὸν ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη, οὕτως δήσουσιν ἐν Ἰερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The Holy Spirit says that in this way the Jews in Jerusalem will bind the man who owns this belt and that they will deliver him into the hands of the Gentiles]

Support Reference: Quotes within Quotes

ULT **the Jews**
UST The Jewish leaders
(οἱ Ἰουδαῖοι)

Agabus is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. If it would be helpful in your language, you could state that plainly. Alternate translation: [the leaders of the Jews]

Support Reference: Synecdoche

ULT **into the hands of the Gentiles**
UST the non-Jewish people to arrest him as a criminal
(εἰς χεῖρας ἐθνῶν)

Here, **hands** represents the power of someone, in this case the power of an authority to hold an accused person in custody. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [into the custody of the Gentiles]

Support Reference: Metonymy

ULT **of the Gentiles**
UST the non-Jewish people
(ἐθνῶν)

Agabus is using the name of a whole group, **the Gentiles**, to refer to one part of that group, its members who are in authority. If it would be helpful in your language, you could state that plainly. Alternate translation: [of the Gentile authorities]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Paul	from Paul's waist
having bound	He tied … with it
Jews	Jewish leaders
Jerusalem	Jerusalem
will … bind	will tie up the hands and feet
of the Gentiles	the non-Jewish people
Holy Spirit	Holy Spirit

Acts 21:12

ULT	UST
And when we heard these things, both we and the locals were urging him not to go up to Jerusalem.	*When the rest of us heard that, we and the other believers there pled with Paul, "Please do not go up to Jerusalem!"*

ULT **the locals**
UST the other believers there
(οἱ ἐντόπιοι)

Luke is using the adjective **locals** as a noun to mean the believers who lived in that local area, that is, Caesarea. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the believers who lived in Caesarea]

Support Reference: Nominal Adjectives

ULT **we … were urging**
UST we … pled with
(παρεκαλοῦμεν ἡμεῖς)

Luke means implicitly that this **urging** included weeping over what would happen to Paul if he went to Jerusalem, as the next verse indicates. You can include this information here if that would be helpful to your readers. Alternate translation: [were weeping and urging]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not to go up to Jerusalem**
UST Please do not go up to Jerusalem
(τοῦ μὴ ἀναβαίνειν & εἰς Ἰερουσαλήμ)

Luke says **to go up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Caesarea is lower in elevation. Use a natural way in your language of referring to traveling to a higher elevation.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were urging	pled with
Jerusalem	Jerusalem

Acts 21:13

ULT	UST
Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound but also to die in Jerusalem for the name of the Lord Jesus."	*But Paul replied, "Please stop crying and trying to discourage me from going! You should not cry, because I am willing to go to prison and also to die in Jerusalem because I serve the Lord Jesus."*

ULT **What are you doing, weeping and breaking my heart**
UST Please stop crying and trying to discourage me from going
(τί ποιεῖτε, κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν)

Paul is using the question form to insist that the believers in Caesarea do not need to weep over what will happen to him if he goes to Jerusalem. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Please do not weep like that, breaking my heart]

Support Reference: Rhetorical Question

ULT **breaking my heart**
UST trying to discourage me from going
(συνθρύπτοντές μου τὴν καρδίαν)

Paul is speaking as if the believers in Caesarea were literally **breaking** his **heart**. He means that they are making him very sad. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [making me so sad]

Support Reference: Metaphor

ULT **breaking my heart**
UST trying to discourage me from going
(συνθρύπτοντές μου τὴν καρδίαν)

In this context, the **heart** represents the emotions. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [making me so sad]

Support Reference: Metonymy

ULT **not only to be bound**
UST to go to prison and also
(οὐ μόνον δεθῆναι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [not only for them to bind me]

Support Reference: Active or Passive

ULT **for the name of the Lord Jesus**
UST because I serve the Lord Jesus
(ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ)

This could mean: (1) that the **name** of Jesus represents his person. Alternate translation: [out of loyalty to the Lord Jesus]; (2) that the **name** of Jesus represents his cause in the world. Alternate translation: [for the cause of the Lord Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
to be bound	to go to prison
Jerusalem	Jerusalem
of the Lord	the Lord
of the Lord Jesus	the Lord Jesus

Acts 21:14

ULT	UST
And as he was not being persuaded, we kept quiet, saying, "Let the will of the Lord happen."	*Then we realized that Paul was determined to go to Jerusalem. So we did not try any longer to stop him. We said, "May the Lord's will be done!"*

ULT **as he was not being persuaded**
UST Paul was determined to go … Jerusalem
(μὴ πειθομένου & αὐτοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we were not persuading him]

Support Reference: Active or Passive

ULT **as … was not being persuaded**
UST was determined to go … Jerusalem
(μὴ πειθομένου)

Luke assumes that his readers will understand what he and the others were not persuading Paul about. You can include this information if that would be helpful to your readers. Alternate translation: [he was not being persuaded not to go to Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Let the will of the Lord happen**
UST May the Lord's will be done
(τοῦ Κυρίου τὸ θέλημα γινέσθω)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [May the will of the Lord happen]

Support Reference: Third-Person Imperatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Lord	the Lord's
the will of the Lord	the Lord's will

Acts 21:15

ULT	UST
And after these days, having equipped ourselves, we went up to Jerusalem.	*Then, after those days in Caesarea, we prepared our possessions and left to go by land to Jerusalem.*

ULT we went up to Jerusalem
UST and left to go by land to Jerusalem
(ἀνεβαίνομεν εἰς Ἰεροσόλυμα)

Luke says that he and his traveling companions **went up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Use a natural way of referring in your language to traveling to a higher elevation.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
Jerusalem	Jerusalem

Acts 21:16

ULT	UST
And {some} of the disciples from Caesarea also came with us, bringing us to Mnason, a certain Cypriot, an early disciple, with whom we would be hosted.	*Now some of the believers from Caesarea also went with us. They took us to stay in the house of a man whose name was Mnason. He was from the island of Cyprus. He had believed in Jesus when people were first beginning to hear the message about him.*

ULT **a certain Cypriot, an early disciple**
UST He was from the island of Cyprus. He had believed in Jesus when people were first beginning to hear the message about him
(τινι Κυπρίῳ ἀρχαίῳ μαθητῇ)

Luke is using the phrase **a certain early disciple** to introduce **Mnason** as a new participant in the story. The phrase **early disciple** introduces him as one of the first people to believe in Jesus. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a Cypriot who was one of the first believers]

Support Reference: Introduction of New and Old Participants

ULT **to Mnason … Cypriot**
UST a man whose name was Mnason … the island of Cyprus
(Μνάσωνί & Κυπρίῳ)

The word **Mnason** is the name of a man. The word **Cypriot** is the name for someone who lives on or comes from the island of Cyprus. See how you translated it in 11:20.

Support Reference: How to Translate Names

ULT **with whom we would be hosted**
UST to stay in the house of
(παρ᾽ ᾧ ξενισθῶμεν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [who would be hosting us]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	believers
Caesarea	Caesarea
Cypriot	the island of Cyprus

ULT	UST
an … disciple	He had believed in Jesus

Acts 21:17

ULT	UST
And when we had arrived in Jerusalem, the brothers welcomed us gladly.	*And when we arrived in Jerusalem, a group of the believers greeted us happily.*

ULT **the brothers**
UST a group of the believers
(οἱ ἀδελφοί)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers there]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
welcomed	greeted

Acts 21:18

ULT	UST
And on the next day Paul went in with us to James, and all the elders were present.	*Then, the next day, Paul and the rest of us went to speak with James. {He was the main leader of the group of believers in Jerusalem.} All of the other leaders were also there.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
James	James. {He was the main leader of the group of believers in Jerusalem … }
elders	other leaders

Acts 21:19

ULT	UST
And having greeted them, he was declaring, one by one, each of the things God had done among the Gentiles through his ministry.	*So Paul greeted them, and then he told them all of the things that God had enabled him to do among the non-Jewish people.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Gentiles	non-Jewish people
ministry	had enabled … to do

Acts 21:20

ULT	UST
And having heard it, they were glorifying God, and they said to him, "You see, brother, how many myriads of those having believed there are among the Jews, and they are all zealous for the law.	*And when they heard what God had done, James and the other elders thanked God. Then one of them said to Paul, "Brother, you know that there are very many thousands of us Jewish people who have believed in the Lord Jesus. You also know that we continue very carefully to obey the laws that Moses gave us.*

ULT **they were glorifying … they said to him**
UST James and the other elders thanked … one of them said to Paul
(οἱ & ἐδόξαζον & εἶπόν & αὐτῷ)

The pronoun **they** refers in these instances to James and the elders, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [James and the elders were glorifying … they said to Paul]

Support Reference: Pronouns — When to Use Them

ULT **You see**
UST you know that … You … know that
(θεωρεῖς)

Paul does not physically **see** these tens of thousands of Jewish believers. James and the elders mean that he knows about them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [You know]

Support Reference: Metaphor

ULT **brother**
UST Brother
(ἀδελφέ)

James and the elders using the term **brother** to mean someone who shares the same faith. Since this expression occurs in direct discourse, you may want to preserve it in your translation to show how these believers addressed one another.

Support Reference: Metaphor

ULT **they are**
UST continue very carefully to obey
(ὑπάρχουσιν)

In this instance the pronoun **they** refers to the believing Jews whom James and the elders are describing. It may be helpful to clarify this for your readers. Alternate translation: [these believing Jews are]

Support Reference: Pronouns — When to Use Them

ULT **they are all zealous for the law**
UST we continue very carefully to obey the laws that Moses gave us
(πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν)

James and the elders say **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [they are very zealous for the law]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were glorifying	thanked
God	God
having believed	who have believed in the Lord Jesus
Jews	us Jewish people
zealous	continue very carefully to obey
for the law	the laws that Moses gave us

Acts 21:21

ULT	UST
And they have been told about you that you teach all the Jews among the Gentiles apostasy from Moses, telling them not to circumcise {their} children, nor to walk in the customs.	*But people have told our fellow Jewish believers that when you are with non-Jews, you tell the Jewish believers who live among them that they should stop obeying the laws of Moses. People say that you tell those Jewish believers not to circumcise their sons and not to practice our other customs. {We do not believe that they are telling the truth about you.}*

ULT **they have been told about you**
UST people have told our fellow Jewish believers … People say that … We do not believe that they are telling the truth about you
(κατηχήθησαν & περὶ σοῦ)

James and the elders mean implicitly that people **have been told** this about Paul even though it is not true. You can include this information if that would be helpful to your readers. Alternate translation: [even though it is not true, they have been told about you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they have been told**
UST people have told our fellow Jewish believers … People say that … We do not believe that they are telling the truth about you
(κατηχήθησαν)

If your language does not use this passive form, you could state this in active form. Alternate translation: [people have told them]

Support Reference: Active or Passive

ULT **apostasy from Moses**
UST they should stop obeying the laws of Moses
(ἀποστασίαν & ἀπὸ Μωϋσέως)

James and the elders are referring to the Jewish law by association with **Moses**, through whom God gave the law. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [apostasy from the law of Moses]

Support Reference: Metonymy

ULT **apostasy from Moses**
UST they should stop obeying the laws of Moses
(ἀποστασίαν & ἀπὸ Μωϋσέως)

If your language does not use an abstract noun for the idea of **apostasy**, you could express the same idea in another way. Alternate translation: [not to obey the law of Moses]

Support Reference: Abstract Nouns

ULT **nor to walk in the customs**
UST and not to practice our other customs
(μηδὲ τοῖς ἔθεσιν περιπατεῖν)

James and the elders are speaking as if the Jewish **customs** were a path that people walked on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [nor to observe the customs]

Support Reference: Metaphor

ULT **nor to walk in the customs**
UST and not to practice our other customs
(μηδὲ τοῖς ἔθεσιν περιπατεῖν)

By **the customs**, James and the elders implicitly mean the customs that Jews ordinarily observe. You can include this information if that would be helpful to your readers. Alternate translation: [nor to observe our Jewish customs]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish believers … those Jewish believers
Gentiles	non-Jews … them
Moses	the laws of Moses
to circumcise	to circumcise

Acts 21:22

ULT	UST
What therefore is it? They will certainly hear that you have come.	*But our fellow Jewish believers will surely learn that you have come here to Jerusalem. {They will be angry with you because of what they have heard about you.} So you need to do something to show them that what they have heard about you is not true.*

ULT **What therefore is it**
UST So you need to do something to show them that what they have heard about you is not true
(τί οὖν ἐστιν)

James and the elders are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [What therefore is it that you should do] or [So what should you do about this]

Support Reference: Ellipsis

ULT **What therefore is it**
UST So you need to do something to show them that what they have heard about you is not true
(τί οὖν ἐστιν)

James and the elders are using the question form to introduce what they think Paul should do in response to the situation they have described. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You need to do something about this!]

Support Reference: Rhetorical Question

Acts 21:23

ULT	UST
So do this that we say to you. Four men are with us having a vow from themselves.	*So please do what we suggest to you. There are four men among us who have made a vow to God.*

ULT **we say**
UST we suggest
(λέγομεν)

As the introduction to this chapter indicates, by **we**, James and the elders mean themselves but Paul, to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **having a vow**
UST who have made a vow to God
(εὐχὴν ἔχοντες)

See how you translated the term **vow** in 18:18.

Support Reference: Translate Unknowns

ULT **from themselves**
UST who have made
(ἀφ' ἑαυτῶν)

Some ancient manuscripts read **from themselves**. That would be indicating that these men made the vow on their own initiative. ULT follows that reading. Other ancient manuscripts read "upon themselves." That would be indicating that the men still needed to fulfill the commitment implicit in the vow to make an offering in the temple at the end of the time during which the conditions of the vow were in effect. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a vow	a vow to God

Acts 21:24

ULT	UST
Taking these men, be purified with them and pay the expenses for them, so that they will shear {their} heads, and then everyone will know that there is nothing in the things they have been told about you, but that you conform, also keeping the law yourself.	*Go with these men to the temple courts and do the ceremonies that are necessary for you and for them to be able to worship in the temple. Then, when it is time for them to offer the sacrifices that they need to offer because they have made these vows, pay for what they offer. After that, they can shave their heads to show that they have done what they promised God they would do. When people see you in the courts of the temple with those men, they will know that what people have told them about you is not true. Instead, they will know that you obey all our Jewish laws.*

ULT be purified with them
UST and do the ceremonies that are necessary for you and for them to be able to worship in the temple
(ἁγνίσθητι σὺν αὐτοῖς)

James and the elders assume that Paul will know that in order to make an offering at the end of the time of their vows, these men will need to be made ceremonially clean so that they can go into the temple area. You can include this information if that would be helpful to your readers. Alternate translation: [be purified with them so that you can all go to the temple area together]

Support Reference: Assumed Knowledge and Implicit Information

ULT be purified
UST and do the ceremonies that are necessary … to be able to worship in the temple
(ἁγνίσθητι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [participate in a purification ceremony]

Support Reference: Active or Passive

ULT **pay the expenses for them**
UST pay for what they offer
(δαπάνησον ἐπ᾽ αὐτοῖς)

James and the elders assume that Paul will know that the **expenses** at the end of a vow included buying a male and female lamb, a ram, grain, and wine for offerings. They also assume that Paul will know that the Jews considered paying such expenses for those who could not afford them to be an act of great piety. Alternate translation: [piously help them buy the animals and foods they will need for offerings]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that they will shear {their} heads**
UST After that, they can shave their heads to show that they have done what they promised God they would do
(ἵνα ξυρήσονται τὴν κεφαλήν)

The men would cut the hair off **their heads** to show that he had fulfilled the vows that they had made to God. If this would not be clear to your readers, you could explain the significance of this action. See how you translated it in 18:18.

Support Reference: Symbolic Action

ULT **so that they will shear {their} heads**
UST After that, they can shave their heads to show that they have done what they promised God they would do
(ἵνα ξυρήσονται τὴν κεφαλήν)

Even though James and the elders are using the future tense, they are actually stating the purpose for which Paul would be purified with these four men and pay their expenses. Use a natural way in your language for expressing a purpose. Alternate translation: [so that they may shear their heads] or [so that they will be able to shear their heads to show that they have fulfilled their vows]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **there is nothing in the things they have been told about you**
UST what people have told them about you is not true
(ὧν κατήχηνται περὶ σοῦ οὐδέν ἐστιν)

The expression **there is nothing in** these things means that they are not true. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the things they have been told about you are not true]

Support Reference: Idiom

ULT **they have been told about you**
UST people have told them about you
(κατήχηνται περὶ σοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people have told them about you]

Support Reference: Active or Passive

ULT **also keeping the law yourself**
UST you obey all our Jewish laws
(καὶ αὐτὸς, φυλάσσων τὸν νόμον)

James and the elders are using the word **yourself** for emphasis. Use a way that is natural in your language to indicate this emphasis. It may be helpful to begin a new sentence here. Alternate translation: [You too observe the law very carefully]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
be purified	and do the ceremonies that are necessary … to be able to worship in the temple
will know	will know
law	our Jewish laws

Acts 21:25

ULT	UST
But concerning the Gentiles having believed, having judged, we sent that they should guard the idol-sacrificed and blood and the strangled and sexual immorality."	*Now as for the non-Jewish believers, we elders here in Jerusalem talked about which of our laws they should obey. We wrote them a letter telling them what we decided. We wrote that they should not eat meat that people have offered as a sacrifice to any idol. They should not eat any blood. They should not eat meat from animals that people have killed by strangling them. We also told them that they should not have sexual relations with someone to whom they are not married."*

ULT **we sent that they should guard**
UST we elders here in Jerusalem … We wrote them a letter telling them what we decided. We wrote that they should not … They should not … They should not … We … told them that they should not
(ἡμεῖς ἀπεστείλαμεν & φυλάσσεσθαι αὐτοὺς)

James and the elders are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [we sent them a letter telling them that they should guard themselves from]

Support Reference: Ellipsis

ULT **the idol-sacrificed … the strangled**
UST eat meat that people have offered as a sacrifice to any idol … eat meat from animals that people have killed by strangling them
(τό & εἰδωλόθυτον & πνικτὸν)

James and the elders are using the adjectives **idol-sacrificed** and **strangled** as nouns to mean specific kinds of animals. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [animals that have been offered to idols … animals that have been killed by strangulation]

Support Reference: Nominal Adjectives

ULT **the idol-sacrificed … the strangled**
UST eat meat that people have offered as a sacrifice to any idol … eat meat from animals that people have killed by strangling them
(τό & εἰδωλόθυτον & πνικτὸν)

James and the elders are referring by association to meat from animals that have been offered to idols or killed by strangulation. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from eating the meat of animals that have been offered to idols … from what is killed by strangulation]

Support Reference: Metonymy

ULT **the strangled**
UST eat meat from animals that people have killed by strangling them
(πνικτὸν)

God did not allow the Jews to consume blood in any form. Therefore, they could not eat the meat from an animal that had been strangled, because the blood would not have been properly drained from the body of the animal. James and the elders wanted Gentiles who believed in Jesus not to consume blood either. You can include this information if your readers need it to understand the sentence. Alternate translation: [the meat of animals that have been killed by strangulation, because this meat still contains blood]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gentiles	non-Jewish
having believed	believers
having judged	talked about which of our laws they should obey
sexual immorality	have sexual relations with someone to whom they are not married

Acts 21:26

ULT	UST
Then Paul, having taken the men, having been purified with them the next day, was going into the temple declaring the fulfillment of the days of purification, until the offering was offered for each one of them.	*{Paul agreed to do what James and the other leaders asked him to do.} The next day he took the four men and together they did the ceremonies that were necessary for them to worship in the temple. After that, Paul went to the temple courts and told the priests that these men had done everything they had promised God they would do. He told the priests that they just needed to offer the sacrifices that the law required. Paul kept going to the temple courts with the men until each one of them had offered the necessary sacrifices.*

ULT **the men**
UST the four men
(τοὺς ἄνδρας)

Luke implicitly means the four **men** who had made a vow. You can include this information if that would be helpful to your readers. Alternate translation: [the men who had each made a vow]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having been purified**
UST they did the ceremonies that were necessary for them to worship in the temple
(ἁγνισθεὶς)

Luke is referring implicitly to the purification ceremony that allowed Paul and these men to enter the temple area. You can include this information if that would be helpful to your readers. Alternate translation: [having been purified in order to enter the temple area]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having been purified**
UST they did the ceremonies that were necessary for them to worship in the temple
(ἁγνισθεὶς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [having participated in a purification ceremony]

Support Reference: Active or Passive

ULT **the temple**
UST the temple courts … the temple courts
(τὸ ἱερόν)

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [the temple courtyard]

Support Reference: Metonymy

ULT **declaring the fulfillment of the days of purification**
UST and told the priests that these men had done everything they had promised God they would do. He told the priests that
(διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ)

Luke is using the possessive form **the days of purification** to mean the days during which the men's vows were in effect, at the end of which there needed to be a **purification** ceremony. Alternate translation: [declaring that the men had kept their vows for the number of days that they had promised and that they could now be purified]

Support Reference: Possession

ULT **declaring the fulfillment of the days of purification**
UST and told the priests that these men had done everything they had promised God they would do. He told the priests that
(διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ)

If your language does not use an abstract noun for the idea of **purification**, you could express the same idea in another way. Alternate translation: [declaring that the men had kept their vows for the number of days that they had promised and that they could now be purified]

Support Reference: Abstract Nouns

ULT **of the days of purification**
UST these men had done everything they had promised God they would do
(τῶν ἡμερῶν τοῦ ἁγνισμοῦ)

In this case Luke is referring implicitly to a separate **purification** process from the one the men fulfilled in order to enter the temple area. He means the purification process that came at the end of a vow. You can include this information if that would be helpful to your readers. Alternate translation: [of the days of purification at the end of their vows]

Support Reference: Assumed Knowledge and Implicit Information

ULT **until the offering was offered for each one of them**
UST they just needed to offer the sacrifices that the law required … until each one of them had offered the necessary sacrifices
(ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά)

If your language does not use this passive form, you could state this in active form.

Alternate translation: [until each one of them offered an offering for himself]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul agreed to do what James and the other leaders asked him to do … Paul … Paul
having been purified	they did the ceremonies that were necessary for them to worship in the temple
day	day
temple	temple courts … temple courts
fulfillment	these men had done everything they had promised God they would do
of the days	these men had done everything they had promised God they would do
of purification	these men had done everything they had promised God they would do
offering	sacrifices that the law required … necessary sacrifices

Acts 21:27

ULT	UST
But when the seven days were about to be finished, the Jews from Asia, seeing Paul in the temple, were agitating the whole crowd, and they laid {their} hands on him,	*Now it took seven days for the ceremonies that allowed the men to return to their regular lives after their vows. Near the end of that time, some Jews from the province of Asia saw Paul in the temple courtyard. They were very upset with him, and they made many other Jews who were there upset with Paul as well. The Jews from Asia grabbed on to Paul.*

ULT **the seven days**
UST seven days … that time
(αἱ ἑπτὰ ἡμέραι)

Luke assumes that his readers will understand that he means the **seven days** that were customarily required for the offerings and purification ceremony at the end of a vow. You can include this information if that would be helpful to your readers. Alternate translation: [the seven days that it took to purify these men]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Jews from Asia**
UST some Jews from the province of Asia
(οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι)

Luke implicitly means some **Jews from Asia** who had come to Jerusalem for the Pentecost festival, as described in 20:16. You can include this information if that would be helpful to your readers. Alternate translation: [some Jews from Asia who had come to Jerusalem for the Pentecost festival]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the temple**
UST in the temple courtyard
(ἐν τῷ ἱερῷ)

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [the temple courtyard]

Support Reference: Metonymy

ULT **were agitating the whole crowd**
UST They were very upset with him, and they made many other Jews who were there upset with Paul as well
(συνέχεον πάντα τὸν ὄχλον)

Luke says **whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [were making many people in the crowd very agitated]

Support Reference: Hyperbole

ULT **the … crowd**
UST Jews who were there
(τὸν ὄχλον)

By the **crowd**, Luke implicitly means the crowd of people who had come to Jerusalem from all over the Roman Empire for the Pentecost festival. You can include this information if that would be helpful to your readers. Alternate translation: [the whole crowd of people who had come to Jerusalem for the Pentecost festival]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they laid {their} hands on him**
UST The Jews from Asia grabbed on to Paul
(ἐπέβαλον ἐπ᾽ αὐτὸν τὰς χεῖρας)

The expression **laid hands on** means to arrest or detain someone, by association with the way that arresting officers or concerned citizens might physically take hold of a person with their **hands**. Alternate translation: [they held onto him] or [they detained him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days … time
Jews	Jews
Asia	the province of Asia
temple	temple courtyard

Acts 21:28

ULT	UST
shouting, "Men, Israelites, help! This is the man teaching all everywhere against the people and the law and this place. And he has even both brought Greeks into the temple and has defiled this holy place."	*They shouted, "Fellow Israelites, come and help us to punish this man! This is the one who is teaching people wherever he goes that the Jewish people are not special. He teaches people that they should no longer obey the laws of Moses and that they do not need to respect this temple. He has even brought non-Jews here into the court of our temple, causing this holy place to become polluted!"*

ULT **Men, Israelites**
UST Fellow Israelites
(ἄνδρες, Ἰσραηλεῖται)

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [You Israelites]

Support Reference: Idiom

ULT **all everywhere**
UST people wherever he goes
(πάντας πανταχῇ)

The Jews from Asia are saying **all** and **everywhere** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [people throughout the empire]

Support Reference: Hyperbole

ULT **the people and the law and this place**
UST the Jewish people … the laws of Moses and … this temple
(τοῦ λαοῦ, καὶ τοῦ νόμου, καὶ τοῦ τόπου τούτου)

The Jews from Asia assume that their listeners will understand that they are referring to the special status of the people of Israel as God's chosen people, the law of Moses, and the temple in Jerusalem. You can include this information if that would be helpful to your readers. Alternate translation: [the people of Israel and the law of Moses and this temple]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **into the temple**
> UST here into the court of our temple
> (εἰς τὸ ἱερὸν)

The Jews from Asia assume that their listeners will understand that only Jewish males were allowed in certain areas of the courtyard of the Jerusalem **temple** and that they are accusing Paul of bringing **Greeks** into those areas. You can include this information if that would be helpful to your readers. Alternate translation: [into areas of the temple courtyard where they are not allowed to go]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the temple**
> UST the court of our temple
> (τὸ ἱερὸν)

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [the temple courtyard]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shouting	They shouted
Israelites	Israelites
law	laws of Moses
Greeks	non-Jews
temple	court of our temple
has defiled	causing … to become polluted
holy place	holy place

Acts 21:29

ULT	UST
For they had previously seen Trophimus the Ephesian with him in the city, whom they were thinking that Paul had brought into the temple.	*They said these things because they had seen Paul walking around in Jerusalem with Trophimus. He was a non-Jew from Ephesus. {The Jews did not permit non-Jews to be in certain parts of the temple courtyard.} These Jews from the province of Asia thought that Paul had brought Trophimus into the temple courtyard that day.*

Note:

In this verse, Luke is giving the reason why the Jews from the province of Asia thought that Paul had "defiled" the temple area by bringing "Greeks" into it. To put the reason before the result, you could create a verse bridge for verses 28–29. It might say something like this: "Now some Jews from Asia had seen Trophimus the Ephesian with Paul in the city. When they saw Paul in the temple when the seven days were about to be finished, they were thinking that Paul had brought Trophimus into the temple. So they were agitating the whole crowd, and they laid their hands on him, shouting, 'Men, Israelites, help! This is the man teaching all everywhere against the people and the law and this place. And he has even both brought Greeks into the temple and has defiled this holy place.'"

Support Reference: Verse Bridges

ULT **Trophimus**
UST Trophimus. He
(Τρόφιμον)

The word **Trophimus** is the name of a man. See how you translated this name in 20:4.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephesian	was a non-Jew from Ephesus
Paul	Paul
temple	The Jews did not permit non-Jews to be in certain parts of the temple courtyard … temple courtyard

Acts 21:30

ULT	UST
And the whole city was excited, and a mob of the people happened, and having taken hold of Paul, they were dragging him outside of the temple, and immediately the doors were shut.	*People all over the city heard that there was trouble at the temple courtyard and they came running there. The crowd seized Paul and dragged him outside of the temple area. The temple guards quickly shut the gates to the temple courtyard so that the people could not do anything violent inside the temple area.*

> ULT **the whole city was excited**
> UST People all over the city heard that there was trouble at the temple courtyard
> (ἐκινήθη & ἡ πόλις ὅλη)

Here, the word **city** means the people who lived in the city of Jerusalem. Alternate translation: [all the people of the city became excited]

Support Reference: Metonymy

> ULT **the whole city was excited**
> UST People all over the city heard that there was trouble at the temple courtyard
> (ἐκινήθη & ἡ πόλις ὅλη)

Luke says **the whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the people of the city were very excited]

Support Reference: Hyperbole

> ULT **the whole city was excited**
> UST People all over the city heard that there was trouble at the temple courtyard
> (ἐκινήθη & ἡ πόλις ὅλη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the people of the city were very angry]

Support Reference: Active or Passive

ULT **outside of the temple**
UST outside of the temple area
(ἔξω τοῦ ἱεροῦ)

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [of the temple courtyard]

Support Reference: Metonymy

ULT **the doors were shut**
UST The temple guards … shut the gates to the temple courtyard so that the people could not do anything violent inside the temple area
(ἐκλείσθησαν αἱ θύραι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it would have been the temple gatekeepers. Alternate translation: [the gatekeepers shut the doors]

Support Reference: Active or Passive

ULT **the doors were shut**
UST The temple guards … shut the gates to the temple courtyard so that the people could not do anything violent inside the temple area
(ἐκλείσθησαν αἱ θύραι)

The implication is that the gatekeepers **shut** the **doors** to the temple courtyard once the mob dragged Paul outside so that the mob would not defile the temple precincts by killing Paul within them. You can include this information if that would be helpful to your readers. Alternate translation: [the gatekeepers shut the doors so that the mob would not defile the temple courtyard by killing Paul there]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having taken hold	The crowd seized
of Paul	Paul
of the temple	of the temple area

Acts 21:31

ULT	UST
And as they were seeking to kill him, a report came up to the chiliarch of the cohort that all Jerusalem was agitated,	*While they were trying to kill Paul, someone ran to the fortress near the temple and told the Roman commander that many people in Jerusalem were rioting at the temple.*

> ULT **And as they were seeking to kill him**
> UST While they were trying to kill Paul
> (ζητούντων τε αὐτὸν ἀποκτεῖναι)

The pronoun **they** refers to the mob, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [And as the mob was seeking to kill Paul]

Support Reference: Pronouns — When to Use Them

> ULT **a report came up to the chiliarch of the cohort**
> UST someone ran to the fortress near the temple and told the Roman commander
> (ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης)

Luke is speaking of this **report** as if they were a living thing that **came up to the commander** on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a messenger brought a report to the commander of the guard]

Support Reference: Personification

> ULT **a report came up to the chiliarch of the cohort**
> UST someone ran to the fortress near the temple and told the Roman commander
> (ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης)

Luke uses the phrase **came up** because the commander was in a fortress connected to the temple that was higher in elevation than the temple courtyard. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a messenger brought a report to the commander of the guard up in the temple fortress]

Support Reference: Idiom

> ULT **to the chiliarch of the cohort**
> UST the Roman commander
> (τῷ χιλιάρχῳ τῆς σπείρης)

A **chiliarch** was an officer in the Roman army who was in charge of a group of 1,000 soldiers. A **cohort** was a large military guard unit. Alternate translation: [to the commander of the military guard]

Support Reference: Translate Unknowns

> ULT **all Jerusalem was agitated**
> UST many people in Jerusalem were rioting at the temple
> (ὅλη συνχύννεται Ἰερουσαλήμ)

Here, the word **Jerusalem** means the people who lived in the city of Jerusalem. Alternate translation: [all the people who lived in the city of Jerusalem were agitated]

Support Reference: Metonymy

> ULT **all Jerusalem was agitated**
> UST many people in Jerusalem were rioting at the temple
> (ὅλη συνχύννεται Ἰερουσαλήμ)

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the people who lived in the city of Jerusalem were very agitated] or [the people who lived in the city of Jerusalem were rioting]

Support Reference: Hyperbole

> ULT **all Jerusalem was agitated**
> UST many people in Jerusalem were rioting at the temple
> (ὅλη συνχύννεται Ἰερουσαλήμ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [something was greatly agitating the people who lived in Jerusalem]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as they were seeking	While they were trying
a report	and told
to the chiliarch	the Roman commander
Jerusalem	in Jerusalem … at the temple

Acts 21:32

ULT	UST
who, immediately taking soldiers and centurions, ran down to them. And they, seeing the chiliarch and the soldiers, stopped beating Paul.	*The commander quickly gathered some officers and a large group of soldiers. They ran down the fortress steps to the temple area where the crowd was. When the crowd of people who were yelling at Paul and beating him saw the commander and the soldiers coming, they stopped beating him.*

ULT **who, immediately taking soldiers and centurions, ran down to them**
UST The commander quickly gathered some officers and a large group of soldiers. They ran down the fortress steps to the temple area where the crowd was
(ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας, κατέδραμεν ἐπ᾽ αὐτούς)

The pronoun **who** refers to the chiliarch (the Roman commander), and the pronoun **them** refer to the people who were rioting. It may be helpful to clarify this for your readers. It may be helpful to begin a new sentence here. Alternate translation: [The commander immediately took soldiers and centurions and ran down to them]

Support Reference: Pronouns — When to Use Them

ULT **centurions**
UST some officers
(ἑκατοντάρχας)

A **centurion** was an officer in the Roman army who was in charge of a group of 100 soldiers. See how you translated it in 10:1. Alternate translation: [their commanding officers]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soldiers	a large group of soldiers
centurions	some officers
chiliarch	commander
soldiers	soldiers
Paul	him

Acts 21:33

ULT	UST
Then, approaching, the commander took hold of him and commanded him to be bound with two chains, and he was asking who he might be and what he had done.	*Then the commander came to where Paul was and took hold of him. He commanded soldiers to fasten a chain to each of Paul's arms. Then he asked the people in the crowd, "Who is this man, and what has he done?"*

ULT **commanded him to be bound with two chains**
UST He commanded soldiers to fasten a chain to each of Paul's arms
(ἐκέλευσε δεθῆναι ἁλύσεσι δυσί)

These means implicitly that the commander ordered his soldiers to chain Paul to one soldier on each side of him. You can include this information if that would be helpful to your readers. Alternate translation: [commanded him to be chained to one soldier on each side of him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **commanded him to be bound**
UST He commanded soldiers to fasten
(ἐκέλευσε δεθῆναι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [commanded his soldiers to bind him]

Support Reference: Active or Passive

ULT **he was asking who he might be and what he had done**
UST he asked the people in the crowd, "Who is this man, and what has he done
(ἐπυνθάνετο τίς εἴη καὶ τί ἐστιν πεποιηκώς)

It may be more natural in your language to have a direct quotation here. Alternate translation: [he was asking, "Who is this? What has he done?"]

Support Reference: Direct and Indirect Quotations

> ULT **he was asking**
> UST he asked the people in the crowd
> (ἐπυνθάνετο)

Luke means implicitly that the commander **was asking** the people in the crowd these questions, not that he was asking them of Paul. You can include this information if that would be helpful to your readers. Alternate translation: [he was asking the people in the crowd]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
commander	commander
took hold	and took hold
to be bound	soldiers to fasten

Acts 21:34

ULT	UST
But different ones in the crowd were shouting different things, and he, not being able to learn the certain because of the noise, ordered him to be brought into the fortress.	*But some of the many people there were shouting one thing and some were shouting something else. And because the situation was so confused, the commander could not find out who Paul was. So he commanded that Paul be taken into the fortress that was connected with the temple court so that he could question him there.*

ULT **he … him**
UST the commander … Paul … him
(αὐτοῦ & αὐτὸν)

The pronoun **he** refers to the commander, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [the commander … Paul]

Support Reference: Pronouns — When to Use Them

ULT **the certain**
UST who Paul was
(τὸ ἀσφαλὲς)

Luke is using the adjective **certain** as a noun to mean what was reliable or true about Paul. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the truth about Paul]

Support Reference: Nominal Adjectives

ULT **ordered him to be brought**
UST So he commanded that Paul be taken … so that he could question him there
(ἐκέλευσεν ἄγεσθαι αὐτὸν)

If your language does not use this passive form, you could state this in active form. Alternate translation: [ordered his soldiers to bring Paul]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were shouting	were shouting … were shouting
to learn	find out
fortress	fortress that was connected with the temple court

Acts 21:35

ULT	UST
But when he came to the steps, it happened that he was carried by the soldiers because of the violence of the crowd.	*The soldiers led Paul to the steps of the fortress. But many people followed them, still trying to kill Paul. So the commander told the soldiers to carry Paul up the steps into the fortress.*

ULT **he was carried by the soldiers**
UST the soldiers to carry Paul up the steps into the fortress
(βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the soldiers carried him]

Support Reference: Active or Passive

ULT **because of the violence of the crowd**
UST many people followed them, still trying to kill Paul
(διὰ τὴν βίαν τοῦ ὄχλου)

If your language does not use an abstract noun for the idea of **violence**, you could express the same idea in another way. Alternate translation: [because the crowd was so violent]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was carried	to carry … up the steps into the fortress
soldiers	soldiers

Acts 21:36

ULT	UST
For the multitude of the people was following, shouting, “Take him away!”	*The commander knew that Paul was in danger because the crowd that was following the soldiers kept shouting, “Kill him! Kill him!”*

ULT Take him away
UST Kill him! Kill him
(αἶρε αὐτόν)

The crowd is using somewhat milder and less exact language to ask for Paul’s death. If it would be helpful in your language, you could use a mild way of referring to this in your language or you could state the meaning plainly. Alternate translation: [Put him to death]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shouting	kept shouting

Acts 21:37

ULT	UST
And being about to be brought into the fortress, Paul says to the chiliarch, "If it is permitted for me to say something to you?" But he said, "Do you know Greek?	*And as the soldiers were about to bring Paul into the fortress, he said {in Greek} to the commander, "May I speak with you?" And the commander said, "I am surprised that you can speak Greek!*

ULT **being about to be brought into the fortress, Paul**
UST as the soldiers were about to bring Paul into the fortress
(μέλλων & εἰσάγεσθαι εἰς τὴν παρεμβολὴν, ὁ Παῦλος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as the soldiers were about to bring Paul inside the fortress, Paul]

Support Reference: Active or Passive

ULT **Paul says**
UST Paul … he said {in Greek}
(ὁ Παῦλος λέγει)

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [Paul said]

Support Reference: Irregular Use of Tenses

ULT **Paul says to the chiliarch, "If it is permitted for me to say something to you**
UST Paul … he said {in Greek} to the commander, "May I speak with you
(ὁ Παῦλος λέγει τῷ χιλιάρχῳ, εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς σέ)

Luke is recording how Paul used the typical form in his language for asking questions. It may be more natural in your language to have an indirect quotation here. Alternate translation: [Paul asked the chiliarch if it was permitted for him to say something to him]

Support Reference: Direct and Indirect Quotations

ULT **Do you know Greek**
UST I am surprised that you can speak Greek
(Ἑλληνιστὶ γινώσκεις)

The commander is using the question form to express surprise that Paul is not who he thought he was. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You know Greek!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fortress	fortress
Paul	Paul
to the chiliarch	to the commander
Do you know	I am surprised that you can speak
Greek	Greek

Acts 21:38

ULT	UST
Then are you not the Egyptian having revolted before these days and having led 4,000 men of the Sicarii into the wilderness?"	*That must mean that you are that man from Egypt who rebelled against the Roman government not long ago. He took 4,000 violent men with him out into the desert {so that we could not catch him}."*

ULT **Then are you not the Egyptian having revolted before these days and having led 4,000 men of the Sicarii into the wilderness**

UST That must mean that you are that man from Egypt who rebelled against the Roman government not long ago. He took violent men with him out into the desert {so that we could not catch him … }

(οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμερῶν, ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων)

The commander is using the question form to emphasize the conclusion he has drawn about Paul. Jews who spoke Greek typically came from somewhere outside of Palestine, and since Paul seems to be someone whom the Jews in Jerusalem consider to be very dangerous, the commander concludes that he must be **the Egyptian** he knows about. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Then you must not be the Egyptian who before these days revolted and led the 4,000 men of the Assassins into the wilderness!]

Support Reference: Rhetorical Question

ULT **of the Sicarii**

UST violent

(τῶν σικαρίων)

The term **Sicarii** is a Latin word. Luke spells it out using Greek letters so his readers will know how it sounds. The term means an assassin and it comes from the Latin word for a dagger. In this context, it refers to a group of Jewish rebels who carried daggers under their robes and killed Romans and people who supported the Romans. In your translation, you could spell this the way it sounds in your language, or you could use a term with the same meaning. Alternate translation: [of the Assassins]

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Egyptian	from Egypt
days	not long ago
wilderness	desert

Acts 21:39

ULT	UST
But Paul said, "I am a Jewish man, a Tarsian of Cilicia, a citizen of a not undistinguished city. And I ask of you, allow me to speak to the people."	*Paul said in reply, "I am a Jew. I was born in Tarsus, which is an important city in the province of Cilicia. I request that you let me speak to the people."*

ULT **a Tarsian**
UST Tarsus
(Ταρσεὺς)

The word **Tarsian** is the name for someone who comes from the city of Tarsus.

Support Reference: How to Translate Names

ULT **a citizen of a not undistinguished city**
UST I was born in … which is an important city
(οὐκ ἀσήμου πόλεως πολίτης)

Paul is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a very distinguished city]

Support Reference: Litotes

ULT **allow me**
UST let me
(ἐπίτρεψόν μοι)

This is an imperative, but as Paul's phrase **I ask of you** shows, it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [please allow me]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Jewish	a Jew
a Tarsian	Tarsus
of Cilicia	in the province of Cilicia
a citizen	I was born in

Acts 21:40

ULT	UST
And when he allowed, Paul, standing on the steps, motioned with {his} hand to the people. And when a deep silence happened, he spoke in the Hebrew language, saying,	*Then the commander permitted Paul to speak. So Paul stood on the steps that led up to the fortress. He motioned with his hand for the crowd to be quiet. And after the people in the crowd became very quiet, Paul spoke to them in their own Hebrew language.*

ULT **when he allowed**
UST the commander permitted Paul to speak
(ἐπιτρέψαντος & αὐτοῦ)

The pronoun **he** refers to the Roman commander. It may be helpful to clarify this for your readers. Alternate translation: [when the commander allowed]

Support Reference: Pronouns — When to Use Them

ULT **motioned with {his} hand to the people**
UST He motioned with his hand for the crowd to be quiet
(κατέσεισε τῇ χειρὶ τῷ λαῷ)

This likely means that Paul waved his hand to get the attention of the audience and signal that he was about to speak. He did this to quiet them. Alternate translation: [waved his hand to the people to signal that he was about to speak]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	So Paul
Hebrew	Hebrew

Acts 22

Acts 22 Chapter Introduction

Structure and Formatting

This is the second account of Paul's conversion in the book of Acts. Because this is such an important event in the early church, there are three accounts of Paul's conversion. (See: Acts 9 and Acts 26)

Religious and Cultural Concepts in This Chapter

"In the Hebrew language"

Most Jews at this time spoke Aramaic and Greek. Most of the people who spoke Hebrew were educated Jewish scholars. This is why the people paid attention when Paul started speaking in Hebrew.

"The Way"

No one knows for sure who first started calling believers "followers of the Way." This is probably what the believers called themselves, because the Bible often speaks of a person living his life as if that person were walking on a path or "way." If this is true, the believers were "following the way of the Lord" by living in a way that pleased God.

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens. The "chief captain" could have been punished for treating a Roman citizen the same way he would treat a noncitizen.

Acts 22:1

ULT	UST
“Men, brothers and fathers, hear my defense to you now.”	*Paul said, “Jewish elders and my fellow Jews, please listen to me now while I answer your accusations.”*

ULT **Men, brothers and fathers**
UST Paul said, “Jewish elders and my fellow Jews
(ἄνδρες, ἀδελφοὶ καὶ πατέρες)

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [You brothers and fathers of mine]

Support Reference: Idiom

ULT **Men, brothers and fathers**
UST Paul said, “Jewish elders and my fellow Jews
(ἄνδρες, ἀδελφοὶ καὶ πατέρες)

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully. Alternate translation: [My fellow Israelites and you leaders of Israel] or [My fellow Israelites young and old]

Support Reference: Metaphor

ULT **hear my defense to you now**
UST please listen to me now while I answer your accusations
(ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας)

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please listen as I explain myself]

Support Reference: Imperatives — Other Uses

Acts 22:2

ULT	UST
And when they heard that he was speaking to them in the Hebrew language, they granted more quietness. And he said,	*When the crowd of people heard Paul speaking to them in their own Hebrew language, they became even quieter and listened. Then Paul said to them,*

ULT **they granted more quietness**
UST they became even quieter and listened
(μᾶλλον παρέσχον ἡσυχίαν)

If your language does not use an abstract noun for the idea of **quietness**, you could express the same idea in another way. Alternate translation: [they became even more quiet]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hebrew	their own Hebrew

Acts 22:3

ULT	UST
"I am a Jewish man, born in Tarsus of Cilicia but educated in this city at the feet of Gamaliel, instructed according to the strictness of the law of our fathers, being zealous for God, as you all are today,	*"I am a Jew, as are all of you. I come from the city of Tarsus in the province of Cilicia, but I grew up here in Jerusalem. When I was young, I learned the laws that Moses gave to our ancestors. Gamaliel was my teacher, and he taught me very accurately. I have obeyed those laws because I have wanted to obey God. I am sure that all of you here also obey those laws.*

ULT **born in Tarsus of Cilicia**
UST I come from the city of Tarsus in the province of Cilicia
(γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a native of Tarsus of Cilicia]

Support Reference: Active or Passive

ULT **but educated in this city at the feet of Gamaliel, instructed**
UST but I grew up here in Jerusalem. When I was young, I learned … Gamaliel was my teacher
(ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος)

Paul is using the phrase **at the feet** to refer to Gamaliel himself by association with the way a student in this culture would sit at the feet of a teacher (that is, on the ground in front of a teacher) while learning from him. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [but educated in this city by Gamaliel, instructed]

Support Reference: Metonymy

ULT **but educated in this city at the feet of Gamaliel, instructed**
UST but I grew up here in Jerusalem. When I was young, I learned … Gamaliel was my teacher
(ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος)

If your language does not use these passive forms, you could state this using active forms. It may be helpful to begin new sentences here. Alternate translation: [However, Gamaliel educated me in this city. He instructed me]

Support Reference: Active or Passive

ULT **of Gamaliel**
UST Gamaliel
(Γαμαλιήλ)

The word **Gamaliel** is the name of the man who was one of the most prominent teachers of the Jewish law at this time. See how you translated his name in 5:34.

Support Reference: How to Translate Names

ULT **according to the strictness**
UST and he taught me very accurately
(κατὰ ἀκρίβειαν)

If your language does not use an abstract noun for the idea of **strictness**, you could express the same idea in another way. Alternate translation: [according to the most strict interpretation]

Support Reference: Abstract Nouns

ULT **of our fathers**
UST that Moses gave to our ancestors … those
(πατρῴου)

Peter is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of our ancestors]

Support Reference: Metaphor

ULT **as you all are today**
UST I am sure that all of you here also obey those laws
(καθὼς πάντες ὑμεῖς ἐστε σήμερον)

Paul compares himself with the crowd. Alternate translation: [in the same way that all of you are today]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jewish	a Jew, as are all of you
Tarsus	the city of Tarsus
of Cilicia	in the province of Cilicia
instructed	When I was young, I learned
of the law	the laws … laws
zealous	I have obeyed … because I have wanted to obey
for God	God

Acts 22:4

ULT	UST
who persecuted this Way unto death, binding and delivering to prison both men and women,	*That is why I tried to arrest those who believed the message of God about Jesus. I even looked for ways to kill them. Whenever I found men or women who believed the message, I arrested them and had the authorities put them in jail.*

ULT **who persecuted this Way unto death**
UST That is why I tried to arrest those who believed the message of God about Jesus. I even looked for ways to kill them
(ὃς ταύτην τὴν Ὁδὸν ἐδίωξα ἄχρι θανάτου)

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [who persecuted this Way to the point of killing those who belonged to it]

Support Reference: Abstract Nouns

ULT **who persecuted**
UST That is why I tried to arrest those who believed
(ὃς & ἐδίωξα)

Paul is using the pronoun **who** to refer to himself. It may be helpful to clarify this for your readers. It may be helpful to begin a new sentence here. Alternate translation: [I persecuted]

Support Reference: Pronouns — When to Use Them

ULT **this Way**
UST the message of God about Jesus
(ταύτην τὴν Ὁδὸν)

Here, **this Way** represents the people who belonged to the group called the Way. Alternate translation: [I persecuted the people who belonged to the group called the Way]

Support Reference: Metonymy

ULT **this Way**
UST the message of God about Jesus
(ταύτην τὴν Ὁδὸν)

As the introduction to chapter 9 explains, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for "way" or "path" that you can use as a name, it would be appropriate to use it in your translation. See what you did in 9:2.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
persecuted	tried to arrest those who believed
binding	I arrested them

Acts 22:5

ULT	UST
as also the high priest testifies for me, and all the elderhood, from whom also having received letters to the brothers, I was traveling to Damascus, going to bring back bound to Jerusalem even those being there so that they might be punished.	*The high priest knows this, and so do the other men who belong to our Jewish council. They gave me letters to take to their fellow Jews in the city of Damascus. Those letters gave me the power to go there and arrest people in that city {who believed in Jesus}. I could then take them as prisoners to Jerusalem so that the Jewish authorities could punish them.*

ULT **testifies for me**
UST knows this
(μαρτυρεῖ μοι)

Paul is speaking politely of the high priest as if it may be assumed that he will willingly testify to what he knows to be true. Use a form in your language that implicitly suggests good will on the part of someone. Alternate translation: [will tell you about me]

Support Reference: Politeness

ULT **the elderhood**
UST the other men who belong to our Jewish council
(τὸ πρεσβυτέριον)

Paul is referring to the Sanhedrin by association with the way it was composed of the elders of the Jewish people. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the Sanhedrin]

Support Reference: Metonymy

ULT **the brothers**
UST their fellow Jews
(τοὺς ἀδελφοὺς)

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [our fellow Jews]

Support Reference: Metaphor

ULT **going to bring back bound to Jerusalem … those being there**
UST and arrest people in that city {who believed in Jesus}. I could then take them as prisoners to Jerusalem
(ἄξων & τοὺς ἐκεῖσε ὄντας, δεδεμένους εἰς Ἰερουσαλὴμ)

If your language does not use the passive form **bound**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to bind those who were there and bring them back to Jerusalem]

Support Reference: Active or Passive

ULT **so that they might be punished**
UST so that the Jewish authorities could punish them
(ἵνα τιμωρηθῶσιν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [in order that they might receive punishment]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	high priest
testifies	knows this
elderhood	other men who belong to our Jewish council
having received	gave me
Damascus	the city of Damascus
bound	I could then take them as prisoners
Jerusalem	Jerusalem
they might be punished	the Jewish authorities could punish them

Acts 22:6

ULT	UST
And it happened to me that, traveling and nearing Damascus about noon, suddenly a great light from heaven shone around me.	*So I went to Damascus. About noon, as I got near to Damascus, suddenly a bright light from the sky flashed all around me.*

ULT **And it happened to me that**
UST So I … flashed
(ἐγένετο δέ μοι)

Paul is using this phrase to introduce a significant development in his story. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Damascus	to Damascus … to Damascus
heaven	the sky

Acts 22:7

ULT	UST
And I fell to the ground and I heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’	*{The light was so bright that} I fell to the ground. Then I heard the voice of someone speaking to me {from up in the sky}. It said, ‘Saul! Saul! Stop doing things to hurt me!’*

ULT **a voice saying to me, ‘Saul, Saul, why are you persecuting me**
UST the voice of someone speaking to me {from up in the sky}. It said, ‘Saul! Saul! Stop doing things to hurt me
(φωνῆς λεγούσης μοι, Σαοὺλ, Σαούλ, τί με διώκεις)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [someone addressing me by name and asking me why I was persecuting him]

Support Reference: Quotes within Quotes

ULT **a voice saying to me**
UST the voice of someone speaking to me {from up in the sky}. It said
(φωνῆς λεγούσης μοι)

Paul is using one part of this speaker, his **voice**, to represent all of him in the act of speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [someone saying to me]

Support Reference: Synecdoche

ULT **why are you persecuting me**
UST Stop doing things to hurt me
(τί με διώκεις)

The voice is using the question form to rebuke Saul. If you would not use a rhetorical question for this purpose in your language, you could translate its words as a statement or an exclamation and communicate the rebuke in another way. Alternate translation: [you should not be persecuting me!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Saul	Saul
are you persecuting	to hurt

Acts 22:8

ULT	UST
And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Nazarene, whom you are persecuting.'	*And I answered, 'Who are you, Lord?' He replied, 'I am Jesus of Nazareth, the one you are hurting.'*

ULT **And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Nazarene, whom you are persecuting**

UST And I answered, 'Who are you, Lord?' He replied, 'I am Jesus of Nazareth, the one you are hurting

(ἐγὼ δὲ ἀπεκρίθην, τίς εἶ, κύριε? εἶπέν τε πρὸς ἐμέ, ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And in response I asked this divine figure who he was, and he told me that he was Jesus the Nazarene, whom I was persecuting]

Support Reference: Quotes within Quotes

ULT **Who are you, Lord**

UST Who are you, Lord

(τίς εἶ, κύριε)

Paul was not yet acknowledging that Jesus was **Lord**. He used that respectful title because he recognized that he was speaking to someone of divine power. If this might be confusing for your readers, you could use a similar term of respect. Alternate translation: [Who are you, Sir]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
Jesus the Nazarene	Jesus of Nazareth
Nazarene	of Nazareth
are persecuting	are hurting

Acts 22:9

ULT	UST
Now the ones being with me saw the light, but they did not hear the voice of the one speaking to me.	*Now the men who were traveling with me saw the bright light, but they did not understand what the voice was saying to me.*

ULT they did not hear the voice
UST they did not understand … the voice
(τὴν & φωνὴν οὐκ ἤκουσαν)

In this context the word **hear** likely means "understand," since Luke says in 9:7 that the men traveling with Paul did actually hear the voice. You may wish to make this clear in your translation. Alternate translation: [they did not understand the voice]

Support Reference: Idiom

Acts 22:10

ULT	UST
But I said, 'What should I do, Lord?' And the Lord said to me, 'Arising, go into Damascus, and there it will be told to you about all that has been appointed to you to do.'	*Then I asked, 'Lord, what do you want me to do?' And the Lord told me, 'Get up and go into Damascus. A man there will tell you all that I have planned for you to do.'*

ULT **But I said, 'What should I do, Lord?' And the Lord said to me, 'Arising, go into Damascus, and there it will be told to you about all that has been appointed to you to do**
UST Then I asked, 'Lord, what do you want me to do?' And the Lord told me, 'Get up and go into Damascus. A man there will tell you all that I have planned for you to do
(εἶπον δέ, τί ποιήσω, Κύριε? ὁ δὲ Κύριος εἶπεν πρός με, ἀναστὰς πορεύου εἰς Δαμασκόν, κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But I asked the Lord what I should do, and the Lord told me to get up and go into Damascus, because there it would be told to me about all that had been appointed to me to do.] (There should no quotation mark at the end.)

Support Reference: Quotes within Quotes

ULT **it will be told to you**
UST A man … will tell you
(σοι λαληθήσεται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [someone will tell you]

Support Reference: Active or Passive

ULT **all that has been appointed**
UST all that I have planned
(πάντων ὧν τέτακταί)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [all that God has appointed]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
Lord	Lord
Damascus	Damascus

ULT	UST
has been appointed	I have planned

Acts 22:11

ULT	UST
And as I was not seeing clearly because of the glory of that light, being led by the hand by the ones being with me, I came into Damascus.	*After that, I could not see, because that bright light had caused me to become blind. So the men who were with me took me by the hand and led me to Damascus.*

> ULT **because of the glory of that light**
> UST because that bright light had caused me to become blind
> (ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [because that light was so bright]

Support Reference: Abstract Nouns

> ULT **being led by the hand by the ones being with me**
> UST So the men who were with me took me by the hand
> (χειραγωγούμενος ὑπὸ τῶν συνόντων μοι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [with the ones being with me leading me by the hand]

Support Reference: Active or Passive

> ULT **I came**
> UST and led me
> (ἦλθον)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [I went]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the glory	bright
Damascus	Damascus

Acts 22:12

ULT	UST
And Ananias, a certain devout man according to the law, being attested by all the Jews living there,	*Then a man whose name was Ananias came to see me. He was a man who honored God and obeyed the Jewish laws. The Jews living in Damascus said very good things about him.*

ULT **a certain devout man**
UST a man … He was a man who honored God
(τις ἀνὴρ εὐλαβὴς)

Paul is using the phrase **a certain devout man** to introduce **Ananias** as a new participant in his story. If your language has its own way of introducing new participants, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **being attested by all the Jews living there**
UST The Jews living in Damascus said very good things about him
(μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom all the Jews there attested] or [of whom all the Jews there spoke well]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	Jewish laws
being attested	said … good things about him
Jews	Jews

Acts 22:13

ULT	UST
came to me and, standing by me, said to me, ‘Saul, brother, look up.’ And in the same hour I looked up to him.	*He came and stood beside me. He said to me, ‘Saul, my friend, see again!’ Instantly I could see and I saw him standing beside me.*

ULT **said to me, ‘Saul, brother, look up**
UST He said to me, ‘Saul, my friend, see again
(εἶπέν μοι, Σαοὺλ, ἀδελφέ, ἀνάβλεψον)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [addressed me as a brother and told me to look up]

Support Reference: Quotes within Quotes

ULT **Saul, brother**
UST Saul, my friend
(Σαοὺλ, ἀδελφέ)

Ananias was using the word **brother** as a title for **Saul**. The two men were not actual brothers. This could mean: (1) that Ananias was already addressing Saul as someone who shared the same faith. Alternate translation: [Saul, my fellow believer]; (2) that Ananias is addressing Saul as a fellow Israelite, as the word “brother” is used in 3:17 and many other places in this book. Alternate translation: [Saul, my fellow Israelite]

Support Reference: Metaphor

ULT **look up**
UST see again
(ἀνάβλεψον)

In one sense, this was not a command that Paul was capable of obeying, since he could not see. Instead, it was a command that directly caused him to be healed, if he would **look up** as if he could see. Alternate translation: [if you look up, you will be able to see] or see next note for another possibility.

Support Reference: Imperatives — Other Uses

ULT **look up**
UST see again
(ἀνάβλεψον)

The expression **look up** can also mean "see again," that is, to have one's sight restored. If this is the meaning, then Ananias was telling Paul what Jesus was going to do for him. Alternate translation: [Jesus is restoring your sight]

Support Reference: Idiom

ULT **in the same hour**
UST Instantly
(αὐτῇ τῇ ὥρᾳ)

In the ancient world, an **hour** was the shortest time span that people envisioned. In this context, the term does not mean a literal hour of 60 minutes, but it means the shortest time imaginable. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [right at that instant]

Support Reference: Idiom

ULT **And … I looked up to him**
UST I could see and I saw him
(κἀγὼ & ἀνέβλεψα εἰς αὐτόν)

Paul means implicitly that when he **looked up** at Ananias, he was able to see him clearly. You can include this information if that would be helpful to your readers. Alternate translation: [And … when I looked up at him, I could see him] or see next note for another possibility.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
in the … hour	Instantly

Acts 22:14

ULT	UST
And he said, 'The God of our fathers appointed you to know his will and to see the Righteous One and to hear the voice from his mouth,	*Then he said: 'The God whom we worship and whom our ancestors worshiped has chosen you for a special purpose. He will show you what he wants you to do. He has allowed you to see Jesus the Messiah, {gloriously alive again}. You have heard him speak to you himself.*

ULT **And he said, 'The God of our fathers appointed you to know his will and to see the Righteous One and to hear the voice from his mouth**
UST Then he said: 'The God whom we worship and whom our ancestors worshiped has chosen you for a special purpose. He will show you what he wants you to do. He has allowed you to see Jesus the Messiah, {gloriously alive again}. You have heard him speak to you himself
(ὁ δὲ εἶπεν, ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν Δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And he told me that the God of our fathers had appointed me to know his will and to see the Righteous One and to hear the voice from his mouth]

Support Reference: Quotes within Quotes

ULT **of … fathers**
UST whom … worship and whom … ancestors worshiped
(τῶν πατέρων)

Paul is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [our ancestors]

Support Reference: Metaphor

ULT **the Righteous One**
UST Jesus the Messiah, {gloriously alive again}
(τὸν Δίκαιον)

Ananias is using the adjective **Righteous** as a noun to mean a particular person who is righteous. ULT adds the word **one** to show that. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: [the One who is righteous]

Support Reference: Nominal Adjectives

ULT **the Righteous One**
UST Jesus the Messiah, {gloriously alive again}
(τὸν Δίκαιον)

Ananias is referring to the Messiah by association with the way the Messiah was **Righteous**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the Messiah]

Support Reference: Metonymy

ULT **the voice from his mouth**
UST speak to you himself
(φωνὴν ἐκ τοῦ στόματος αὐτοῦ)

It might seem that the expression **the voice from his own mouth** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [his own voice]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
appointed	has chosen … for a special purpose
to know	He will show you
Righteous One	Jesus the Messiah, {gloriously alive again}
his will	what he wants you to do

Acts 22:15

ULT	UST
for you will be a witness for him to all men of what you have seen and heard.	*He wants you to tell people everywhere what you have seen and heard from him.*

ULT **for you will be a witness for him to all men of what you have seen and heard**
UST He wants you to tell people everywhere what you have seen and heard from him
(ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation, continuing from the previous verse: [because I would be a witness for him to all men of what I had seen and heard]

Support Reference: Quotes within Quotes

ULT **to all men**
UST He wants you to tell people everywhere
(πρὸς πάντας ἀνθρώπους)

Although the term **men** is masculine, Ananias was using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [to all people]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a witness	He wants you to tell

Acts 22:16

ULT	UST
And now, why are you delaying? Arising, be baptized and wash away your sins, calling on his name.'	*So please do not delay! Let me baptize you right now. Pray to the Lord Jesus and ask God to forgive you for your sins!'"*

ULT **And now, why are you delaying? Arising, be baptized and wash away your sins, calling on his name**
UST So please do not delay! Let me baptize you right now. Pray to the Lord Jesus and ask God to forgive you for your sins
(καὶ νῦν τί μέλλεις? ἀναστὰς, βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [He asked me why I was delaying, and he told me to arise and be baptized and wash away my sins, calling on the name of Jesus]

Support Reference: Quotes within Quotes

ULT **And now**
UST So please
(καὶ νῦν)

Here, **now** does not mean "at this moment"; Ananias is using the term to draw attention to the important point that follows. Alternate translation: [So listen]

ULT **Arising**
UST right now
(ἀναστὰς)

Here the term **arising** means that Ananias wanted Paul to take action, not that he wanted him to stand up from a sitting or lying position. Alternate translation: [Come on]

Support Reference: Idiom

ULT **be baptized**
UST Let me baptize you
(βάπτισαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [receive baptism]

Support Reference: Active or Passive

ULT **and wash away your sins**
UST and ask God to forgive you for your sins
(καὶ ἀπόλουσαι τὰς ἁμαρτίας σου)

Ananias is speaking as if Paul could literally **wash away** his **sins**. He is using a word picture to convey his meaning. He means that just as washing one's body removes dirt, if Paul repents and asks Jesus for forgiveness, Jesus releases him from the guilt and power sin. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to show that you are asking Jesus to free you from sin]

Support Reference: Metaphor

ULT **calling on his name**
UST Pray to the Lord Jesus
(ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ)

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: [calling on him]

Support Reference: Metonymy

ULT **his name**
UST the Lord Jesus
(τὸ ὄνομα αὐτοῦ)

By **his name**, Ananias implicitly means the name of Jesus. You can include this information if that would be helpful to your readers. Alternate translation: [the name of Jesus]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
be baptized	Let me baptize you
sins	sins
calling on	Pray to

Acts 22:17

ULT	UST
And it happened to me that, having returned to Jerusalem, and as I was praying in the temple, I became in a trance.	*“Then later I returned to Jerusalem. One day I went to the temple courtyard and while I was praying there, I saw a vision.*

ULT And it happened to me that
UST Then later I … One day
(ἐγένετο δέ μοι)

Paul is using this phrase to introduce a significant development in his story. Use a word, phrase, or other method in your language that is natural for introducing a new development.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
as … was praying	while … was praying
temple	temple courtyard … there

Acts 22:18

ULT	UST
And I saw him saying to me, 'Hurry and go away in haste from Jerusalem, because they will not accept your testimony about me.'	*In my vision I saw Jesus as he said to me, 'Leave Jerusalem quickly, because the people here will not believe what you tell them about me!'*

ULT **And I saw him saying to me, 'Hurry and go away in haste from Jerusalem, because they will not accept your testimony about me**
UST In my vision I saw Jesus as he said to me, 'Leave Jerusalem quickly, because the people here will not believe what you tell them about me
(καὶ ἰδεῖν αὐτὸν λέγοντά μοι, σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἰερουσαλήμ, διότι οὐ παραδέξονταί σου μαρτυρίαν περὶ ἐμοῦ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And I saw him telling me to hurry and go away in haste from Jerusalem because they would not accept my testimony about him]

Support Reference: Quotes within Quotes

ULT **him**
UST Jesus
(αὐτὸν)

The pronoun **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [the Lord Jesus]

Support Reference: Pronouns — When to Use Them

ULT **Hurry and go away in haste**
UST Leave … quickly
(σπεῦσον καὶ ἔξελθε ἐν τάχει)

The expressions **Hurry** and **in haste** mean similar things. Jesus was using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Go away as fast as you can]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
they will … accept	the people here will … believe what
testimony	tell them

Acts 22:19

ULT	UST
And I said, 'Lord, they themselves know that I was imprisoning and beating by synagogues the ones believing in you.	*But I said to him, 'Lord, they know that I went from one synagogue to another looking for people who believed in you. I was putting them in jail, and I was even beating them.*

ULT **And I said, 'Lord, they themselves know that I was imprisoning and beating by synagogues the ones believing in you**

UST But I said to him, 'Lord, they know that I went from one synagogue to another looking for people who believed in you. I was putting them in jail, and I was even beating them

(κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς, τοὺς πιστεύοντας ἐπὶ σέ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And I told the Lord that they themselves knew that I was imprisoning and beating by synagogues those who believed in him]

Support Reference: Quotes within Quotes

ULT **they themselves know**

UST they know

(αὐτοὶ ἐπίστανται)

The pronouns **they themselves** refers to the non-believing Jews in Jerusalem. It may be helpful to clarify this for your readers. Alternate translation: [the Jews here in Jerusalem who do not believe in you know]

Support Reference: Pronouns — When to Use Them

ULT **they themselves know**

UST they know

(αὐτοὶ ἐπίστανται)

Paul is adding the word **themselves** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [they know very well]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
they … know	know
synagogues	I went from one synagogue to another looking for

ULT	UST
believing	people who believed … them … them

Acts 22:20

ULT	UST
And when the blood of Stephen your witness was spilled, I myself was also standing by and agreeing and guarding the outer garments of the ones killing him.'	*They remember that when people killed Stephen because he said you were the Messiah, I stood there watching and approving of what they were doing. I even guarded the outer clothes that those who were murdering him had thrown aside!'*

ULT **And when the blood of Stephen your witness was spilled, I myself was also standing by and agreeing and guarding the outer garments of the ones killing him**
UST They remember that when people killed Stephen because he said you were the Messiah, I stood there watching and approving of what they were doing. I even guarded the outer clothes that those who were murdering him had thrown aside
(καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς, καὶ συνευδοκῶν, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [I told him that when the blood of Stephen his witness was spilled, I myself was also standing by and agreeing and guarding the outer garments of the ones killing him]

Support Reference: Quotes within Quotes

ULT **the blood of Stephen your witness was spilled**
UST people killed Stephen because he said you were the Messiah
(ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, recall from chapter 7 that it was the enemies of Stephen. Alternate translation: [the enemies of Stephen your witness spilled his blood]

Support Reference: Active or Passive

ULT **the blood of Stephen your witness was spilled**
UST people killed Stephen because he said you were the Messiah
(ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου)

Paul is referring to Stephen's death by association with the way his **blood** was **spilled** when his enemies killed him. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the enemies of Stephen your witness killed him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Stephen	Stephen
witness	because he said … were the Messiah
guarding	I … guarded

Acts 22:21

ULT	UST
But he said to me, ‘Go, because I will send you far away to the Gentiles.’”	*But Jesus said to me, ‘Leave Jerusalem, because I am going to send you far away from here to tell non-Jews about me!’”*

ULT **But he said to me, ‘Go, because I will send you far away to the Gentiles**
UST But Jesus said to me, ‘Leave Jerusalem, because I am going to send you far away from here to tell non-Jews about me
(καὶ εἶπεν πρός με, πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But he told me to go because he would send me far away to the Gentiles]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Gentiles	non-Jews

Acts 22:22

ULT	UST
And they were listening to him until this word, and they lifted up their voice, saying, "Remove such a one from the earth, for it was not right for him to live."	*The people listened to what Paul was saying until he talked about Jesus sending him to non-Jews. Then they began shouting, "Kill him! A man like him does not deserve to live any longer!"*

ULT **this word**
UST he talked about Jesus sending him to non-Jews
(τούτου τοῦ λόγου)

This could mean: (1) that the crowd became upset when they heard the specific **word** "Gentiles." Alternate translation: [they heard the word "Gentiles,"]; (2) that the term **word** means what Paul said by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Paul says this]

Support Reference: Metonymy

ULT **they lifted up their voice, saying**
UST they began shouting
(ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες)

Luke is speaking as if the crowd in Jerusalem literally **lifted up** its **voice**. He means that they spoke loudly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they shouted]

Support Reference: Metaphor

ULT **their voice**
UST they began shouting
(τὴν φωνὴν αὐτῶν)

If you would like to retain the metaphor in your translation of "lifting up a voice" but it would be unusual in your language to speak as if a whole group of people had one **voice**, you could make this plural. Alternate translation: [their voices]

> ULT **Remove such a one from the earth**
> UST Kill him! A man like
> (αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον)

The crowd is referring to Paul's death by association with the way they would **remove** him **from the earth** if they killed him. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [Kill such a one]

Support Reference: Metonymy

> ULT **it was not right for him to live**
> UST him does not deserve to live any longer
> (οὐ & καθῆκεν αὐτὸν ζῆν)

The crowd meant implicitly that it was **not right** for Paul to **live** even long enough to offer the explanation he was giving. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: [we should have killed him even before he spoke to us]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earth	Kill him

Acts 22:23

ULT	UST
And as they were shouting and casting off {their} outer garments, and throwing dust into the air,	*And while they were shouting, they took off their robes and threw dirt into the air.*

ULT **casting off {their} outer garments**
UST they took off their robes
(ῥιπτούντων τὰ ἱμάτια)

When the people in the crowd removed their outer garments, this was at least a symbolic action indicating that they felt they should stone Paul to death. They took off their long robes as they would have done in order to throw stones at Paul more easily. But some of the people may actually have intended to try to stone Paul even though he was in the custody of the Roman soldiers. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: [casting off their outer garments as if they were going to throw stones at Paul to kill him]

Support Reference: Symbolic Action

ULT **throwing dust into the air**
UST threw dirt into the air
(κονιορτὸν βαλλόντων εἰς τὸν ἀέρα)

This could mean: (1) that the people in the crowd were **throwing dust into the air** to symbolize how they wanted to throw stones at Paul, who was on the steps above them. Alternate translation: [throwing dust into the air as if they were throwing stones at Paul]; (2) that the people in the crowd were doing this to demonstrate how angry they were. Alternate translation: [angrily throwing dust into the air]

Support Reference: Symbolic Action

Acts 22:24

ULT	UST
the chiliarch ordered him to be brought into the fortress, commanding him to be examined by scourges, so that he might know for what reason they were shouting thus against him.	*So the commander told his soldiers to take Paul into the fortress. He told them to whip Paul to make him admit what he had done that had made the Jews so angry with him.*

ULT **ordered him to be brought**
UST told his soldiers to take Paul
(ἐκέλευσεν & εἰσάγεσθαι αὐτὸν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [ordered his soldiers to bring him]

Support Reference: Active or Passive

ULT **the fortress**
UST the fortress
(τὴν παρεμβολήν)

This **fortress** was connected to the outer temple court. See how you translated this in 21:34.

ULT **commanding him to be examined by scourges**
UST He told them to whip Paul
(εἴπας μάστιξιν ἀνετάζεσθαι αὐτὸν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [commanding his soldiers to examine him by scourges]

Support Reference: Active or Passive

ULT **commanding him to be examined by scourges**
UST He told them to whip Paul
(εἴπας μάστιξιν ἀνετάζεσθαι αὐτὸν)

The commander did not want **scourges** to conduct this examination. Luke is referring to the act of whipping someone by association with the instruments, **scourges**, that the commander ordered his soldiers to use for whipping. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [commanding his soldiers to examine him by scourging him]

Support Reference: Metonymy

ULT **by scourges**
UST them to whip
(μάστιξιν)

The term **scourges** describes leathern thongs that had small pieces of metal attached to them to inflict more damage. Your language may have a term for a similar item that you can use in your translation. Alternate translation: [by whips]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chiliarch	commander
fortress	fortress
he might know	to make him admit
they were shouting	that had made the Jews … angry

Acts 22:25

ULT	UST
But when they stretched him out for the whips, Paul said to the centurion standing by, "If it is lawful for you to scourge a man Roman and uncondemned?"	*Then they stretched his arms out and tied them so that they could whip him on his back. But Paul said to the officer near him, "You will be acting unlawfully if you whip me. I am a Roman citizen, and no one has declared me guilty of anything!"*

ULT **they stretched … out**
UST they stretched … out and tied
(προέτειναν)

The pronoun **they** refers to the soldiers who were going to whip Paul. It may be helpful to clarify this for your readers. Alternate translation: [the soldiers]

Support Reference: Pronouns — When to Use Them

ULT **Paul said to the centurion standing by, "If it is lawful for you to scourge a man Roman and uncondemned**
UST But Paul said to the officer near him, "You will be acting unlawfully if you whip me. I am a Roman citizen, and no one has declared me guilty of anything
(εἶπεν πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος, εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον, ἔξεστιν ὑμῖν μαστίζειν)

Luke is recording how Paul used the typical form in his language for asking questions. It may be more natural in your language to have an indirect quotation here. Alternate translation: [Paul asked the centurion who was standing by whether it was lawful for him and his soldiers to scourge a man who was a Roman and had not been condemned.]

Support Reference: Direct and Indirect Quotations

ULT **If it is lawful for you to scourge a man Roman and uncondemned**
UST You will be acting unlawfully if you whip me. I am a Roman citizen, and no one has declared me guilty of anything
(εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον, ἔξεστιν ὑμῖν μαστίζειν)

Paul is using the question form to challenge the right of the centurion and his soldiers to whip him. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It is not lawful for you to whip a man who is a Roman citizen and who is uncondemned!]

Support Reference: Rhetorical Question

ULT **a man Roman and uncondemned**
UST I am a Roman citizen, and no one has declared me guilty of anything
(ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον)

In this context, the term **Roman** implicitly indicates Roman citizenship. You can include this information if that would be helpful to your readers. Alternate translation: [a man who is a Roman citizen and who has not been condemned]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	But Paul
centurion	officer
Roman	I am a Roman citizen

Acts 22:26

ULT	UST
And hearing this, the centurion, going to the chiliarch, reported, saying, "What are you about to do? For this man is a Roman."	*When the officer heard that, he went to the commander and reported it to him. He said to the commander, "This man is a Roman citizen! Surely you would not command us to whip him!"*

ULT **What are you about to do**
UST Surely you would not command us to whip him
(τί μέλλεις ποιεῖν)

The centurion is using the question form to warn the commander that he should not have Paul whipped. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should not be doing this!]

Support Reference: Rhetorical Question

ULT **What are you about to do**
UST Surely you would not command us to whip him
(τί μέλλεις ποιεῖν)

The centurion is speaking of the commander, one person who was involved in having Paul whipped, to mean everyone who was involved. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [We should not be doing this!]

Support Reference: Synecdoche

ULT **a Roman**
UST a Roman citizen
(Ῥωμαῖός)

As in the previous verse, here the term **Roman** implicitly indicates Roman citizenship. Alternate translation: [a Roman citizen]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
centurion	officer
to the chiliarch	to the commander
reported	and reported it to him
a Roman	a Roman citizen

Acts 22:27

ULT	UST
So coming, the chiliarch said to him, "Tell me, are you a Roman?" And he said, "Yes."	*{The commander was surprised when he heard that.} He went into the prison and said to Paul, "Tell me, are you really a Roman citizen?" Paul answered, "Yes, I am."*

ULT **to him … he**
UST to Paul … Paul
(αὐτῷ & ὁ)

The pronouns **them**, **him**, and **he** refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul … he]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chiliarch	commander
a Roman	really a Roman citizen

Acts 22:28

ULT	UST
And the commander answered, "I bought this citizenship with a large sum of money." But Paul said, "But I indeed was born."	*Then the commander said, "I too am a Roman citizen. I paid a lot of money to become a Roman citizen." But Paul said, "I have been a Roman citizen for my whole life."*

> ULT **I bought this citizenship with a large sum of money**
> UST I too am … I paid a lot of money to become a Roman citizen … a Roman citizen
> (ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην)

The commander is saying implicitly that he does not believe that Paul is a Roman citizen, because Paul does not appear to be wealthy enough to have purchased citizenship. You can include this information if that would be helpful to your readers. Alternate translation: [It requires a large sum of money to purchase citizenship, and you do not seem to be wealthy, so I do not believe that you are a citizen]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I bought this citizenship with a large sum of money**
> UST I too am … I paid a lot of money to become a Roman citizen … a Roman citizen
> (ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην)

If your language does not use an abstract noun for the idea of **citizenship**, you could express the same idea in another way. Alternate translation: [I became a citizen by paying a large sum of money]

Support Reference: Abstract Nouns

> ULT **I … indeed was born**
> UST I … a Roman citizen. I … have been … for my whole life
> (ἐγὼ & καὶ γεγέννημαι)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [I indeed was born a citizen]

Support Reference: Ellipsis

ULT **I … indeed was born**
UST I … a Roman citizen. I … have been … for my whole life
(ἐγὼ & καὶ γεγέννημαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I indeed have been a citizen since birth] or [I indeed inherited citizenship from my father]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
commander	commander
citizenship	too am … a … citizen … a … citizen
Paul	Paul

Acts 22:29

ULT	UST
Then the ones being about to examine him drew back from him immediately, and the chiliarch also was afraid, having learned that he was a Roman, because indeed he had bound him.	*The soldiers were about to whip Paul and to ask him questions about what he had done. But when they heard what Paul said, they immediately backed away from him. The commander also became afraid. He knew that Paul was a Roman citizen and that he had broken the law when he commanded the soldiers to tie up Paul's hands.*

ULT **was afraid**
UST became afraid
(ἐφοβήθη)

The implication is that the commander **was afraid** that the higher Roman authorities would punish him. You can include this information if that would be helpful to your readers. Alternate translation: [was afraid that the higher Roman authorities would punish him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chiliarch	commander
was afraid	became afraid
having learned	He knew
a Roman	a Roman citizen
bound	he had broken the law when he commanded the soldiers to tie up

Acts 22:30

ULT	UST
And on the next day, wanting to know the certain, why he was being accused by the Jews, he released him and commanded the chief priests and all the Sanhedrin to assemble. And having brought down Paul, he placed him among them.	*The commander still wanted to know for sure why the Jews were accusing Paul. So the next day he told the soldiers to take the chains off Paul. He also called the chief priests and the other council members to meet. Then he brought Paul down the stairway to the temple courts. He took him to where the council was meeting and told him to stand in front of them.*

ULT **the certain**
UST for sure
(τὸ ἀσφαλὲς)

Luke is using the adjective **certain** as a noun to mean what was reliable or true about Paul. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the truth]

Support Reference: Nominal Adjectives

ULT **he released him**
UST he told the soldiers to take the chains off Paul
(ἔλυσεν αὐτόν)

This means implicitly not that the commander **released** Paul from custody but that he freed Paul from the chains that were binding him to one solider on each side of him. You can include this information if that would be helpful to your readers. Alternate translation: [he ordered his soldiers to unchain Paul]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to know	to know
Jews	Jews
chief priests	chief priests
Sanhedrin	council members
to assemble	to meet
Paul	Paul

Acts 23

Acts 23 Chapter Introduction

Structure and Formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the quoted material in 23:5.

Religious and Cultural Concepts in This Chapter

Resurrection of the dead

The Pharisees believed that after people died, they would become alive again and God would either reward them or punish them. The Sadducees believed that once people died, they stayed dead and would never become alive again. (See: reward, prize, deserve)

“Called a curse”

Some Jews promised God that they would not eat or drink until they killed Paul, and they asked God to punish them if they did not do what they had promised to do.

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens. The “chief captain” could have been punished for treating a Roman citizen the same way he would treat a non-citizen.

Translation Issues in This Chapter

Whitewash

This is a common metaphor in Scripture for appearing to be good or clean or righteous when one is evil or unclean or unrighteous. (See: Metaphor)

Acts 23:1

ULT	UST
And looking intently at the Sanhedrin, Paul said, "Men, brothers, I have conducted myself toward God in all good conscience up to this day."	*So Paul looked at the Jewish council members and said, "My fellow Jews, throughout my life I have lived respecting our God. I do not know of anything that I have done that I knew was wrong."*

ULT **brothers**
UST My fellow
(ἀδελφοί)

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [brothers of mine]

Support Reference: Idiom

ULT **Men, brothers**
UST My fellow Jews
(ἄνδρες, ἀδελφοί)

Paul is using the word **brothers** to refer respectfully to his fellow Israelites. Alternate translation: [My fellow Israelites]

Support Reference: Metaphor

ULT **in all good conscience**
UST I do not know of anything that I have done that I knew was wrong
(πάσῃ συνειδήσει ἀγαθῇ)

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [in careful obedience to the law]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
at the Sanhedrin	at the Jewish council members
Paul	Paul
toward God	respecting our God
good	I do not know of … that I have done that I knew was wrong
in … conscience	I do not know of … that I have done that I knew was wrong
day	throughout my life

Acts 23:2

ULT	UST
But Ananias the high priest commanded the ones standing by him to strike his mouth.	*When Ananias the high priest heard what Paul said, he told the men who were standing near Paul to hit him on the mouth.*

ULT **Ananias**
UST Ananias
(Ἀνανίας)

Ananias is the name of a man. See how you translated the same name for two other men in 5:1 and 9:10.

Support Reference: How to Translate Names

ULT **to strike his mouth**
UST to hit him on the mouth
(τύπτειν αὐτοῦ τὸ στόμα)

Ananias ordered this as a symbolic action to show that he believed Paul had said something with his **mouth** that he should not have said. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [to strike his mouth because he believed Paul had said something he should not have said]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	high priest

Acts 23:3

ULT	UST
Then Paul said to him, "God is about to strike you, you whitewashed wall! And do you sit judging me by the law and, acting contrary to the law, command me to be struck?"	*Then Paul said to Ananias, "God will punish you for that, you hypocrite! You sit there and judge me, using the laws that God gave Moses. But you yourself disobey those laws! You commanded those men to strike me without proving that I have done anything wrong!"*

ULT **you whitewashed wall**
UST you hypocrite
(τοῖχε κεκονιαμένε)

Paul is referring to the way a **wall** can be painted white to make it look clean. Paul was suggesting that, in the same way, Ananias appeared to look morally innocent, but he was really full of evil intent. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you who pretend to be good]

Support Reference: Metaphor

ULT **And do you sit judging me by the law and, acting contrary to the law, command me to be struck**
UST You sit there and judge me, using the laws that God gave Moses. But you yourself disobey those laws! You commanded those men to strike me without proving that I have done anything wrong
(καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι)

Paul is using the question form to challenge Ananias for what he has done. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should certainly not sit judging me by the law while acting contrary to the law by commanding me to be struck!]

Support Reference: Rhetorical Question

ULT **command me to be struck**
UST You commanded those men to strike me without proving that I have done anything wrong
(κελεύεις με τύπτεσθαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [command someone to strike me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
God	God
judging	judge
law	laws that God gave Moses

Acts 23:4

ULT	UST
But the ones standing by said, "Are you insulting the high priest of God?"	*But the men who were standing near Paul said to him, "You should not speak badly to God's high priest!"*

ULT Are you insulting the high priest of God
UST You should not speak badly to God's high priest
(τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς)

The men standing by Paul are using the question form to rebuke him for saying what he said. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should not insult the high priest of God!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	high priest
of God	God's

Acts 23:5

ULT	UST
And Paul said, “I did not know, brothers, that he was the high priest. For it is written, ‘You shall not speak evil of a ruler of your people.’”	*Paul replied, “My fellow Jews, {I am sorry that I said that.} I did not know that the man who told one of you to hit me was the high priest. {If I had known that, I would not have talked badly about him.} I know that we can read in the Law of Moses, ‘Do not speak badly about any of your leaders.’”*

ULT **brothers**
UST My fellow Jews
(ἀδελφοί)

Paul is using the term **brothers** to mean his fellow Jews. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [my kinsmen]

Support Reference: Metaphor

ULT **For it is written, ‘You shall not speak evil of a ruler of your people**
UST I know that we can read in the Law of Moses, ‘Do not speak badly about any of your leaders
(γέγραπται γὰρ & ἄρχοντα τοῦ λαοῦ σου, οὐκ ἐρεῖς κακῶς)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [For it is written that we should not speak evil of a ruler of our people]

Support Reference: Quotes within Quotes

ULT **For it is written**
UST I know that we can read in the Law of Moses
(γέγραπται γὰρ)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [For Moses wrote in the law]

Support Reference: Active or Passive

ULT **You shall not speak evil of a ruler of your people**
UST Do not speak badly about any of your leaders
(ἄρχοντα τοῦ λαοῦ σου, οὐκ ἐρεῖς κακῶς)

Moses is using a future statement to give a command. Alternate translation: [You must not speak evil of a ruler of your people]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
I did … know	{I am sorry that I said that.} I did … know … If I had known that, I would not have talked badly about him
the high priest	the high priest
evil	badly
of a ruler	any of … leaders

Acts 23:6

ULT	UST
Then Paul, realizing that one part was Sadducees and the other Pharisees, shouted in the Sanhedrin, "Men, brothers, I am a Pharisee, a son of Pharisees; concerning the hope and resurrection of the dead I am being judged."	*Now Paul knew that some of the council members were Sadducees and others were Pharisees. So he called out in the council hall, "My fellow Jews, I am a Pharisee. My ancestors have been Pharisees as well. You have put me on trial here because I am sure that one day God will cause those who have died to live again."*

ULT **one part**
UST some of the council members
(τὸ ἓν μέρος)

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [one part of the council]

Support Reference: Ellipsis

ULT **Men, brothers**
UST My fellow Jews
(ἄνδρες, ἀδελφοί)

This is an idiomatic form of address. Alternate translation: [My brothers]

Support Reference: Idiom

ULT **Men, brothers**
UST My fellow Jews
(ἄνδρες, ἀδελφοί)

Paul is using the term **brothers** to mean his fellow Jews. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [My kinsmen]

Support Reference: Metaphor

ULT **a son of Pharisees**
UST My ancestors have been Pharisees as well
(υἱὸς Φαρισαίων)

By **son**, Paul means both that he is the literal son of a Pharisee and that he is the descendant of a line of Pharisees. Alternate translation: [and my father and forefathers were Pharisees]

Support Reference: Metaphor

ULT **the hope and resurrection**
UST I am sure that one day God will cause … to again
(ἐλπίδος καὶ ἀναστάσεως)

This phrase expresses a single idea by using two words connected with **and**. The word **resurrection** describes what the Pharisees had **hope** for. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: [the hope of the resurrection]

Support Reference: Hendiadys

ULT **the hope and resurrection of the dead**
UST I am sure that one day God will cause those who have died to again
(ἐλπίδος καὶ ἀναστάσεως νεκρῶν)

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [the hope that God will make the dead alive again]

Support Reference: Abstract Nouns

ULT **of the dead**
UST those who have died
(νεκρῶν)

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who have died]

Support Reference: Nominal Adjectives

ULT **I am being judged**
UST You have put me on trial here
(ἐγὼ κρίνομαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you are judging me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
realizing	knew
Sadducees	Sadducees
Pharisees	Pharisees

ULT	UST
shouted	So he called out
Sanhedrin	council hall
a Pharisee	a Pharisee
of Pharisees	Pharisees
the hope	I am sure that
resurrection	one day God will cause … to again
am being judged	You have put … on trial here

Acts 23:7

ULT	UST
And when he said this, an argument happened between the Pharisees and Sadducees, and the multitude was divided.	*And when he said that, the Pharisees and Sadducees started to argue with one another {about whether people who have died will become alive again}. The two groups strongly disagreed with each other.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
between … Pharisees	Pharisees
Sadducees	Sadducees

Acts 23:8

ULT	UST
For Sadducees say there is no resurrection, nor angels or spirits, but Pharisees confess both.	*They disagreed so strongly because Sadducees do not believe that after people die, they will become alive again. They also do not believe that there are angels or other kinds of spirits. But Pharisees do believe those things.*

ULT **For**
UST They disagreed so strongly because
(γὰρ)

Luke uses the word **For** to introduce background information about the **Sadducees** and **Pharisees** that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **there is no resurrection, nor angels or spirits**
UST not … that after people die, they will become alive again … not … that there are angels or other kinds of spirits
(μὴ εἶναι ἀνάστασιν, μήτε ἄγγελον, μήτε πνεῦμα)

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [there is no resurrection and that there are no angels and no spirits]

Support Reference: Ellipsis

ULT **both**
UST those things
(τὰ ἀμφότερα)

By **both**, Luke means implicitly that Pharisees believe in (1) the resurrection and (2) angels and spirits. You could indicate this explicitly if that would be helpful to your readers. Alternate translation: [both that there is a resurrection and that there are angels and spirits]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sadducees	Sadducees … They
resurrection	that after people die, they will become alive again

ULT	UST
angels	that there are angels
spirits	other kinds of spirits
Pharisees	Pharisees
confess	do believe

Acts 23:9

ULT	UST
So a great uproar happened, and arising, some of the scribes of the party of the Pharisees were contending, saying, "We find nothing evil in this man. And if a spirit spoke to him, or an angel ..."	*Then both groups started shouting at one another as they argued. Some of the teachers of the law who were Pharisees stood up. One of them insisted, "We think that this man has done nothing wrong. We believe that an angel or some other spirit spoke to him. {So we must all agree that he is innocent!}"*

ULT **arising**
UST stood up
(ἀναστάντες)

By **arising** (that is, standing up), these Pharisees were indicating that they had something important to say. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [standing up to show that they had something important to say]

Support Reference: Symbolic Action

ULT **And if a spirit spoke to him, or an angel**
UST We believe that an angel or some other spirit spoke to him. {So we must all agree that he is innocent … }
(εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος)

These Pharisees are speaking as if what they are saying is a hypothetical possibility, but they believe that it is actually true. If your language does not state something as a condition if the speaker believes that it is true, then you can translate these words as an affirmative statement. Alternate translation: [And since a spirit must have spoken to him, or an angel]

Support Reference: Connect — Factual Conditions

ULT **And if a spirit spoke to him, or an angel**
UST We believe that an angel or some other spirit spoke to him. {So we must all agree that he is innocent … }
(εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος)

These Pharisees assume that the Sadducees will understand that they mean this spirit or angel **spoke** to Paul when he had the vision in the Jerusalem temple that he described in 22:17–21. You can include this information if that would be helpful to your readers. Alternate translation: [And since a spirit must have spoken to him, or an angel, when he had his vision in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And if a spirit spoke to him, or an angel**
UST We believe that an angel or some other spirit spoke to him. {So we must all agree that he is innocent … }
(εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος)

These Pharisees are making the first part of a conditional statement and leaving the second part for the Sadducees to realize on their own. If this would be unclear to your readers, you could supply the second part of this conditional statement in your translation. Alternate translation: [And if a spirit spoke to him, or an angel, then you should find no evil in this man either.]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the scribes	of the teachers of the law
of the Pharisees	who were Pharisees
evil	wrong
a spirit	some other spirit
an angel	an angel

Acts 23:10

ULT	UST
And when a great argument happened, the chiliarch, fearing lest Paul be torn apart by them, ordered the soldiers to go down to seize him from the midst of them and to bring him into the fortress.	*Then the Pharisees and Sadducees became very violent with one another. The commander became concerned that they would hurt Paul badly. So he told soldiers to come down from the fortress into the temple courtyard. He told them to take Paul away from the council members and bring him up into the barracks.*

ULT **Paul be torn apart by them**
UST that they would hurt Paul badly
(διασπασθῇ ὁ Παῦλος ὑπ᾽ αὐτῶν)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [they tear Paul apart]

Support Reference: Active or Passive

ULT **lest Paul be torn apart by them**
UST that they would hurt Paul badly
(μὴ διασπασθῇ ὁ Παῦλος ὑπ᾽ αὐτῶν)

Luke is making an overstatement here to emphasize the danger that Paul was in. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [lest they cause Paul great physical harm]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chiliarch	commander
fearing	became concerned
Paul	Paul
soldiers	soldiers … them
to seize	take … away
fortress	barracks

Acts 23:11

ULT	UST
But on the following night, the Lord, having stood beside him, said, "Be courageous, for as you have attested the things concerning me in Jerusalem, so it is necessary also for you to testify in Rome."	*That night, Paul saw Jesus come and stand near him. Jesus said to him, "Be brave! You have told people here in Jerusalem about me. I will protect you so that you can tell people in Rome about me too."*

ULT **on the following night**
UST That night
(τῇ & ἐπιούσῃ νυκτὶ)

This expression indicates the **night** after the day Paul went before the council. In your translation, express this in the way your culture reckons time. Alternate translation: [during the night that followed]

Support Reference: Idiom

ULT **the Lord**
UST Jesus
(ὁ Κύριος)

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [the Lord Jesus]

Support Reference: Politeness

ULT **to testify in Rome**
UST tell people in Rome about me
(εἰς Ῥώμην μαρτυρῆσαι)

Jesus assumes that Paul will know that he means Paul will **testify** about him in Rome. You can include this information if that would be helpful to your readers. Alternate translation: [to testify about me in Rome]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Jesus
Be courageous	Be brave
you have attested	You have told people
Jerusalem	here … Jerusalem
to testify	tell people … about me
Rome	Rome

Acts 23:12

ULT	UST
And when day came, the Jews, making a conspiracy, cursed themselves, saying neither to eat nor to drink until they had killed Paul.	*The next morning some of the Jews who hated Paul met and talked about how to kill him. To make sure that they killed him, they all promised that they would not eat or drink anything before they had killed Paul. They asked God to kill them if they did not do what they promised.*

ULT **the Jews**
UST some of the Jews who hated Paul
(οἱ Ἰουδαῖοι)

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [certain Jews]

Support Reference: Synecdoche

ULT **cursed themselves**
UST To make sure that they killed him … They asked God to kill them if they did not do what they promised
(ἀνεθεμάτισαν ἑαυτοὺς)

The implication is that the curse was, "May God do so to us if we eat or drink until we have killed Paul," that is, "May God kill us." You can include this information if that would be helpful to your readers. Alternate translation: [asked God to kill them if they did not do what they swore to do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying neither to eat nor to drink until they had killed Paul**
UST they all promised that they would not eat or drink anything before they had killed Paul
(λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον)

It may be more natural in your language to have a direct quotation here. Alternate translation: [saying, "We will neither eat or drink until we have killed Paul"]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	The next morning
Jews	Jews who hated Paul
cursed	To make sure that they killed him … They asked God to kill them if they did not do what they promised

ULT	UST
Paul	Paul

Acts 23:13

ULT	UST
And the ones having made this conspiracy were more than 40,	*Now there were more than 40 men who agreed to kill Paul.*

(There are no notes for this verse)

Acts 23:14

ULT	UST
who, going to the chief priests and the elders, said, "We have cursed ourselves with a curse, to eat nothing until we have killed Paul.	*They went to the chief priests and Jewish elders and told them, "God has heard us promise that we will not eat or drink anything before we have killed Paul.*

ULT **We have cursed ourselves with a curse**
UST God has heard us promise that
(ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς)

It might seem that the expression **cursed ourselves with a curse** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [cursed ourselves]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to eat nothing**
UST we will not eat or drink anything
(μηδενὸς γεύσασθαι)

Since the men actually swore that they would **eat** or drink nothing, they are using one part of their oath to represent all of it. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [to eat and drink nothing]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the chief priests	to the chief priests
elders	Jewish elders
We have cursed	God has heard us promise that
with a curse	God has heard us promise that
Paul	Paul

Acts 23:15

ULT	UST
Now, therefore, you, with the Sanhedrin, appear to the chiliarch as if you are going to examine more thoroughly the things concerning him, so that he may bring him down to you. But we are ready to kill him before he arrives."	*So to help us, we request that you go to the commander and ask him, on behalf of the whole Jewish council, to bring Paul down from the fortress to meet with you again. Tell the commander that you want to talk to Paul some more. We will be waiting to kill Paul while he is on the way here."*

ULT **we**
UST We
(ἡμεῖς)

By **we**, the conspirators mean themselves but not chief priests and leaders to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **appear**
UST we request that … go
(ἐμφανίσατε)

This is an imperative, but it communicates a request rather than a command. Use a form in your language that communicates a request. Alternate translation: [we would like you to make it appear]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sanhedrin	whole Jewish council
to the chiliarch	to the commander

Acts 23:16

ULT	UST
But hearing the ambush, the son of the sister of Paul, going and entering into the fortress, reported it to Paul.	*But the son of Paul's sister heard what they were planning to do, so he went into the fortress and told Paul.*

ULT hearing the ambush
UST heard what they were planning to do
(ἀκούσας & τὴν ἐνέδραν)

Luke means that the son of Paul's sister heard some of the conspirators talking about the **ambush**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [hearing people talk about the ambush]

Support Reference: Metonymy

ULT the son of the sister of Paul
UST the son of Paul's sister
(ὁ υἱὸς τῆς ἀδελφῆς Παύλου)

Luke does not tell us whether this **sister** was older or younger than Paul, but describe this relationship in the way that would be most natural for your language and culture. Alternate translation: [Paul's nephew] or [the nephew of Paul]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Paul	of Paul's
fortress	fortress
reported it	and told
to Paul	Paul

Acts 23:17

ULT	UST
So calling one of the centurions, Paul said, "Take this young man to the chiliarch, for he has something to report to him."	*When Paul heard about the plan to kill him, he called one of the officers and said to him, "Please take this young man to the commander. He needs to tell him something."*

ULT **Take**
UST Please take
(ἄπαγε)

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [Please take]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
calling	he called
of the centurions	of the officers
Paul	Paul
chiliarch	commander
to report	to tell

Acts 23:18

ULT	UST
So taking him, he brought him to the chiliarch and says, "The prisoner, Paul, having summoned me, asked me to bring to you this young man having something to say to you."	*So the officer took Paul's nephew to the commander. The officer told the commander, "Paul, whom we are guarding here, asked to speak with me. He said, 'Please take this young man to the commander, because he needs to tell him something important.'"*

ULT **taking him, he brought him**
UST the officer took Paul's nephew … The officer
(ὁ & παραλαβὼν αὐτὸν, ἤγαγεν)

The pronoun **him** refers to Paul's nephew, and the pronoun **he** refers to the centurion. It may be helpful to clarify this for your readers. Alternate translation: [taking Paul's nephew, the centurion brought him]

Support Reference: Pronouns — When to Use Them

ULT **says**
UST told the commander
(φησίν)

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chiliarch	commander
Paul	Paul
having summoned	asked to speak with

Acts 23:19

ULT	UST
So the chiliarch, taking hold of his hand and withdrawing, was asking him in private, "What is it that you have to report to me?"	*So the commander took Paul's nephew by the hand and led him off by himself. Then he asked him, "What do you have to tell me?"*

ULT So … taking hold of his hand

UST So … took Paul's nephew by the hand … him

(ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ)

The chiliarch **taking hold** of the **hand** of Paul's nephew was more than was needed simply to lead the nephew to a **private** location. This was a symbolic action that assured the nephew that the chiliarch would protect him and that he could therefore speak safely and confidentially. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [taking hold of his hand to reassure him]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chiliarch	commander
to report	to tell

Acts 23:20

ULT	UST
So he said, "The Jews have agreed to ask you that tomorrow you might bring Paul down to the Sanhedrin, as if they were going to investigate something about him more thoroughly.	*Then Paul's nephew replied, "There are some Jews who are going to ask you tomorrow to bring Paul down from the fortress to meet with their council again. They will say that they want to ask him some more questions. {But that is not true.}*

ULT **The Jews**
UST There are some Jews
(οἱ Ἰουδαῖοι)

Paul's nephew is using the name of a whole group, **The Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Certain Jews]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews
Paul	Paul
Sanhedrin	council

Acts 23:21

ULT	UST
Therefore may you not be persuaded by them, because from them more than 40 men wait in ambush for him, who have cursed themselves neither to eat nor to drink until they have killed him. Even now they are ready, waiting for the promise from you."	*So do not do what they ask you to do. There are actually more than 40 Jewish men who will be hiding and waiting to kill Paul when he passes by on his way to the council. They have even promised God that they will not eat or drink anything until they have killed Paul. They are ready to do it. They are just waiting for you to agree to do what they are asking."*

ULT **may you not be persuaded by them**
UST do not do what they ask you to do
(σὺ & μὴ πεισθῇς αὐτοῖς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [may they not persuade you] or [do not let them persuade you]

Support Reference: Active or Passive

ULT **the promise from you**
UST you to agree to do what they are asking
(τὴν ἀπὸ σοῦ ἐπαγγελίαν)

By the word **promise**, Paul's nephew is referring to the commander agreeing to bring Paul to the Sanhedrin the next day and actually bringing him. You can include this information if that would be helpful to your readers. Alternate translation: [you to bring Paul to the Sanhedrin]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have cursed	have even promised God that
promise	to agree to do what they are asking

Acts 23:22

ULT	UST
So the chiliarch dismissed the young man, commanding him to tell no one that "you have reported these things to me."	*The commander warned Paul's nephew, "Do not tell anyone that you have told me about their plan." Then he sent him away.*

ULT commanding him to tell no one that "you have reported these things to me
UST warned … Do not tell anyone that you have told me about their plan
(παραγγείλας, μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς ἐμέ)

Luke begins an indirect quotation but finishes it as a direct quotation. It may be more natural in your language for the entire quotation to be either indirect or direct. Alternate translation: [commanding him to tell no one that he had reported these things to him] or [commanding him, "Tell no one that you have reported these things to me]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chiliarch	commander … he
you have reported	you have told

Acts 23:23

ULT	UST
And summoning a certain two of the centurions, he said, “Prepare 200 soldiers and 70 horsemen and 200 spearmen so that they might go to Caesarea at the third hour of the night,”	*Then the commander called two of his officers and told them, “Get a group of 200 soldiers ready to travel. Take along 70 soldiers riding horses and 200 other soldiers carrying spears. All of you must be ready to leave at nine o’clock tonight and go to the city of Caesarea.*

ULT **200 spearmen**
UST 200 other soldiers carrying spears
(δεξιολάβους διακοσίους)

Alternate translation: [200 soldiers who are armed with spears]

Support Reference: Numbers

ULT **the third hour of the night**
UST nine o’clock tonight
(τρίτης ὥρας τῆς νυκτός)

In your translation, you may wish to express this in the way your own culture reckons time.

Alternate translation: [nine o’clock this evening]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
summoning	the commander called
of the centurions	of his officers
soldiers	soldiers
horsemen	soldiers riding horses
Caesarea	the city of Caesarea
the … hour	o’clock

Acts 23:24

ULT	UST
and to provide animals so that, having set Paul on them, they may bring him safely to Felix the governor,	*Take along horses for Paul to ride, and escort him to the palace of Governor Felix.”*

ULT and to provide animals so that, having set Paul on them, they may bring him safely to Felix the governor

UST Take along horses for Paul to ride, and escort him to the palace of Governor Felix

(κτήνη τε παραστῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον, διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα)

Here Luke finishes as an indirect quotation the direct quotation that began in the previous verse. It may be more natural in your language to continue and finish the quotation as a direct quotation. Alternate translation: [and provide animals so that, having set Paul on them, they may bring him safely to Felix the governor]

Support Reference: Direct and Indirect Quotations

ULT they may bring him safely

UST and escort him

(διασώσωσι)

The pronoun **they** refers to the soldiers, horsemen, and spearmen described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [these troops may bring him safely]

Support Reference: Pronouns — When to Use Them

ULT Felix

UST Felix

(Φήλικα)

The word **Felix** is the name of the man who was the Roman **governor** of Judea at this time.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
animals	horses
Paul	Paul
governor	Governor

Acts 23:25

ULT	UST
writing a letter, having this form:	*Then the commander wrote a letter to send to the governor. This is what he wrote:*

ULT writing a letter
UST Then the commander wrote a letter to send to the governor
(γράψας ἐπιστολὴν)

Luke means implicitly that the commander gave the instructions described in the previous two verses by "summoning" two centurions and **writing** the letter quoted in verses 26–30. It may be helpful to begin a new sentence here. Alternate translation: [He also wrote a letter]

Support Reference: Assumed Knowledge and Implicit Information

Acts 23:26

ULT	UST
“Claudius Lysias to the most excellent Governor Felix: Greetings.	*“Your Excellency, Governor Felix, this is Claudius Lysias writing to you. I send you my greetings.*

ULT **Claudius Lysias to the most excellent Governor Felix**
UST Your Excellency, Governor Felix, this is Claudius Lysias writing to you
(Κλαύδιος Λυσίας, τῷ κρατίστῳ ἡγεμόνι Φήλικι)

The commander begins this letter by speaking about himself and about the person to whom he is writing in the third person. That was the convention in this culture. If it would be helpful in your language, you could use the first and second persons to translate this. Alternate translation: [I, Claudius Lysias, to you, the most excellent Governor Felix]

Support Reference: First, Second or Third Person

ULT **Claudius Lysias to the most excellent Governor Felix: Greetings**
UST Your Excellency, Governor Felix, this is Claudius Lysias writing to you. I send you my greetings
(Κλαύδιος Λυσίας, τῷ κρατίστῳ ἡγεμόνι Φήλικι, χαίρειν)

As was also the convention in this culture, the letter-writer leaves it unstated but understood that he is writing. If it would be helpful in your language, you could supply those words. Alternate translation: [I, Claudius Lysias, am writing to you, the most excellent Governor Felix]

Support Reference: Ellipsis

ULT **Claudius Lysias**
UST this is Claudius Lysias writing to you
(Κλαύδιος Λυσίας)

The words **Claudius Lysias** are the name of the commander.

Support Reference: How to Translate Names

ULT **to the most excellent Governor Felix**
UST Your Excellency, Governor Felix
(τῷ κρατίστῳ ἡγεμόνι Φήλικι)

The expression **most excellent** was a formal title by which people addressed Roman officials. Your language and culture may have a comparable title that you can use in your translation. Alternate translation: [to the Honorable Governor Felix]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the … Governor	Your Excellency, Governor

Acts 23:27

ULT	UST
This man, having been seized by the Jews and about to be killed by them, coming with a detachment of soldiers, I rescued, having learned that he was a Roman.	*I am sending you a man whose name is Paul. Certain Jews had seized him and were about to kill him. But I learned that he was a Roman citizen, so I and my soldiers went and rescued him.*

ULT **This man, having been seized by the Jews and about to be killed by them … I rescued**
UST I am sending you a man whose name is Paul. Certain Jews had seized him and were about to kill him … and rescued him
(τὸν ἄνδρα τοῦτον συνλημφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ᾽ αὐτῶν & ἐξειλάμην)

If your language does not use these passive forms, you could express these ideas in active form or in another way that is natural in your language. Alternate translation: [Learning that the Jews had seized this man and that they were about to kill him … I rescued him]

Support Reference: Active or Passive

ULT **the Jews**
UST Certain Jews
(τῶν Ἰουδαίων)

The commander is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [certain Jews]

Support Reference: Synecdoche

ULT **a Roman**
UST a Roman citizen
(Ῥωμαῖός)

Here the term **Roman** implicitly indicates Roman citizenship. Alternate translation: [a Roman citizen]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been seized	had seized him
Jews	Certain Jews
a detachment of soldiers	my soldiers
I rescued	and rescued him

ULT	UST
a Roman	a Roman citizen

Acts 23:28

ULT	UST
And wanting to know the charge with which they were accusing him, I took him down to their Sanhedrin,	*I wanted to know what those Jews were saying that he had done wrong, so I took him to their Jewish council.*

ULT I took him down
UST I took him
(κατήγαγον)

The commander says that he took Paul **down** to the Sanhedrin because he brought him down the steps from the Roman fortress to the temple courtyard. It may not be necessary to reproduce this detail in your translation. Alternate translation: [I brought him]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to know	to know
Sanhedrin	Jewish council

Acts 23:29

ULT	UST
whom I found being accused about questions of their law but having no accusation worthy of death or chains.	*I listened while they asked this man questions and he answered them. The accusations they made against him had to do with their Jewish laws. But Paul has not disobeyed any of our Roman laws. So our officials should not execute him or even put him in prison.*

ULT **whom I found being accused about questions of their law but having no accusation worthy of death or chains**

UST I listened while they asked this man questions and he answered them. The accusations they made against him had to do with their Jewish laws. But Paul has not disobeyed any of our Roman laws. So our officials should not execute him or even put him in prison

(ὃν εὗρον ἐνκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν; μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [I found that the Jews were accusing him about questions of their law, but they were not accusing him of anything worthy of death or chains]

Support Reference: Active or Passive

ULT **of death or chains**

UST execute him or even put him in prison

(θανάτου ἢ δεσμῶν)

The commander is using the word **death** to mean a penalty of death. He is referring to imprisonment by association with the way that the Romans used **chains** to secure prisoners. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [execution or imprisonment] or [of being put to death or being put in prison]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … law	Jewish laws
chains	put him in prison

Acts 23:30

ULT	UST
And when a plot that was to be against the man was revealed to me, immediately I sent him to you, also commanding the accusers to speak against him to you."	*Then someone told me that some Jews were planning to kill this man. So I sent him to you right away so that you could give him a fair trial there. I have also commanded the Jews who have accused him to go there to Caesarea and tell you why they are accusing him. Goodbye."*

> ULT **when a plot that was to be against the man was revealed to me**
> UST someone told me that some Jews were planning to kill this man
> (μηνυθείσης & μοι ἐπιβουλῆς εἰς τὸν ἄνδρα ἔσεσθαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when someone revealed to me that there was going to be a plot against the man]

Support Reference: Active or Passive

Acts 23:31

ULT	UST
So the soldiers, according to the thing having been commanded to them, taking Paul, brought him by night to Antipatris.	*So the soldiers did what the commander told them. They got Paul and took him with them during the night to the city of Antipatris.*

ULT according to the thing having been commanded to them
UST did what the commander told them
(κατὰ τὸ διατεταγμένον αὐτοῖς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [according to what the chiliarch had commanded them to do]

Support Reference: Active or Passive

ULT Antipatris
UST the city of Antipatris
(τὴν Ἀντιπατρίδα)

The word **Antipatris** is the name of a city. It was located about halfway between Jerusalem and Caesarea.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soldiers	soldiers
Paul	Paul

Acts 23:32

ULT	UST
And on the next day they returned to the fortress, allowing the horsemen to go away with him,	*The next day, the foot soldiers returned to Jerusalem and the soldiers who rode horses continued traveling to Caesarea with Paul.*

ULT they returned … him
UST the foot soldiers returned … Paul
(αὐτῷ, ὑπέστρεψαν)

The pronoun **they** refers to the soldiers, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul, the soldiers returned]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fortress	Jerusalem
horsemen	soldiers who rode horses

Acts 23:33

ULT	UST
who, entering into Caesarea and delivering the letter to the governor, also presented Paul to him.	*When the soldiers who rode horses arrived in the city of Caesarea, they gave the letter to the governor and they brought Paul to him.*

ULT who, entering into Caesarea and delivering the letter to the governor, also presented Paul to him

UST When the soldiers who rode horses arrived in the city of Caesarea, they gave the letter to the governor and they brought Paul to him

(οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ)

The pronoun **who** refers to the horsemen who accompanied Paul all the way to Caesarea. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: [When the horsemen reached Caesarea, they delivered the letter to the governor and also presented Paul to him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caesarea	the city of Caesarea
to the governor	to the governor
Paul	Paul

Acts 23:34

ULT	UST
And having read the letter and having asked what province he was from and having learned that {he was} from Cilicia,	*So the governor read the letter. Then he asked Paul, "What province are you from?" Paul answered, "I am from Cilicia."*

ULT **having asked what province he was from**
UST he asked Paul, "What province are you from
(ἐπερωτήσας ἐκ ποίας ἐπαρχείας ἐστὶν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [having asked Paul, "What province are you from?"]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
province	province
Cilicia	Cilicia

Acts 23:35

ULT	UST
he said, “I will hear you fully when your accusers may also come,” commanding him to be guarded in the palace of Herod.	*Then the governor said, “When the people who have accused you arrive, I will listen to what each of you says and then I will judge your case.” Then he commanded his soldiers to guard Paul in the palace that King Herod the Great had built.*

ULT commanding him to be guarded

UST Then he commanded his soldiers to guard Paul

(κελεύσας & φυλάσσεσθαι αὐτόν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [commanding his soldiers to guard him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
palace	palace
of Herod	that King Herod the Great had built

Acts 24

Acts 24 Chapter Introduction

Structure and Formatting

Paul told the governor that he had not done what the Jews were accusing him of doing and that the governor should not punish him for what he did do.

Religious and Cultural Concepts in This Chapter

Respect

Both the Jewish leaders (Acts 24:2–4) and Paul (Acts 24:10) began their speeches with words that show respect to the governor.

Translation Issues in This Chapter

Governmental leaders

The words “governor,” “commander,” and “centurion” may be difficult to translate into some languages. (See: Translate Unknowns)

Acts 24:1

ULT	UST
And after five days, Ananias, the high priest, with certain elders and a certain orator, Tertullus, came down, who appeared to the governor against Paul.	*Then, five days after the Roman soldiers brought Paul to Caesarea, the Jewish high priest Ananias traveled there from Jerusalem. He brought some other Jewish elders with him. They also brought a man who spoke well and knew the Roman laws well. His name was Tertullus. The Jewish leaders wanted him to persuade the governor that he should punish Paul.*

ULT **a certain orator, Tertullus**
UST a man who spoke well and knew the Roman laws well. His name was Tertullus
(ῥήτορος Τερτύλλου τινός)

Luke is using the phrase **a certain orator** to introduce **Tertullus** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **a … orator**
UST man who spoke well and knew the Roman laws well
(ῥήτορος)

In this context, the term **orator** means a person who spoke well and who was well acquainted with Roman law. Either an accuser or a defendant might employ such a person to argue a case for them in court. In your translation, you could use a term for someone in a comparable role in your culture. Alternate translation: [a courtroom lawyer]

Support Reference: Translate Unknowns

ULT **certain … Tertullus**
UST a … His name was Tertullus
(Τερτύλλου τινός)

The word **Tertullus** is the name of a man.

Support Reference: How to Translate Names

ULT **came down**
UST traveled there from Jerusalem
(κατέβη)

Luke says that these men **came down** to Caesarea because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Use a natural way of referring to traveling downward in your language.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
high priest	Jewish high priest
elders	Jewish elders
to the governor	the governor
Paul	Paul

Acts 24:2

ULT	UST
And when he had been summoned, Tertullus began to accuse him, saying, "As we are obtaining great peace through you, and as reforms are happening for this people through your foresight	*So the governor commanded his soldiers to bring Paul in. When Paul arrived, Tertullus started arguing that Felix should punish him. He said to the governor, "During the time that you have ruled us, we have lived well. By planning wisely, you have made many things better for our Jewish people.*

ULT **when he had been summoned**
UST the governor commanded his soldiers to bring Paul in. When Paul arrived
(κληθέντος & αὐτοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when the governor summoned Paul]

Support Reference: Active or Passive

ULT **to accuse him**
UST arguing that Felix should punish him
(κατηγορεῖν)

The pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [to accuse Paul]

Support Reference: Pronouns — When to Use Them

ULT **As we are obtaining**
UST we have lived
(τυγχάνοντες)

By **we**, Tertullus means himself and his fellow Jews but not Governor Felix, to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **you … your**
UST you … By planning wisely
(σοῦ & σῆς)

Here the words **you** and **your** refer to Felix, the governor. It may be helpful to clarify this for your readers. Alternate translation: [you, Governor Felix … your]

Support Reference: Pronouns — When to Use Them

ULT **for this people**
UST for our Jewish people
(τῷ ἔθνει τούτῳ)

Tertullus assumes that Governor Felix will understand that by **this people** he means the Jewish people. You can include this information if that would be helpful to your readers. Alternate translation: [for the Jewish people]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peace	well
for … people	for … Jewish people

Acts 24:3

ULT	UST
both in every way and everywhere, we receive {these things}, most excellent Felix, with all thankfulness.	*Therefore, Honorable Governor Felix, we continually thank you for everything that you have done for us, wherever you have done those things.*

ULT **in every way … everywhere … all**
UST continually … for everything that you have done for us, wherever you have done those things
(πάντῃ & πανταχοῦ & πάσης)

Tertullus says these things as overstatements for emphasis. Since Luke is quoting directly from his speech, it would be appropriate to retain these overstatements in your translation.

Support Reference: Hyperbole

ULT **most excellent Felix**
UST Therefore, Honorable Governor Felix
(κράτιστε Φῆλιξ)

The expression **most excellent** was a formal title by which people addressed Roman officials. Your language and culture may have a comparable title that you can use in your translation. See how you translated the similar expression in Acts 23:26. Alternate translation: [Your Excellency, Governor Felix]

Support Reference: Politeness

ULT **with all thankfulness**
UST we continually thank you
(μετὰ πάσης εὐχαριστίας)

If your language does not use an abstract noun for the idea behind the word **thankfulness**, you could express the same idea in another way. Alternate translation: [very gratefully]

Support Reference: Abstract Nouns

Acts 24:4

ULT	UST
But so that I may not detain you further, I ask you to listen to us briefly in your fairness.	*But so that I do not use too much of your time, I will speak briefly. Please listen to what I have to say. I know you will make the right decision about this case.*

ULT to us
UST to what I have to say
(ἡμῶν)

By **us**, Tertullus means himself and the Jewish leaders on whose behalf he is speaking. He does not mean Governor Felix, to whom he is speaking. So use the exclusive form of "us" in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT briefly in your fairness
UST I will speak briefly … I know you will make the right decision about this case
(συντόμως, τῇ σῇ ἐπιεικείᾳ)

If your language does not use an abstract noun for the idea of **fairness**, you could express the same idea in another way. Alternate translation: [briefly, knowing that you will judge our case fairly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I ask	Please

Acts 24:5

ULT	UST
For having found this man a pest and one inciting rebellion among all the Jews throughout the world and a leader of the sect of the Nazarenes,	*Now we can assure you that this man causes trouble wherever he goes. He encourages all the Jews to rebel against you Romans. He leads a radical group within Judaism. The members of that group call themselves the Nazarenes.*

ULT **a pest**
UST causes trouble
(λοιμὸν)

Tertullus is speaking as if Paul was literally spreading disease. He means that Paul is causing trouble. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a troublemaker]

Support Reference: Metaphor

ULT **among all the Jews throughout the world**
UST wherever he goes … all the Jews
(πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην)

Tertullus says this as overstatements for emphasis. Since Luke is quoting directly from his speech, it would be appropriate to retain this overstatement in your translation.

Support Reference: Hyperbole

ULT **of the Nazarenes**
UST The members of that group call themselves the Nazarenes
(τῶν Ναζωραίων)

In this context, the word **Nazarenes** is a name that people used at this time to describe believers in Jesus. Jesus himself was known as a Nazarene because he came from the town of Nazareth. See how you translated the same word in 2:22, where it has that meaning.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
among … the Jews	the Jews
world	wherever he goes
of the Nazarenes	The members of that group call themselves the Nazarenes

Acts 24:6

ULT	UST
who even tried to desecrate the temple, whom also we arrested;[and we wanted to judge him according to our law,	*He even tried to make our temple in Jerusalem no longer holy. And that is why we arrested him. [And we wanted to judge him according to our law.*

ULT whom also we arrested
UST And that is why we arrested him
(ὃν καὶ ἐκρατήσαμεν)

Tertullus is making the case that Paul is a criminal, but he is leaving it up to Felix to decide what Paul's punishment should be, so he is deliberately breaking off this sentence here. If this might be unclear to your readers, you could indicate his meaning in your translation. Alternate translation: [whom we also arrested, and who deserves to be punished, but we will leave it to you to decide his punishment.]

Support Reference: Ellipsis

Note:

As the General Introduction to Acts explains, this second half of this verse, all of verse 7, and the first part of verse 8 are found in many traditional versions of the Bible, but they are not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting this material in brackets. If a translation of the Bible already exists in your area, you could consider including this material if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this material may not be original, such as by putting it in brackets or in a footnote.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to desecrate	to make … no longer holy
temple	temple in Jerusalem
we arrested	is why we arrested him

Acts 24:7

ULT	UST
but Lysias, the chiliarch, coming with much force, took him away from our hands,	*But Lysias, the commander of the Roman fortress, came with his soldiers and took him away from us,*

(There are no notes for this verse)

Acts 24:8

ULT	UST
commanding his accusers to come to you;] from whom, having inquired about all these things, you yourself will be able to learn of what things we are accusing him.”	*sending us to you.] If you question him yourself about all these matters, you will be able to learn that everything I am saying about him is true.”*

ULT **from whom**
UST him
(παρ’ οὗ)

The pronoun **whom** refers to Paul. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: [From him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to learn	to learn that … is true

Acts 24:9

ULT	UST
And the Jews also agreed, affirming these things to be thus.	*Then the Jewish leaders who had come to Caesarea accused Paul too. They insisted that what Tertullus said about him was true.*

ULT the Jews
UST the Jewish leaders who had come to Caesarea
(οἱ Ἰουδαῖοι)

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Jewish leaders who had come to Caesarea to accuse Paul]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders who had come to Caesarea

Acts 24:10

ULT	UST
And Paul answered, the governor having motioned for him to speak, "Knowing you to have been a judge to this nation for many years, I gladly make my defense about the things concerning me,	*Then the governor signaled with his hand that he wanted Paul to speak. So Paul spoke to defend himself. He said, "Governor Felix, I know that you have governed this Jewish province for many years. Therefore I am eager to defend myself to you {because I know that you will listen to me and will judge me fairly}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
governor	governor
Knowing	Governor Felix, I know that
a judge	governed
to … nation	province
years	years

Acts 24:11

ULT	UST
you being able to learn that it is not more than 12 days for me from when I went up to Jerusalem to worship,	*You can easily confirm that I went to Jerusalem to worship God just 12 days ago.*

ULT it is not more than 12 days for me from when
UST just 12 days ago
(οὐ πλείους εἰσίν μοι ἡμέραι δώδεκα, ἀφ’ ἧς)

Paul is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [it was only 12 days ago that]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to learn	confirm
days	days
Jerusalem	Jerusalem
to worship	to worship God

Acts 24:12

ULT	UST
and they found me neither in the temple arguing with anyone, nor causing a rebellion of the crowd, not in the synagogues, and not throughout the city,	*No one can say truthfully that they saw me arguing with anyone in the temple courts, because I did not do that. No one can say truthfully that they saw me causing people to riot in any Jewish synagogue or causing trouble anywhere else in Jerusalem, because I did not do that.*

ULT **they found**

UST can say truthfully that they saw
(εὗρόν)

The pronoun **they** refers to the Jews who are accusing Paul. It may be helpful to clarify this for your readers. Alternate translation: [these Jews who are accusing me found]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	temple courts
synagogues	any Jewish synagogue

Acts 24:13

ULT	UST
and they are not able to prove {the things} to you about which they are now accusing me.	*So they cannot prove to you the things of which they are now accusing me.*

(There are no notes for this verse)

Acts 24:14

ULT	UST
But I confess this to you, that according to the Way that they call a sect, thus I serve the fathers' God, being faithful to all the things according to the law and the things written in the Prophets,	*But I admit to you that this is true: I live as Jesus taught us to live. They claim that makes me different from other Jews, but that is how I obey the God whom our Jewish ancestors worshiped. I also believe everything that Moses wrote in the laws that God gave him and everything that the prophets wrote in their books.*

ULT **the Way**
UST I live as Jesus taught us to live
(τὴν Ὁδὸν)

As the introduction to chapter 9 explains, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for "way" or "path" that you can use as a name, it would be appropriate to use it in your translation. See what you did in 9:2.

Support Reference: How to Translate Names

ULT **the things written in the Prophets**
UST that … wrote … that the prophets wrote in their books
(τοῖς ἐν τοῖς προφήταις γεγραμμένοις)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the things that the prophets wrote]

Support Reference: Active or Passive

ULT **the Prophets**
UST the prophets … in their books
(τοῖς προφήταις)

The word **Prophets** is the name of a section of the Bible that contains the books in which the prophets recorded the messages that God gave them. Alternate translation: [the books that the prophets wrote]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I confess	I admit
they call	They claim
I serve	I obey

ULT	UST
God	God
being faithful	I also believe
law	Moses … in the laws that God gave him
Prophets	the prophets … in their books

Acts 24:15

ULT	UST
having a hope in God that these themselves also accept, that there is going to be a resurrection of both the righteous and the unrighteous.	*I believe, just as these men also believe, that some day God will cause everyone who has died to live again. God will do this both for those who were good and for those who were wicked.*

ULT **these**
UST these
(οὗτοι)

The pronoun **these** refers to the Jewish leaders who are accusing Paul. It may be helpful to clarify this for your readers. Alternate translation: [my accusers]

Support Reference: Pronouns — When to Use Them

ULT **that there is going to be a resurrection of both the righteous and the unrighteous**
UST some day … will cause everyone who has died to live again … will do this both for those who were good and for those who were wicked
(ἀνάστασιν μέλλειν ἔσεσθαι, δικαίων τε καὶ ἀδίκων)

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [that God will make both the righteous and the unrighteous alive again after they have died]

Support Reference: Abstract Nouns

ULT **of both the righteous and the unrighteous**
UST both for those who were good and for those who were wicked
(δικαίων τε καὶ ἀδίκων)

Paul is using the adjectives **righteous** and **unrighteous** as nouns to mean different groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [of both people who have done what is right and people who have not done what is right]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a hope	I believe
God	God … God
a resurrection	will cause everyone who has died to live again … do this
of … the righteous	for … who were good

ULT	UST
the unrighteous	those … for those who were wicked

Acts 24:16

ULT	UST
In this I myself also strive to have a blameless conscience before God and men continually.	*Because I believe that day will come, I always try to do what pleases God and what other people think is right.*

ULT In this
UST Because I believe that day will come
(ἐν τούτῳ)

The pronoun **this** refers to what Paul has just said in verses 14 and 15 about what he believes. It may be helpful to clarify this for your readers. Alternate translation: [Because I believe these things,]

Support Reference: Pronouns — When to Use Them

ULT before God
UST to do what pleases God … what … think is right
(πρὸς τὸν Θεὸν)

Paul is using this phrase to refer to the opinion or judgment of God and men by association with the way that they would assess anything that came to their attention in front of them. Alternate translation: [in the perspective of God]

Support Reference: Metonymy

ULT men
UST other people
(τοὺς ἀνθρώπους)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blameless	to do what pleases … what … think is right
a … conscience	to do what pleases … what … think is right
God	God

Acts 24:17

ULT	UST
Now after many years I came to my nation bringing alms and offerings,	*Let me tell you why I was in Jerusalem. After I had been in other places for several years, I returned there to bring some money to help my fellow Jews who were poor. While I was there, I also offered sacrifices in the temple courtyard.*

ULT **Now**
UST Let me tell you why I was in Jerusalem
(δὲ)

Paul is using the word translated as **Now** to introduce a new phase of his defense. Use a word, phrase, or other method in your language that would be natural for this purpose.

Support Reference: Introduction of a New Event

ULT **I came**
UST I returned there
(παρεγενόμην)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went]

Support Reference: Go and Come

ULT **to my nation**
UST to help my fellow Jews who were poor
(εἰς τὸ ἔθνος μου)

Paul is actually referring to the place where the people of the Jewish **nation** live. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the place where my Jewish people live]

Support Reference: Metonymy

> ULT **bringing alms and offerings**
> UST to bring some money … While I was there, I also offered sacrifices in the temple courtyard
> (ἐλεημοσύνας ποιήσων & καὶ προσφοράς)

By **alms** Paul means gifts for the poor that the Gentile churches had collected and that he was delivering. By **offerings** he means the sacrifices that he and four other men offered at the end of a period of vows. You can include this information if that would be helpful to your readers. Alternate translation: [to bring gifts for the poor and to offer sacrifices at the end of a vow period]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years
nation	fellow Jews who were poor
alms	some money
offerings	offered sacrifices in the temple courtyard

Acts 24:18

ULT	UST
in which they found me in the temple, having been cleansed, not with a crowd, nor with an uproar.	*Some Jews from Asia saw me offering those sacrifices in the temple courtyard. I had completed the ritual that allowed me to worship God there. There was no crowd with me. I was not causing anyone to riot.*

ULT **in which**
UST offering those sacrifices
(ἐν αἷς)

The pronoun **which** refers to the offerings that Paul described in the previous verse. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here, ending verse 17 with a period. Alternate translation: [While I was making those offerings,]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	temple courtyard … there

Acts 24:19

ULT	UST
But certain Jews from Asia—who ought to be present before you and make accusations if they have anything against me.	*No, it was those Jews from the province of Asia who caused the people to riot! And they should really be here in your court to accuse me if they think that I have done anything wrong.*

ULT **certain Jews from Asia—who ought to be present**
UST it was those Jews from the province of Asia who caused the people to riot! And they should really be here
(τινὲς & ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει & παρεῖναι)

As Paul defends himself by telling what happened in Jerusalem, he suddenly realizes that his actual accusers are not present. So he breaks off his sentence to bring this fact to the attention of Governor Felix. If this might be unclear to your readers, in your translation you could finish this part of the story and begin a new sentence. Alternate translation: [certain Jews from Asia saw me in Jerusalem with a Gentile and they thought that I had brought him into the temple. Now they ought to be present]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews … who caused the people to riot
Asia	the province of Asia

Acts 24:20

ULT	UST
Or let these themselves say what wrong they found when I stood before the Sanhedrin,	*But if they do not want to do that, these Jewish men who are here should tell you what they think I did that was wrong when I defended myself in their council.*

ULT let these themselves say
UST these Jewish men who are here should tell you
(αὐτοὶ οὗτοι εἰπάτωσαν)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may these themselves say] or [these themselves should say]

Support Reference: Third-Person Imperatives

ULT these themselves
UST these Jewish men who are here
(αὐτοὶ οὗτοι)

These pronouns refer to the Jewish leaders who have come to Caesarea to accuse Paul. It may be helpful to clarify this for your readers. Alternate translation: [these Jewish leaders who have come here]

Support Reference: Pronouns — When to Use Them

ULT when I stood before the Sanhedrin
UST when I defended myself in their council
(στάντος μου ἐπὶ τοῦ Συνεδρίου)

Paul is referring to what he said to the Sanhedrin to defend himself by association with the way he **stood** in front of the council as he said it. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [when I defended myself at a meeting of the Sanhedrin]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sanhedrin	council

Acts 24:21

ULT	UST
{other} than regarding this one utterance that I shouted out standing among them, 'Concerning the resurrection of the dead I am being judged by you today!'"	*They might say that I did this one thing wrong: When I was in their council, I shouted, 'You are judging me today because I believe that God will cause all the people who have died to live again.'"*

ULT **{other} than regarding this one utterance that I shouted out standing among them, 'Concerning the resurrection of the dead I am being judged by you today**
UST They might say that I did this one thing wrong: When I was in their council, I shouted, 'You are judging me today because I believe that God will cause all the people who have died to live again
(ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἐκέκραξα ἐν αὐτοῖς ἑστὼς & περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [other than that when I was standing among them, I shouted that I was being judged by them that day concerning the resurrection of the dead]

Support Reference: Quotes within Quotes

ULT **Concerning the resurrection of the dead**
UST because I believe that God will cause all the people who have died to live again
(περὶ ἀναστάσεως νεκρῶν)

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [Because I believe that God will make those who have died alive again,]

Support Reference: Abstract Nouns

ULT **I am being judged by you**
UST You are judging me
(ἐγὼ κρίνομαι & ἐφ' ὑμῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you are judging me today]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I shouted out	I shouted
the resurrection	God will cause … to live again

ULT	UST
am being judged	are judging

Acts 24:22

ULT	UST
Then Felix, knowing more accurately the things concerning the Way, adjourned them, saying, “When Lysias the chiliarch may come down, I will decide the things concerning you,”	*Now Felix already knew much about the group people called the Way, and so he stopped the trial. He said to the Jewish leaders, “Later, when Commander Lysias comes here, I will decide this case.”*

ULT **may come down**
UST comes here
(καταβῇ)

Felix says **may come down** because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a lower elevation.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	already knew
chiliarch	Commander

Acts 24:23

ULT	UST
commanding the centurion to guard him and for him to have freedom and to forbid none of his own to minister to him.	*Then Governor Felix told the officer who was guarding Paul to take Paul back to the prison. But he told him to allow Paul to do things freely in the prison. He also said that if Paul's friends came to visit him, the officer should allow them to help Paul in any way that they wanted to.*

ULT **to forbid none**
UST the officer should allow
(μηδένα κωλύειν)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **none** and the negative verb **forbid**. Alternate translation: [to allow all]

Support Reference: Double Negatives

ULT **of his own**
UST if Paul's friends came to visit him … them
(τῶν ἰδίων αὐτοῦ)

By **his own**, Luke implicitly means Paul's **own** friends. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: [of his friends]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
centurion	officer who was guarding Paul … him
to minister	to help … in any way that they wanted to

Acts 24:24

ULT	UST
But after some days Felix, returning with Drusilla, his own wife, being a Jewess, summoned Paul and heard him concerning the faith in Christ Jesus.	*But several days later Felix came back with his wife Drusilla. She was a Jew. Felix called for Paul to speak with him. He {and Drusilla} listened to what Paul said about trusting in Jesus the Messiah.*

ULT Drusilla
UST Drusilla
(Δρουσίλλῃ)

The word **Drusilla** is the name of a woman.

Support Reference: How to Translate Names

ULT being a Jewess
UST She was a Jew
(οὔσῃ Ἰουδαίᾳ)

The word **Jewess** is the name for a woman who is Jewish. Alternate translation: [who was a Jewish woman]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
a Jewess	a Jew
Paul	for Paul to speak with him
faith	trusting
in Christ	in … the Messiah
Christ	the Messiah
Jesus	Jesus

Acts 24:25

ULT	UST
But as he was reasoning about righteousness and self-control and the coming judgment, Felix, becoming frightened, answered, "Go away for now, but having found time, I will summon you,"	*Paul talked about what God wants people to do in order to please him. Paul also explained how people should control how they act. Paul said that there would be a time when God would judge all people. Felix became afraid after hearing those things. So he said to Paul, "That is all I want to hear now. But when I have time, I will ask you to come to me again."*

ULT **he**

UST Paul … Paul … Paul

(αὐτοῦ)

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteousness	what God wants people to do in order to please him
self-control	how people should control how they act
judgment	God would judge all people
frightened	became afraid
time	time

Acts 24:26

ULT	UST
also hoping at the same time that money would be given to him by Paul, and therefore summoning him often, he was speaking with him.	*Felix was also hoping that Paul would give him some money. So he sent for Paul to come to him many times. Paul talked with Felix every time{, but he did not give him any money, so Felix did not tell his soldiers to release Paul from prison}.*

ULT **money would be given to him by Paul**
UST Paul would give him some money
(χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Paul would give him money]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hoping	Felix was … hoping
Paul	Paul

Acts 24:27

ULT	UST
But two years being fulfilled, Felix received a successor, Porcius Festus, and wanting to gain favor with the Jews, Felix left Paul bound.	*This went on for about two years. Then a man named Porcius Festus replaced Felix as the governor. And since Felix wanted to please the Jewish leaders, he left Paul in prison.*

ULT **two years being fulfilled**
UST This went on for about two years
(διετίας & πληρωθείσης)

Luke is describing this time period in the way in which his culture and language spoke about time. The expression can refer to any period of time between one year and two years in length. Your language may have a comparable expression that you can use in your translation. Alternate translation: [after a couple of years]

Support Reference: Idiom

ULT **Porcius Festus**
UST a man named Porcius Festus
(Πόρκιον Φῆστον)

The words **Porcius Festus** are the names of a man.

Support Reference: How to Translate Names

ULT **with the Jews**
UST the Jewish leaders
(τοῖς Ἰουδαίοις)

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Jews who were hostile to Paul]

Support Reference: Synecdoche

ULT **bound**
UST in prison
(δεδεμένον)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [in bonds]

Support Reference: Active or Passive

ULT **bound**
UST in prison
(δεδεμένον)

Luke is using one thing that the Romans did to keep Paul prisoner to represent all of what they did. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [as a prisoner]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
favor	to please
with the Jews	the Jewish leaders
Paul	Paul

Acts 25

Acts 25 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Favor

This word is used in two different ways in this chapter. When the Jewish leaders asked Festus for a favor, they were asking him to do something special for them on that day. They wanted him to do for them something that he would not usually do. When Festus "wanted to gain the favor of the Jews," he wanted them to like him and be willing to obey him in the months and years to come. (See: favor, favorable, favoritism)

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens; others gave money to the Roman government so they could become Roman citizens. Roman officials could have been punished for treating a Roman citizen the same way they would treat a non-citizen.

Acts 25:1

ULT	UST
Now Festus, having set foot in the province, went up from Caesarea to Jerusalem after three days.	*Then Festus began to rule as the governor of the province of Judea. Three days later, he left the city of Caesarea and traveled to Jerusalem.*

ULT **Now**
UST Then
(οὖν)

Luke is using the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **having set foot**
UST began to rule as the governor
(ἐπιβὰς)

Luke is using one part of Festus, his **foot**, to represent all of himself in the act of arriving in Judea. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [having arrived]

Support Reference: Synecdoche

ULT **in the province**
UST of the province of Judea
(τῇ ἐπαρχείᾳ)

By **the province**, Luke implicitly means the province of Judea. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [in Judea]

Support Reference: Assumed Knowledge and Implicit Information

ULT **went up from Caesarea to Jerusalem**
UST he left the city of Caesarea and traveled to Jerusalem
(ἀνέβη εἰς Ἰεροσόλυμα ἀπὸ Καισαρείας)

Luke says that Festus **went up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a higher elevation.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the province	of the province of Judea
Caesarea	the city of Caesarea
Jerusalem	Jerusalem
days	days

Acts 25:2

ULT	UST
And the chief priests and the first of the Jews appeared to him against Paul, and they were begging him,	*In Jerusalem, the chief priests and some important Jewish leaders insisted urgently to Festus that Paul had done things that were very wrong.*

> ULT **the first of the Jews**
> UST some important Jewish leaders
> (οἱ πρῶτοι τῶν Ἰουδαίων)

Luke is using the adjective **first** as a noun to mean a particular group of people. Here, **first** has the sense of most prominent. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the most prominent of the Jews]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	chief priests
of the Jews	Jewish
Paul	Paul
they were begging	urgently

Acts 25:3

ULT	UST
requesting a favor against him, that he might summon him to Jerusalem, making an ambush to kill him along the way.	*They asked Festus to help them pursue their case against Paul. They asked him to order his soldiers to bring Paul to trial in Jerusalem. But they were really planning to attack him on the road and kill him.*

ULT **him … him … him**
UST Paul … Paul … him
(αὐτοῦ & αὐτὸν & αὐτὸν)

The pronoun **him** refers to Paul in each of these instances. It may be helpful to clarify this for your readers. Alternate translation: [Paul … him … Paul]

Support Reference: Pronouns — When to Use Them

ULT **making an ambush to kill him along the way**
UST But they were really planning to attack him on the road and kill
(ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν)

It was the Jewish leaders who were secretly **making an ambush**. This was not part of what they were **requesting** Festus to do. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: [But the Jewish leaders were secretly preparing an ambush to kill Paul along the way]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a favor	to help them pursue their case
he might summon	order his soldiers to bring
Jerusalem	Jerusalem

Acts 25:4

ULT	UST
Then Festus answered that Paul was being held at Caesarea but that he himself was about to depart soon.	*But Festus replied, "Paul is in prison in Caesarea. Now I myself plan to travel back to Caesarea very soon."*

ULT **Festus answered that Paul was being held at Caesarea but that he himself was about to depart soon**
UST Festus replied, "Paul is in prison in Caesarea. Now I myself plan to travel back to Caesarea very soon
(ὁ & Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι)

It may be more natural in your language to have a direct quotation here. Alternate translation: [Festus answered, "Paul is being held at Caesarea, but I myself am about to depart soon."]

Support Reference: Direct and Indirect Quotations

ULT **Paul was being held**
UST Paul is in prison
(τηρεῖσθαι τὸν Παῦλον)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he was holding Paul]

Support Reference: Active or Passive

ULT **to depart**
UST to travel back to Caesarea
(ἐκπορεύεσθαι)

Festus means implicitly that he is **about to depart** from Jerusalem and travel to Caesarea. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [to depart Jerusalem for Caesarea]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Caesarea	Caesarea

Acts 25:5

ULT	UST
He said, "Therefore, the powerful among you, having come down together, if there is something wrong with the man, let them accuse him."	*"So," he said, "those of you who are able should travel there with me. If you want to accuse Paul of doing anything wrong, you can accuse him there."*

> ULT **the powerful among you**
> UST those of you who are able
> (οἱ & ἐν ὑμῖν & δυνατοὶ)

Festus is using the adjective **powerful** as a noun to mean a certain group of people. In this context, **powerful** means having the legal power to represent the Jewish nation. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [those of you who have legal standing in this matter]

Support Reference: Nominal Adjectives

> ULT **having come down together**
> UST should travel there with me
> (συνκαταβάντες)

As the introduction to this chapter discusses, here Festus says **come down** because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a lower elevation.

Support Reference: Idiom

> ULT **let them accuse him**
> UST to accuse … you can accuse him there
> (κατηγορείτωσαν αὐτοῦ)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may they accuse him] or [they should accuse him]

Support Reference: Third-Person Imperatives

Acts 25:6

ULT	UST
And having stayed with them not more than eight or ten days, he went down to Caesarea. On the next day, having sat in the judgment seat, he commanded Paul to be brought.	*Festus remained in Jerusalem with the Jewish leaders for about another week. Then he returned to the city of Caesarea. The next day, Festus commanded his soldiers to bring Paul to the hall where he was sitting in the judge's seat.*

ULT **not more than eight or ten days**
UST for about another week
(ἡμέρας, οὐ πλείους ὀκτὼ ἢ δέκα)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [less than eight or ten days]

Support Reference: Litotes

ULT **having sat in the judgment seat**
UST to the hall where he was sitting in the judge's seat
(καθίσας ἐπὶ τοῦ βήματος)

Festus **sat in the judgment seat** as a symbolic action to show that he was ready to act as the judge in the case against Paul. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [having sat in the judgment seat to show that he was ready to act as the judge in the case against Paul]

Support Reference: Symbolic Action

ULT **Paul to be brought**
UST to bring Paul
(τὸν Παῦλον ἀχθῆναι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [his soldiers to bring Paul to him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	for about another week
Caesarea	the city of Caesarea
judgment seat	judge's seat

ULT	UST
Paul	Paul

Acts 25:7

ULT	UST
And when he had come, the Jews having come down from Jerusalem stood around him, bringing many and serious charges that they were not able to prove,	*So the soldiers brought Paul to Festus. The Jewish leaders who had come from Jerusalem gathered around him. They accused him of doing many bad things. But they were not able to prove any of them.*

ULT **he … him**
UST Paul … him
(αὐτοῦ & αὐτὸν)

The pronouns **he** and **him** refer to Paul. It may be helpful to clarify this for your readers.

Alternate translation: [Paul … him]

Support Reference: Pronouns — When to Use Them

ULT **many and serious charges**
UST many bad things
(πολλὰ καὶ βαρέα αἰτιώματα)

It may be more natural in your language not to use the word **and** between these adjectives.

Alternate translation: [many serious charges] or [many charges that were all serious]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
Jerusalem	Jerusalem

Acts 25:8

ULT	UST
as Paul was saying in defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any sin."	*Then Paul spoke for himself. He said, "I have not broken any of the Jewish laws. I have not broken any of the rules about who can enter the temple. I have not broken any of the Roman laws."*

ULT **against Caesar**
UST of the Roman laws
(εἰς Καίσαρά)

Paul is using the leader of the Roman government to represent that entire government. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [against the Roman government]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Then Paul
law of the Jews	Jewish laws
of the Jews	Jewish
temple	temple
Caesar	of the Roman laws
have I committed … sin	I have … broken … I have … broken … I have … broken

Acts 25:9

ULT	UST
But Festus, wanting to lay down a favor for the Jews, answering Paul, said, "Are you willing, having gone up to Jerusalem, to be judged before me there about these things?"	*Festus, however, wanted to please the Jewish leaders. So he asked Paul, "Are you willing to travel to Jerusalem so that I can judge your case there?"*

ULT **wanting to lay down a favor for the Jews**
UST wanted to please the Jewish leaders
(θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι)

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Jewish leaders who were opposing Paul]

Support Reference: Synecdoche

ULT **to lay down a favor for the Jews**
UST to please the Jewish leaders
(τοῖς Ἰουδαίοις χάριν καταθέσθαι)

Luke is speaking as if the Festus wanted to **lay down** a favor physically for the Jewish leaders, as if they would pick it up and leave something else for him in its place. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to do a favor for the Jewish leaders that they would later return]

Support Reference: Metaphor

ULT **answering Paul, said**
UST So he asked Paul
(ἀποκριθεὶς τῷ Παύλῳ εἶπεν)

Together the words **answering** and **said** mean that Festus responded to Paul. Alternate translation: [Festus responded to Paul]

Support Reference: Hendiadys

ULT **having gone up to Jerusalem**
UST to travel to Jerusalem
(εἰς Ἱεροσόλυμα ἀναβὰς)

Festus says **gone up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a higher elevation.

Support Reference: Idiom

> **ULT to Jerusalem, to be judged before me there about these things**
> UST to Jerusalem so that I can judge your case there
> (εἰς Ἱεροσόλυμα & ἐκεῖ περὶ τούτων κριθῆναι ἐπ᾽ ἐμοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to Jerusalem and have me judge you there about these things]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a favor	to please
for the Jews	the Jewish leaders
Paul	Paul
Jerusalem	Jerusalem
to be judged	so that … can judge

Acts 25:10

ULT	UST
But Paul said, "I am standing before the judgment seat of Caesar, where it is necessary for me to be judged. I have done no harm to the Jews, as you also know very well.	*But Paul replied, "No, right now you are judging me, and you represent the Emperor. This is the right place for my trial. I have done nothing wrong to the Jewish people. You know that is the truth.*

ULT **I am standing before the judgment seat of Caesar**
UST No, right now you are judging me, and you represent the Emperor
(ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι)

Paul is referring to Caesar's authority to judge him by association with the **judgment seat** where Caesar sat when he judged cases. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [I am being judged by Caesar]

Support Reference: Metonymy

ULT **I am standing before the judgment seat of Caesar**
UST No, right now you are judging me, and you represent the Emperor
(ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι)

Paul is using **Caesar**, the leader of the Roman government, to represent that entire government. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I am being judged by the Roman government]

Support Reference: Synecdoche

ULT **where it is necessary for me to be judged**
UST This is the right place for my trial
(οὗ με δεῖ κρίνεσθαι)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [where it is necessary for someone to judge me] or, if you translated the previous phrase as "I am being judged by the Roman government," then use [which is the authority that ought to judge me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
judgment seat	No, right now you are judging
of Caesar	and you represent the Emperor
to be judged	trial

ULT	UST
I have done … harm	I have done … wrong
to the Jews	to the Jewish people
know	know

Acts 25:11

ULT	UST
Therefore, if I am doing harm and have done something worthy of death, I do not refuse to die. But if {the things} of which they are accusing me are nothing, no one is able to give me to them as a favor. I appeal to Caesar!”	*If I deserved to die for something I had done wrong, I would accept dying as my punishment. They are accusing me of many things, but I do not deserve to die for anything I have done. So no one can condemn me just to satisfy them. I claim my right to have Caesar himself judge me.”*

ULT **I do not refuse to die**
UST I would accept dying as my punishment
(οὐ παραιτοῦμαι τὸ ἀποθανεῖν)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **refuse**. Alternate translation: [I am willing to die]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I am doing harm	wrong
I appeal to	I claim my right to have … judge me
Caesar	Caesar himself

Acts 25:12

ULT	UST
Then Festus, having spoken with the council, answered, "To Caesar you have appealed, to Caesar you will go!"	*Festus conferred with the officials who advised him. Then he told Paul, "You have asked Caesar to try your case, and so I will send you to Caesar."*

ULT the council
UST the officials who advised him
(τοῦ συμβουλίου)

Luke assumes that his readers will understand that by **council** here, he does not mean the Jewish Sanhedrin. He means the group of officials who advised Festus. You can include this information if that would be helpful to your readers. Alternate translation: [with his own government advisors]

Support Reference: Assumed Knowledge and Implicit Information

ULT to Caesar you will go
UST and so I will send you to Caesar
(ἐπὶ Καίσαρα πορεύσῃ)

Festus is using a future statement to give a ruling in Paul's case. If it would be helpful in your language, you could use a more natural form for giving a ruling. Alternate translation: [so I grant your appeal and I am going to send you to Caesar for judgment]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
council	officials who advised him
To Caesar	Caesar
you have appealed	You have asked … to try your case
Caesar	Caesar

Acts 25:13

ULT	UST
Now after some days had passed, King Agrippa and Bernice, having come down to Caesarea, greeted Festus.	*Then, after several days, King Herod Agrippa arrived at Caesarea. His sister Bernice came with him. They were making a formal visit to welcome Festus as the new governor.*

ULT **Now**
UST Then
(δὲ)

Luke is using the word translated as **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **King Agrippa and Bernice**
UST King Herod Agrippa … His sister Bernice came with him
(Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη)

The word **Agrippa** is the name of a man. He ruled a few territories in the area where Festus was the Roman governor. The word **Bernice** is the name a woman. She was the sister of King Agrippa.

Support Reference: How to Translate Names

ULT **having come down to Caesarea**
UST arrived at Caesarea
(κατήντησαν εἰς Καισάρειαν)

Luke speaks of Agrippa and Bernice **having come down** to Caesarea because that city is lower in elevation than Jerusalem, where they lived. Use a natural way in your language of referring to traveling to a lower elevation.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
King	King
Caesarea	Caesarea

Acts 25:14

ULT	UST
And as they were staying there for many days, Festus presented to the king the things concerning Paul, saying, "A certain man has been left a prisoner by Felix,	*Since King Agrippa and Bernice stayed in Caesarea for several days{, they had time to speak with Festus about many things}. At one point Festus told Agrippa about Paul. He said, "There is a man here whom Felix kept in prison.*

ULT **A certain man has been left a prisoner by Felix**
UST There is a man here whom Felix kept in prison
(ἀνήρ τὶς ἐστιν καταλελειμμένος ὑπὸ Φήλικος δέσμιος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Felix has left a certain man a prisoner]

Support Reference: Active or Passive

ULT **A certain man has been left a prisoner by Felix**
UST There is a man here whom Felix kept in prison
(ἀνήρ τὶς ἐστιν καταλελειμμένος ὑπὸ Φήλικος δέσμιος)

Festus is using the phrase **A certain man** to introduce **Paul** to Agrippa and Bernice. If your language has its own way of introducing people and their stories, you could use it here in your translation. Alternate translation: [There is a man named Paul whom Felix left as a prisoner]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for … days	days
to the king	Agrippa
Paul	Paul

Acts 25:15

ULT	UST
about whom, when I was in Jerusalem, the chief priests and the elders of the Jews appeared, requesting a judgment against him,	*When I went to Jerusalem, the chief priests and the Jewish elders accused him of many things. They asked me to condemn him to death.*

ULT requesting a judgment against him
UST They asked me to condemn him to death
(αἰτούμενοι κατ᾽ αὐτοῦ καταδίκην)

If your language does not use an abstract noun for the idea of a **judgment**, you could express the same idea in another way. Alternate translation: [requesting that I judge him]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
chief priests	chief priests
elders	elders
of the Jews	Jewish
a judgment	to condemn … to death

Acts 25:16

ULT	UST
to whom I replied that the custom of the Romans is not to give any man as a favor before the one being accused may have the accusers by face and receive an opportunity of a defense concerning the accusation.	*But I told them that when people accuse someone of a serious crime, we Romans do not condemn that person just to satisfy the accusers. Instead, we allow him to meet in person with his accusers and defend himself against what they say about him.*

ULT **the one being accused**
UST when people accuse someone of a serious crime … him
(ὁ κατηγορούμενος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one against whom people are making accusations]

Support Reference: Active or Passive

ULT **may have the accusers by face**
UST Instead, we allow … to meet in person with his accusers
(κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους)

Here, the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Your language may have a similar expression that you can use in your translation. Alternate translation: [may meet face to face with the accusers]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Romans	we Romans

Acts 25:17

ULT	UST
Therefore, when they had come together here, causing no delay, the next day, having sat in the judgment seat, I commanded the man to be brought,	*So when those Jews came here to Caesarea, I did not delay the trial at all. The day after they arrived, I convened the court and ordered the guards to bring in the prisoner.*

ULT **when they had come together**
UST when those Jews came
(συνελθόντων)

The pronoun **they** refers to the chief priests and the elders of the Jews, whom Festus mentioned in verse 15. It may be helpful to clarify this for your readers. Alternate translation: [when the chief priests and the elders of the Jews had come together]

Support Reference: Pronouns — When to Use Them

ULT **having sat in the judgment seat**
UST I convened the court
(καθίσας ἐπὶ τοῦ βήματος)

Festus **sat in the judgment seat** as a symbolic action to show that he was ready to act as the judge in the case against Paul. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [having sat in the judgment seat to show that I was ready to act as the judge in this case]

Support Reference: Symbolic Action

ULT **I commanded the man to be brought**
UST and ordered the guards to bring in the prisoner
(ἐκέλευσα ἀχθῆναι τὸν ἄνδρα)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I commanded soldiers to bring the man]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
when they had come together	when those Jews came
judgment seat	court

Acts 25:18

ULT	UST
about whom the accusers, having stood up, brought no charge of the evils that I was expecting.	*I thought that the Jewish leaders would accuse Paul of doing many wrong things. But when they made their accusations against him, none of the accusations were serious.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the evils	many wrong things … were serious

Acts 25:19

ULT	UST
Instead, they were having certain disputes with him about their own religion and about a certain Jesus, having died, whom Paul asserted to be alive.	*Instead, they argued with him about what Jews should believe. They also argued about a man whose name was Jesus. He had died, but Paul said he was alive.*

ULT **their own religion**
UST what Jews should believe
(τῆς ἰδίας δεισιδαιμονίας)

If your language does not use an abstract noun for the idea of **religion**, you could express the same idea in another way. Alternate translation: [their religious beliefs] or [their beliefs about God and spiritual things]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … Jesus	whose name was Jesus
Paul	Paul

Acts 25:20

ULT	UST
And I, doubting the investigation about these things, asked if he might be willing to go to Jerusalem and be judged there about these things.	*I did not know how I could investigate this case from Caesarea. So I asked Paul, 'Are you willing to go to Jerusalem so that I can judge you there about these things?'*

ULT **asked if he might be willing to go to Jerusalem and be judged there about these things**

UST I asked Paul, 'Are you willing to go to Jerusalem so that I can judge you there about these things

(ἔλεγον εἰ βούλοιτο πορεύεσθαι εἰς Ἰεροσόλυμα, κἀκεῖ κρίνεσθαι περὶ τούτων)

It may be more natural in your language to have a direct quotation here. Alternate translation: [asked, 'Might you be willing to go to Jerusalem and be judged there about these things?']

Support Reference: Direct and Indirect Quotations

ULT **be judged**

UST so that I can judge you

(κρίνεσθαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and have me judge him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
be judged	so that I can judge you

Acts 25:21

ULT	UST
But when Paul appealed that he be kept for the decision of the August one, I commanded him to be kept until I might send him to Caesar."	*But Paul asked to stay in Caesarea until the emperor himself could judge his case. So I ordered my soldiers to keep him under guard until I could send him to Caesar."*

ULT **when Paul appealed that he be kept**
UST Paul asked to stay in Caesarea
(τοῦ & Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν)

If your language does not use this passive form, you could state this in active form. Alternate translation: [when Paul asked that I keep him]

Support Reference: Active or Passive

ULT **of the August one**
UST the emperor himself
(τοῦ Σεβαστοῦ)

Festus is referring to the Roman emperor by a respectful title. Your language and culture may have a similar title that you can use in your translation. Alternate translation: [of His Majesty the Emperor]

Support Reference: Politeness

ULT **I commanded him to be kept**
UST So I ordered my soldiers to keep him under guard
(ἐκέλευσα τηρεῖσθαι αὐτὸν)

If your language does not use this passive form, you could state this in active form. Alternate translation: [I commanded the guards to keep him in custody]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
when … appealed that	asked
Caesar	Caesar

Acts 25:22

ULT	UST
And Agrippa {replied} to Festus, "I myself was also wanting to hear this man." "Tomorrow," he says, "you will hear him."	*Then Agrippa said to Festus, "Personally I would like to hear what this man has to say." Festus answered, "I will arrange for you to hear him tomorrow."*

ULT **I myself was also wanting to hear this man**
UST Personally I would like to hear what this man has to say
(ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι)

Agrippa is using the reflexive pronoun **myself** for emphasis. It may be more natural in your language to express this emphasis in another way. Alternate translation: [I too would certainly want to hear this man]

Support Reference: Reflexive Pronouns

ULT **he says**
UST Festus answered
(φησίν)

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. It may be helpful to start a new sentence here. Alternate translation: [he said]

Support Reference: Irregular Use of Tenses

Acts 25:23

ULT	UST
So on the next day, Agrippa and Bernice having come with much ceremony and having entered into the hall with both chiliarchs and men of distinction of the city, then, having been commanded by Festus, Paul was brought.	*So the next day Agrippa and Bernice entered the hall of judgment. The people there showed them much honor. Some Roman commanders and some of the important people of Caesarea came with them. Then Festus commanded the guards to bring Paul in.*

ULT **Paul was brought**
UST to bring Paul in
(ἤχθη ὁ Παῦλος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the soldiers brought Paul]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chiliarchs	Some Roman commanders
Paul	Paul in

Acts 25:24

ULT	UST
And Festus said, "King Agrippa and all the men being present with us, you see this one concerning whom the whole multitude of the Jews petitioned me both in Jerusalem and here, shouting that he ought not to live any longer.	*After Paul entered, Festus said, "King Agrippa and all the rest of you who are here with us, you see this man! Many leaders of the Jews, both in Jerusalem and here, have protested to me about him. They have demanded that I put him to death immediately.*

ULT **all the men**
UST all the rest of you
(πάντες οἱ & ἄνδρες)

Although the term **men** is masculine, Festus is using the word in a generic sense that includes both men and women. (It is clear that women as well as men are **present**, since Luke notes in verse 23 that Bernice entered with Agrippa.) If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [all of you]

Support Reference: When Masculine Words Include Women

ULT **with us**
UST with us
(ἡμῖν)

By **us**, Festus means himself and King Agrippa but not the rest of the crowd to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **the whole multitude of the Jews petitioned me**
UST Many leaders of the Jews … have protested to me
(ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι)

Festus says **the whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the multitude of the Jews petitioned me urgently]

Support Reference: Hyperbole

ULT shouting that he ought not to live any longer
UST They have demanded that I put him to death immediately
(βοῶντες μὴ δεῖν αὐτὸν ζῆν μηκέτι)

It may be more natural in your language to have a direct quotation here. Alternate translation: [shouting, 'He ought not to live any longer!']

Support Reference: Direct and Indirect Quotations

ULT he ought not to live any longer
UST that I put him to death immediately
(μὴ δεῖν αὐτὸν ζῆν μηκέτι)

In Greek this is a double negative for emphasis, "he ought not to live no longer." In Greek, the second negative creates a positive meaning by canceling the first negative. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: [he should die immediately]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
of the Jews	of the Jews
Jerusalem	Jerusalem
shouting that	They have demanded

Acts 25:25

ULT	UST
But I learned that he had done nothing worthy of death. But this one himself having appealed to the August one, I decided to send him,	*But I found that he had done nothing to deserve being killed. Even so, he has asked Caesar to judge his case. So I have decided to send him to Rome.*

> ULT **the August one**
> UST Caesar
> (τὸν Σεβαστὸν)

Festus is referring to the Roman emperor by a respectful title. Your language and culture may have a similar title that you can use in your translation. Alternate translation: [to His Majesty the Emperor]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having appealed to	has asked … to judge his case

Acts 25:26

ULT	UST
about whom I do not have anything definite to write to the lord. Therefore I have brought him before you, and especially before you, King Agrippa, so that, the examination having happened, I might have something that I might write.	*But I do not know exactly what to write to the emperor about him. That is why I have brought him here to speak to all of you, and especially to you, King Agrippa. You can question him. Then I will know what to write to the emperor.*

ULT **to the lord**
UST to the emperor
(τῷ κυρίῳ)

Festus is referring to the emperor by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [to our lord the emperor]

Support Reference: Politeness

ULT **you … you**
UST all of you … you
(ὑμῶν & σοῦ)

Here the first instance of **you** is plural and refers to everyone assembled in the hall. The second **you** is singular and is directed only to Agrippa. Use the plural and singular forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the lord	to the emperor
King	King

Acts 25:27

ULT	UST
For it seems unreasonable to me, sending a prisoner and not to signify the charges against him.”	*After all, it makes sense that when I send a prisoner to the emperor in Rome, I should say exactly what wrong things people say he has done.”*

ULT **it seems unreasonable to me, sending a prisoner and not to signify**
UST it makes sense that when I send a prisoner to the emperor in Rome, I should say
(ἄλογον & μοι δοκεῖ πέμποντα δέσμιον, μὴ καὶ & σημᾶναι)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative adjective **unreasonable**. Alternate translation: [it seems reasonable to me, sending a prisoner, that I should state]

Support Reference: Double Negatives

Acts 26

Acts 26 Chapter Introduction

Structure and Formatting

This is the third account of Paul's conversion in the book of Acts. Because this is such an important event in the early church, there are three accounts of Paul's conversion. (See: Acts 9 and Acts 22)

Paul told King Agrippa why he had done what he had done and said that the governor should not punish him for that.

Religious and Cultural Concepts in This Chapter

Light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See: righteous, righteousness, unrighteous, unrighteousness, upright, uprightness)

Acts 26:1

ULT	UST
And Agrippa said to Paul, "It is permitted to you to speak about yourself." Then Paul, stretching out {his} hand, was defending himself:	*Then Agrippa said to Paul, "You may now speak on your own behalf." Then Paul held out his hand to show that he was about to speak. He defended himself by saying,*

ULT **It is permitted to you**
UST You may now
(ἐπιτρέπεταί σοι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I permit you]

Support Reference: Active or Passive

ULT **stretching out {his} hand**
UST held out his hand to show that he was about to speak
(ἐκτείνας τὴν χεῖρα)

This could mean: (1) that Paul waved his hand to get the attention of the audience and signal that he was about to speak. Alternate translation: [waving his hand to signal that he was about to speak]; (2) that as Paul spoke, he used hand gestures to emphasize the points he was making. Alternate translation: [gesturing with his hand as he spoke]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Paul	Paul

Acts 26:2

ULT	UST
“Concerning all the things of which I am accused by the Jews, King Agrippa, I consider myself blessed to be about to defend myself before you today,	*“King Agrippa, I consider myself fortunate that I can explain myself to you today. I will tell you why the Jewish leaders are wrong when they say that I have done bad things.*

ULT **of which I am accused by the Jews**
UST the Jewish leaders … when they say that I have done bad things
(ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the Jews accuse me of doing]

Support Reference: Active or Passive

ULT **the Jews**
UST the Jewish leaders
(Ἰουδαίων)

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [many of the Jewish leaders]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jews	the Jewish leaders
King	King
blessed	fortunate that

Acts 26:3

ULT	UST
especially you being an expert in all the customs and controversies among the Jews. So I ask you to hear me patiently.	*I am especially fortunate because you know so much about the customs of us Jews and the questions that we argue about. So please listen to me as I tell my whole story.*

ULT **in all the customs and controversies among the Jews**
UST so much about the customs of us Jews and the questions that we argue about
(πάντων τῶν κατὰ Ἰουδαίους, ἐθῶν τε καὶ ζητημάτων)

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [in a wide range of customs and controversies among the Jews]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jews	of us Jews

Acts 26:4

ULT	UST
Indeed, then, all the Jews know the manner of my life from my youth, having happened from the beginning in my nation and in Jerusalem,	*My fellow Jews know how I have lived my life since the time I was a child. They know that I have always lived among Jews and that I received my education in Jerusalem.*

ULT all the Jews know
UST My fellow Jews know … They know that
(ἴσασι πάντες οἱ Ἰουδαῖοι)

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the Jews know very well]

Support Reference: Hyperbole

ULT in my nation and in Jerusalem
UST among Jews and that I received my education in Jerusalem
(ἐν τῷ ἔθνει μου ἔν τε Ἱεροσολύμοις)

By **nation**, Paul most likely means by association the people of his nation, that is, the Jews. Alternate translation: [among the Jews, especially in the city of Jerusalem]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jews … They
know	know … know that
nation	Jews
Jerusalem	Jerusalem

Acts 26:5

ULT	UST
knowing me from the beginning, if they wished to testify, that according to the strictest sect of our religion I lived as a Pharisee.	*They have known me since I was young. They could tell you, if they were willing, that as a Pharisee, I obeyed the most rigid customs of our religion very carefully.*

> ULT **of our religion**
> UST of our religion
> (τῆς ἡμετέρας θρησκείας)

By **our**, Paul means himself and his fellow Jews but not Agrippa to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	They have known
to testify	They could tell you
as a Pharisee	as a Pharisee

Acts 26:6

ULT	UST
And now I stand here being judged because of hope of the promise made to our fathers by God,	*Today I am on trial because I am confidently expecting that God will do what he promised to our ancestors.*

ULT **now**
UST Today
(νῦν)

Paul is using the word translated as **Now** to introduce a new phase of his defense. Use a word, phrase, or other method in your language that would be natural for this purpose.

Support Reference: Introduction of a New Event

ULT **I stand here being judged**
UST I am on trial
(ἕστηκα κρινόμενος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you are judging me]

Support Reference: Active or Passive

ULT **because of hope of the promise made to our fathers by God**
UST because I am confidently expecting that God will do what he promised to our ancestors
(ἐπ᾽ ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας, γενομένης ὑπὸ τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: [because I hope in the promise made to our fathers by God]

Support Reference: Abstract Nouns

ULT **of the promise made to our fathers by God**
UST God will do what he promised to our ancestors
(τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας, γενομένης ὑπὸ τοῦ Θεοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [of the promise that God made to our fathers]

Support Reference: Active or Passive

ULT **of the promise made to our fathers by God**
UST God will do what he promised to our ancestors
(τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας, γενομένης ὑπὸ τοῦ Θεοῦ)

Since Paul explains in verse 8 that the **promise** for which he has **hope** is the resurrection from the dead, here you do not need to explain further what Paul means.

Support Reference: When to Keep Information Implicit

ULT **our fathers**
UST our ancestors
(τοὺς πατέρας ἡμῶν)

Paul is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [our ancestors]

Support Reference: Metaphor

ULT **our fathers**
UST our ancestors
(τοὺς πατέρας ἡμῶν)

By **our**, Paul means himself and his fellow Jews but not Agrippa to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being judged	on trial
hope	I am confidently expecting that
of the promise	what he promised
God	God

Acts 26:7

ULT	UST
to which our 12 tribes hope to attain, serving in earnestness night and day, concerning which hope I am being accused by the Jews, O King.	*Our 12 Jewish tribes are also waiting confidently for God to do what he promised. That is why they continue to honor him and worship him so diligently. And yet, Honored King, these Jewish leaders are saying that I have done wrong because I too am waiting confidently.*

ULT **our 12 tribes**
UST Our 12 Jewish tribes
(τὸ δωδεκάφυλον ἡμῶν)

Paul is referring to the people of Israel by association with the way that nation was historically composed of 12 tribes. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [our Jewish people]

Support Reference: Metonymy

ULT **our 12 tribes**
UST Our 12 Jewish tribes
(τὸ δωδεκάφυλον ἡμῶν)

By **our**, Paul means himself and his fellow Jews but not Agrippa to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **serving in earnestness**
UST to honor him and worship him so diligently
(ἐν ἐκτενείᾳ & λατρεῦον)

If your language does not use an abstract noun for the idea of **earnestness**, you could express the same idea in another way. Alternate translation: [serving earnestly]

Support Reference: Abstract Nouns

ULT **night and day**
UST That is why they continue
(νύκτα καὶ ἡμέραν)

Paul is using the two parts of a full day, **night** and **day**, to refer to continuous activity throughout a full day. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [continually] or, if you translated **serving in earnestness** as **serving earnestly**: [and continually]

Support Reference: Merism

ULT **I am being accused by the Jews**
UST And yet … these Jewish leaders are saying that I have done wrong
(ἐγκαλοῦμαι ὑπὸ Ἰουδαίων)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Jews are accusing me]

Support Reference: Active or Passive

ULT **by the Jews**
UST And yet … these Jewish leaders are saying that I have done wrong
(ὑπὸ Ἰουδαίων)

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by these Jewish leaders]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
12 tribes	12 Jewish tribes
hope	are also waiting confidently
serving	to honor him and worship him
day	That is why they continue
hope	because I too am waiting confidently
the Jews	And yet … these Jewish leaders
O King	Honored King

Acts 26:8

ULT	UST
Why is it judged unbelievable among you if God raises the dead?	*None of you should find it hard to believe that God would cause people who had died to live again.*

ULT **Why is it judged unbelievable among you if God raises the dead**
UST None of you should find it hard to believe that God would cause people who had died to live again
(τί ἄπιστον κρίνεται παρ’ ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει)

Paul is using the question form to challenge the Jewish leaders who are accusing him. Many of them are Pharisees who believe that God does raise the dead, and yet they do not believe that God raised Jesus from the dead. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [By accusing me, you are acting as if you do not believe that God raises the dead!]

Support Reference: Rhetorical Question

ULT **among you**
UST None of you
(παρ’ ὑμῖν)

While to this point Paul has used the word **you** in the singular to refer to Agrippa, here he uses it in the plural to refer to the Jewish leaders who are present. So use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of ‘You’ — Singular

ULT **if God raises the dead**
UST that God would cause people who had died to live again
(εἰ ὁ Θεὸς νεκροὺς ἐγείρει)

Paul is speaking as if what he is saying is a hypothetical possibility, but he believes that it is actually true. If your language does not state something as a condition if the speaker believes that it is true, then you can translate these words as an affirmative statement. Alternate translation: [that God raises the dead]

Support Reference: Connect — Factual Conditions

ULT **raises the dead**
UST would cause people who had died to live again
(νεκροὺς ἐγείρει)

Here, **raises the dead** is an idiom that refers to making someone who has died alive again. Alternate translation: [God makes the dead alive again]

Support Reference: Idiom

ULT **the dead**
UST people who had died
(νεκροὺς)

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who have died]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is it judged	find
God	God

Acts 26:9

ULT	UST
Indeed, for myself, I thought it to be necessary to do many things opposed to the name of Jesus the Nazarene,	*But I will admit that I too once found it hard to believe. I was sure that I should do everything that I could to stop people from believing in Jesus from the town of Nazareth.*

ULT **the name of Jesus**
UST Jesus
(τὸ ὄνομα Ἰησοῦ)

While in such contexts the word **name** often represents the person who has that name, Paul is describing a time when he did not believe that Jesus was still alive. So here the word **name** seems to represent the reputation and influence of Jesus. Alternate translation: [the reputation and influence of Jesus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Jesus the Nazarene	Jesus from the town of Nazareth
Nazarene	from the town of Nazareth

Acts 26:10

ULT	UST
which I did even in Jerusalem, and I even locked up many of the saints in prisons, having received authority from the chief priests, and when they were being executed, I cast my vote against them.	*So that is what I did when I lived in Jerusalem. I put many of the believers in prison. The chief priests there had given me the power to do that. And when the Sanhedrin was deciding whether to kill believers, I voted in favor of that.*

ULT **of the saints**
UST of the believers
(τῶν ἁγίων)

Paul is using the term **saints** by association to mean believers in Jesus. See how you translated the term in 9:32. Alternate translation: [of the believers in Jesus]

Support Reference: Metonymy

ULT **when they were being executed**
UST when the Sanhedrin was deciding whether to kill believers
(ἀναιρουμένων & αὐτῶν)

Paul is using one part of the process of putting someone on trial for a capital offense and punishing that person if he is found guilty to represent the entire process. Since he speaks of casting his **vote** in favor of execution, here he means specifically the trial part of the process. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when they were being put on trial for crimes with a penalty of death]

Support Reference: Synecdoche

ULT **when they were being executed**
UST when the Sanhedrin was deciding whether to kill believers
(ἀναιρουμένων & αὐτῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when the Sanhedrin was considering whether to execute them]

Support Reference: Active or Passive

ULT **I cast my vote against them**
UST I voted in favor of that
(κατήνεγκα ψῆφον)

The implication is that Paul **cast his vote** as a member of the Sanhedrin. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [as a member of the Sanhedrin, I cast my vote against them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
of the saints	of the believers
having received	had given me
authority	the power to do that
chief priests	chief priests there

Acts 26:11

ULT	UST
And often punishing them in all the synagogues, I forced them to blaspheme, and being greatly enraged against them, I persecuted them even as far as to other cities,	*I continually punished believers in Jesus in every synagogue where I could find them. I tried to force them to say that they did not believe in Jesus. I was so angry with them that I even went to foreign cities to find them.*

ULT punishing them in all the synagogues
UST I … punished believers in Jesus in every synagogue where I could find them
(κατὰ πάσας τὰς συναγωγὰς & τιμωρῶν αὐτοὺς)

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [going from one synagogue to another to punish them]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
punishing	I … punished
synagogues	synagogue
to blaspheme	to say that they did not believe in Jesus
I persecuted them	that I … went … to find them

Acts 26:12

ULT	UST
in which things, traveling to Damascus with authority and a commission from the chief priests,	*Because I told them I wanted to arrest believers in Damascus, the chief priests gave me the power to do that. So I traveled to Damascus.*

ULT with authority and a commission
UST gave me the power
(μετ᾽ ἐξουσίας καὶ ἐπιτροπῆς)

This phrase expresses a single idea by using two words connected with **and**. The word **authority** tells what kind of **commission** the **chief priests** gave Paul. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [with an authoritative commission]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Damascus	Damascus … Damascus
authority	the power
from the chief priests	the chief priests

Acts 26:13

ULT	UST
in the middle of the day, along the road, I saw, O King, a light from heaven, beyond the brightness of the sun, shining around me and the ones traveling with me.	*While I was on my way there, O King, I saw a bright light in the sky. Even though it was around noon, this light was even brighter than the sun! It shone all around me and also around those who were traveling with me.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the day	Even though it was around noon
O King	O King
from heaven	in the sky

Acts 26:14

ULT	UST
And when we all had fallen to the ground, I heard a voice speaking to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against a goad.'	*We all fell to the ground. Then I heard the voice of someone speaking to me in the Hebrew language. He said, 'Saul, Saul, you should not be fighting against me. You are harming yourself, like an animal that is kicking against a sharp prod.'*

ULT **I heard a voice speaking to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against a goad**
UST Then I heard the voice of someone speaking to me in the Hebrew language. He said, 'Saul, Saul, you should not be fighting against me. You are harming yourself, like an animal that is kicking against a sharp prod
(ἤκουσα φωνὴν, λέγουσαν πρός με τῇ Ἑβραΐδι διαλέκτῳ, Σαοὺλ, Σαούλ, τί με διώκεις? σκληρόν σοι πρὸς κέντρα λακτίζειν)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [I heard a voice speaking to me in the Hebrew language, calling me twice by name, asking me why I was persecuting him, and telling me it was hard for me to kick against a goad.]

Support Reference: Quotes within Quotes

ULT **I heard a voice speaking to me**
UST Then I heard the voice of someone speaking to me … He said
(ἤκουσα φωνὴν, λέγουσαν πρός με)

Paul is speaking of this **voice** as if it were a living thing that could speak on its own. Alternate translation: [I heard someone saying to me]

Support Reference: Personification

ULT **why are you persecuting me**
UST you should not be fighting against me
(τί με διώκεις)

The voice is using the question form to rebuke Saul. If you would not use a rhetorical question for this purpose in your language, you could translate its words as a statement or an exclamation and communicate the rebuke in another way. Alternate translation: [you should not be persecuting me!]

Support Reference: Rhetorical Question

ULT **It is hard for you to kick against a goad**
UST You are harming yourself, like an animal that is kicking against a sharp prod
(σκληρόν σοι πρὸς κέντρα λακτίζειν)

The voice is speaking as if Paul were literally kicking against a **goad**, that is, a sharp object that people use to prod an animal. The voice means that by opposing Jesus and persecuting believers, Paul is hurting himself. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [You are hurting yourself by what you are doing]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hebrew	Hebrew
Saul	Saul
Saul	Saul
are you persecuting	fighting against
It is hard	are harming

Acts 26:15

ULT	UST
And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus, whom you are persecuting.	*Then I said, 'Please tell me who you are.' And the person who was speaking to me said, 'I am Jesus! I am the one you are fighting against.*

ULT **And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus, whom you are persecuting**
UST Then I said, 'Please tell me who you are.' And the person who was speaking to me said, 'I am Jesus! I am the one you are fighting against
(ἐγὼ δὲ εἶπα, τίς εἶ, κύριε? ὁ δὲ Κύριος εἶπεν, ἐγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And I asked the Lord who he was, and the Lord said that he was Jesus, whom I was persecuting]

Support Reference: Quotes within Quotes

ULT **Who are you, Lord**
UST Please tell me who you are
(τίς εἶ, κύριε)

When Paul replied to the voice, he was not yet acknowledging that Jesus was **Lord**. He used that respectful title because he recognized that he was speaking to someone of divine power. If this might be confusing for your readers, in your translation you could use a similar term of respect. Alternate translation: [Who are you, Sir]

Support Reference: Politeness

ULT **the Lord said**
UST the person who was speaking to me said
(ὁ & Κύριος εἶπεν)

In this case Paul is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [the Lord Jesus said]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Please tell me
Lord	person who was speaking to me
Jesus	Jesus
are persecuting	are fighting against

Acts 26:16

ULT	UST
But get up and stand on your feet, because for this I have appeared to you, to appoint you a servant and a witness both of the things in which you have seen me and of the things in which I will be shown to you,	*But get up off the ground now. I have appeared to you in order to make you my servant. I want you to tell other people who I am, now that you have seen me. I will show you more about myself later, and I want you to tell others about that too.*

ULT **But get up and stand on your feet, because for this I have appeared to you, to appoint you a servant and a witness both of the things in which you have seen me and of the things in which I will be shown to you**
UST But get up off the ground now. I have appeared to you in order to make you my servant. I want you to tell other people who I am, now that you have seen me. I will show you more about myself later, and I want you to tell others about that too
(ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου; εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα, ὧν τε εἶδές με ὧν τε ὀφθήσομαί σοι)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [He told me to get up and stand on my feet, because for this he had appeared to me, to appoint me a servant and a witness both of the things in which I had seen him and of the things in which he would be shown to me]

Support Reference: Quotes within Quotes

ULT **get up and stand on your feet**
UST get up off the ground now
(ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου)

It might seem that the expression **get up and stand on your feet** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [stand up]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **I will be shown to you**
UST I will show you more about myself later
(ὀφθήσομαί σοι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I will show myself to you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to appoint	make
a servant	my servant
a witness	I want you to tell other people … I want you to tell others

Acts 26:17

ULT	UST
rescuing you from the people and from the Gentiles, to whom I am sending you,	*I am sending you both to Jewish people and to non-Jewish people. I will protect you from them.*

ULT **rescuing you from the people and from the Gentiles, to whom I am sending you**
UST I am sending you both to Jewish people and to non-Jewish people. I will protect you from them
(ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σε)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [He told me that he would rescue me from the peoples and from the Gentiles, to whom he was sending me]

Support Reference: Quotes within Quotes

ULT **the people**
UST Jewish people
(τοῦ λαοῦ)

By **the people**, Jesus means specifically the Jewish people. Alternate translation: [the Jewish people]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rescuing	I … will protect
Gentiles	non-Jewish people

Acts 26:18

ULT	UST
to open their eyes to turn from darkness to light and from the authority of Satan to God, for them to receive forgiveness of sins and an inheritance among the ones having been sanctified by faith in me.'	*I want you to help them recognize who I really am. I want you to help them to live in a way that pleases God. I want them to know that God can make them free from the devil's influence. I want them to know that God will forgive their sins. I want them to receive the good things that people whom God saves because they believe in me will have forever.'*

ULT **to open their eyes to turn from darkness to light and from the authority of Satan to God, for them to receive forgiveness of sins and an inheritance among the ones having been sanctified by faith in me**
UST I want you to help them recognize who I really am. I want you to help them to live in a way that pleases God. I want them to know that God can make them free from the devil's influence. I want them to know that God will forgive their sins. I want them to receive the good things that people whom God saves because they believe in me will have forever
(ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [to open their eyes to turn from darkness to light and from the authority of Satan to God, for them to receive forgiveness of sins and an inheritance among the ones having been sanctified by faith in him]

Support Reference: Quotes within Quotes

ULT **to open their eyes to turn**
UST I want you to help them recognize who I really am. I want you to help them to live in a way that pleases God
(ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι)

Jesus is speaking of Paul helping people to understand the truth about him as if Paul would literally **open** the **eyes** of these people. Alternate translation: [to help them understand the truth about me so that they will turn]

Support Reference: Metaphor

ULT **to turn from darkness to light**
UST I want you to help them to live in a way that pleases God
(τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς)

Jesus is speaking of Paul helping people to stop doing what is wrong and to start obeying God as if the Paul would be literally helping these people stop directing their attention to **darkness** and start directing it to **light**. Alternate translation: [so that they will stop doing what is wrong and start obeying God]

Support Reference: Metaphor

ULT **and from the authority of Satan to God**
UST I want them to know that God can make them free from the devil's influence
(καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν)

By **authority**, Jesus implicitly means the control that **Satan** has over people who are under his authority. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [and no longer have Satan control them but have God control them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for them to receive forgiveness of sins and**
UST I want them to know that God will forgive their sins. I want them to receive
(τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ)

If your language does not use an abstract noun for the idea behind the word **forgiveness**, you could express the same idea with the verb "forgive." Alternate translation: [so that God may forgive their sins and give them]

Support Reference: Abstract Nouns

ULT **an inheritance among**
UST the good things that people whom God saves … will have forever
(κλῆρον ἐν)

Jesus is speaking of the blessings that he gives to those who believe in him as if they were an **inheritance** such as children receive from their parents. Alternate translation: [the blessings that I give to]

Support Reference: Metaphor

ULT **the ones having been sanctified by faith in me**
UST people whom God saves because they believe in me
(τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the ones whom I sanctify because they have faith in me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the authority	influence
of Satan	the devil's
God	I want them to know that God can make them free from
for … to receive	I want them to know that … I want them to receive
forgiveness	God will forgive
of sins	sins
an inheritance	the good things that … will have forever
ones having been sanctified	people whom God saves
by faith	because they believe

Acts 26:19

ULT	UST
Therefore, King Agrippa, I was not disobedient to the heavenly vision,	*So, King Agrippa, I did what God told me to do when he gave me that vision.*

ULT **I was not disobedient**
UST I did what God told me to do
(οὐκ ἐγενόμην ἀπειθὴς)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative adjective **disobedient**. Alternate translation: [I was obedient]

Support Reference: Double Negatives

ULT **to the heavenly vision**
UST when he gave me that vision
(τῇ οὐρανίῳ ὀπτασίᾳ)

Paul is referring to Jesus by association with the way Jesus spoke to him in this **vision**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [to Jesus, who spoke to me from heaven in this vision]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
heavenly	when he gave me that
to the … vision	vision

Acts 26:20

ULT	UST
but first to the ones in Damascus and also in Jerusalem and the whole region of Judea and to the Gentiles I declared to repent and turn to God, doing deeds worthy of repentance.	*First, I spoke to the Jews in Damascus. Then I spoke to the Jews in Jerusalem and in the countryside of Judea. I also spoke to the non-Jews there. I told them that they should stop sinning and ask God to help them live in the right way. I told them they should do things that showed they had stopped sinning.*

ULT **turn to God**
UST ask God to help them live in the right way
(ἐπιστρέφειν ἐπὶ τὸν Θεόν)

Paul is speaking as if he declared that people should physically **turn** to God. He means that he proclaimed they should stop living in one way and begin to live in another way. Alternate translation: [start obeying God]

Support Reference: Metaphor

ULT **doing deeds worthy of repentance**
UST they should do things that showed they had stopped sinning
(ἄξια τῆς μετανοίας ἔργα πράσσοντας)

If your language does not use an abstract noun for the idea behind the word **repentance**, you could express the same idea with the verb “repent.” Alternate translation: [doing deeds that showed that they had truly repented]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Damascus	Damascus
in Jerusalem	in Jerusalem
of Judea	of Judea
to the Gentiles	to the non-Jews there
I declared	I told them
to repent	that they should stop sinning
God	God
of repentance	they had stopped sinning

Acts 26:21

ULT	UST
Because of these things, the Jews, having seized me in the temple, were trying to kill me.	*It is because I preached this message that some Jews seized me when I was in the temple courtyard and tried to kill me.*

ULT the Jews
UST some Jews
(Ἰουδαῖοι)

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Jews who opposed me]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jews	some Jews
having seized	seized
temple	temple courtyard

Acts 26:22

ULT	UST
Therefore, having received help from God up to this day, I stand, testifying to both small and great, saying nothing except the things that both the prophets and Moses said were going to happen—	*Because God has been helping me, I have been able to keep proclaiming these things to this very day. I have continued to tell people, regardless of their status, exactly what the prophets and Moses said would happen.*

ULT **to both small and great**
UST regardless of their status
(μικρῷ τε καὶ μεγάλῳ)

Paul is referring to people of every kind by naming two extremes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to people of every kind]

Support Reference: Merism

ULT **nothing except the things that**
UST exactly what
(οὐδὲν ἐκτὸς & ὧν)

If it would appear in your language that Paul was contradicting himself by saying that he spoke **nothing** and then describing what he spoke, you could reword this to avoid using an exception clause. Alternate translation: [the same things that]

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
day	day
testifying	proclaiming these things
prophets	prophets
Moses	Moses

Acts 26:23

ULT	UST
if the Christ would be a sufferer, if he, the first from the resurrection of the dead, was going to proclaim light both to the people and to the Gentiles."	*They said that the Messiah would suffer and die. They said that he would be the first person to live again after he had died. They also said that he would tell people how God was able to save them. He would tell this, both to his own Jewish people and to non-Jewish people."*

ULT **if the Christ would be a sufferer, if he, the first from the resurrection of the dead, was going to proclaim light**
UST They said that the Messiah would suffer and die. They said that he would be the first person to live again after he had died. They also said that he would tell people how God was able to save them. He would tell this
(εἰ παθητὸς ὁ Χριστός; εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν, φῶς μέλλει καταγγέλλειν)

Paul could be saying that this is what Moses and the prophets said about the Messiah. You can provide this information in your translation if that would be helpful to your readers. It may be helpful to begin a new sentence here. Alternate translation: [They addressed the question as to whether the Christ would be a sufferer, as to whether he, the first from the resurrection of the dead, was going to proclaim] or see next note for another possibility.

Support Reference: Assumed Knowledge and Implicit Information

ULT **if the Christ would be a sufferer, if he, the first from the resurrection of the dead, was going to proclaim light**
UST They said that the Messiah would suffer and die. They said that he would be the first person to live again after he had died. They also said that he would tell people how God was able to save them. He would tell this
(εἰ παθητὸς ὁ Χριστός; εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν, φῶς μέλλει καταγγέλλειν)

Paul could be speaking as if what he is saying is a hypothetical possibility even though he believes that it is actually true. If your language does not state something as a condition if the speaker believes that it is true, then you can translate these words as an affirmative statement. It may be helpful to begin a new sentence here. Alternate translation: [Now since the Christ was a sufferer, since he was the first from the resurrection of the dead, then he was going to proclaim light]

Support Reference: Connect — Factual Conditions

ULT **the first from the resurrection of the dead**
UST the first person to live again after he had died
(πρῶτος ἐξ ἀναστάσεως νεκρῶν)

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [the first person whom God made alive again after he died]

Support Reference: Abstract Nouns

ULT **of the dead**
UST to live again after he had died
(νεκρῶν)

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of people who have died]

Support Reference: Nominal Adjectives

ULT **he … was going to proclaim light**
UST They also said that he would tell people how God was able to save them. He would tell this
(φῶς μέλλει καταγγέλλειν)

Paul is saying that the truth that Jesus proclaimed about God was like a **light** that allowed people to see. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [was going to proclaim the truth about God]

Support Reference: Metaphor

ULT **to the people**
UST to his own Jewish people
(τῷ & λαῷ)

By **the people**, Paul means specifically the Jewish people. Alternate translation: [to the Jewish people]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	Messiah
would be a sufferer	suffer and die
the resurrection	to live again after he had died
to proclaim	tell people … He would tell

ULT	UST
to the Gentiles	to non-Jewish people

Acts 26:24

ULT	UST
And as he was saying these things in his defense, Festus says in a loud voice, "Paul, you are insane! Great learning is turning you to insanity."	*Before Paul could say anything further to defend himself, Festus shouted out loudly, "Paul, you are crazy! You have studied too much, and that has made you crazy!"*

ULT **Festus says**
UST Festus shouted out
(ὁ Φῆστος & φησιν)

To call attention to a development in the story, here Luke uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [Festus said]

Support Reference: Irregular Use of Tenses

ULT **Great learning is turning you to insanity**
UST You have studied too much, and that has made you crazy
(τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει)

Festus is speaking of **learning** as if it were a living thing that was **turning** Paul from sanity to insanity. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You have become insane from learning so much]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul

Acts 26:25

ULT	UST
But Paul says, "I am not insane, most excellent Festus, but I am speaking words of truth and of sanity.	*But Paul answered, "Your Excellency, Governor Festus, I am not insane! On the contrary, what I am saying is true and quite sane!*

> ULT **I am not insane**
> UST I am not insane
> (οὐ μαίνομαι)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative adjective **insane**. Alternate translation: [I am completely sane]

Support Reference: Double Negatives

> ULT **most excellent Festus**
> UST Your Excellency, Governor Festus
> (κράτιστε Φῆστε)

The expression **most excellent** was a formal title by which people addressed Roman officials. Your language and culture may have a comparable title that you can use in your translation. See how you translated the similar expression in Acts 23:26. Alternate translation: [Honorable Governor Festus]

Support Reference: Politeness

> ULT **words of truth and of sanity**
> UST what … is true and quite sane
> (ἀληθείας καὶ σωφροσύνης ῥήματα)

Paul is using the possessive form to describe the character of the **words** he is **speaking**. Alternate translation: [words that are true and sane]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul

Acts 26:26

ULT	UST
For the king knows about these things—to whom indeed, speaking boldly, I am talking—for I am not persuaded at all that any of these things eludes him, for this has not been done in a corner.	*I can assure you that I am not crazy, because King Agrippa is familiar with the things I have been talking about so enthusiastically to him. I am very sure that he is aware of all of these things. They all happened very publicly.*

ULT **to whom indeed, speaking boldly, I am talking**
UST so enthusiastically to him
(πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ)

Paul recognizes that he is being very outspoken in response to King Agrippa's invitation to speak for himself, so he implicitly apologizes. In your translation, you could use a comparable expression from your language and culture. Alternate translation: [and I hope that he will pardon me for speaking so boldly as I talk to him]

Support Reference: Politeness

ULT **I am not persuaded at all that any of these things eludes him**
UST I am very sure that he is aware of all of these things
(λανθάνειν & αὐτὸν τι τούτων οὐ πείθομαι οὐθέν)

In Greek this is a double negative for emphasis, "I am not persuaded that not any of these things eludes him." In Greek, the second negative creates a positive meaning by canceling the first negative. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: [I am persuaded that not one of these things at all eludes him]

Support Reference: Double Negatives

ULT **not … this has … been done in a corner**
UST very … They all happened very publicly
(οὐ & ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this did not happen in a corner]

Support Reference: Active or Passive

ULT **not … this has … been done in a corner**
UST very … They all happened very publicly
(οὐ & ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο)

Paul is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [this has been done openly]

Support Reference: Litotes

ULT **in a corner**
UST very publicly
(ἐν γωνίᾳ)

Paul is speaking as if Jesus might have done things secretly, as if he had done them **in a corner** of a room where no one could see him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [secretly]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	King Agrippa
knows	is familiar with

Acts 26:27

ULT	UST
Do you believe the prophets, King Agrippa? I know that you believe.”	*King Agrippa, do you believe what the prophets wrote? I know that you believe those things.”*

ULT Do you believe the prophets, King Agrippa
UST King Agrippa, do you believe what the prophets wrote
(πιστεύεις, Βασιλεῦ Ἀγρίππα, τοῖς προφήταις)

Paul asks this question to challenge **King Agrippa** to recognize that if he believes what the prophets wrote, then he should believe that Jesus rose from the dead. If it would be helpful in your language, you could express this question as a statement. Alternate translation: [You should believe what I am saying about Jesus since you believe the prophets, King Agrippa.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you believe	do you believe
prophets	what … prophets wrote
King	King
I know	I know
you believe	you believe those things

Acts 26:28

ULT	UST
But Agrippa said to Paul, "In little are you persuading me to make me a Christian?"	*Then Agrippa answered Paul, "I would need to hear much more than this to decide to become a Christian!"*

ULT In little are you persuading me to make me a Christian
UST I would need to hear much more than this to decide to become a Christian
(ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι)

Agrippa is using the question form to challenge Paul. He is asserting that what Paul has said so far is not sufficiently persuasive. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. The term **little** could mean: (1) little proof. Alternate translation: [You cannot persuade me to become a Christian with so little proof.]; (2) little time. Alternate translation: [You cannot persuade me to become a Christian in such a short time.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
a Christian	a Christian

Acts 26:29

ULT	UST
But Paul replied, "I would wish to God, either in little or in much, that not only you but also all the ones hearing me today would become such as I also am—without these chains."	*Paul replied, "Perhaps you need to hear more, or perhaps you could decide now. But either way, I pray to God that you and all of the others who are listening to me today will become like me, except for these chains!"*

ULT either in little or in much
UST Perhaps you need to hear more, or perhaps you could decide now
(καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ)

The term **little** could mean: (1) little proof. Alternate translation: [whether what I have said is enough or whether you need more proof]; (2) little time. Alternate translation: [whether it takes a short time or a long time]

ULT without these chains
UST except for these chains
(παρεκτὸς τῶν δεσμῶν τούτων)

Paul is using one aspect of imprisonment, the **chains** that bound prisoners at this time, to mean the entire state of being imprisoned. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [without being imprisoned]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul replied
to God	to God
chains	chains

Acts 26:30

ULT	UST
Then the king got up, and the governor and Bernice and the ones sitting with them,	*Then King Agrippa stood up. The governor, Bernice, and all the other important people who had come in with them also got up*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	King Agrippa
governor	governor

Acts 26:31

ULT	UST
and having left, they were talking to one another, saying, "This man is not doing anything worthy of death or of chains."	*and left the room. After they left, they said to each other, "We should not execute this man or keep him in prison. He has done nothing to deserve that."*

ULT **This man is not doing anything worthy of death or of chains**
UST We should not execute this man or keep him in prison. He has done nothing to deserve that
(οὐδὲν θανάτου ἢ δεσμῶν ἄξιον τι πράσσει ὁ ἄνθρωπος οὗτος)

The king and governor are referring to a penalty of death by association with **death** itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [This man does not deserve to receive the death penalty or to be kept in chains]

Support Reference: Metonymy

ULT **of chains**
UST keep him in prison
(δεσμῶν)

These people who heard Paul speak are using one aspect of imprisonment, the **chains** that bound prisoners at this time, to mean the entire state of being imprisoned. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [of being imprisoned]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of chains	keep him in prison

Acts 26:32

ULT	UST
And Agrippa said to Festus, "This man was able to have been released if he had not appealed to Caesar."	*Then Agrippa said to Festus, "If this man had not appealed to Caesar, you could have released him."*

ULT This man was able to have been released
UST this man … you could have released him
(ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [You could have released this man]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he had … appealed	had … appealed
to Caesar	to Caesar

Acts 27

Acts 27 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Sailing

People who lived near the sea traveled by boats powered by the wind. During some months of the year, the wind would blow in the wrong direction or so hard that sailing was impossible.

Trust

Paul trusted God to bring him safely to land. He told the sailors and soldiers to trust that God would also keep them alive. (See: trust, trusted, trustworthy, trustworthiness)

Paul breaks bread

Luke uses almost the same words here to describe Paul taking bread, thanking God, breaking it, and eating it that he used to describe the last supper Jesus ate with his disciples. However, your translation should not make your reader think that Paul was leading a religious celebration here.

Acts 27:1

ULT	UST
And when it was decided for us to sail to Italy, they were delivering both Paul and some other prisoners to a centurion, Julius by name, of the Augustan regiment.	*Soon the governor decided it was time to send Paul by ship to Italy. {I, Luke, traveled with him.} He put Paul and some other prisoners under the control of a military officer whose name was Julius. This man was part of a group of soldiers who reported directly to the emperor.*

ULT **it was decided for us to sail**
UST the governor decided it was time to send Paul by ship … I, Luke, traveled with him
(ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Roman authorities decided that we should sail]

Support Reference: Active or Passive

ULT **it was decided for us to sail**
UST the governor decided it was time to send Paul by ship … I, Luke, traveled with him
(ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς)

Luke assumes that his readers will understand that he says **us** because he joined Paul at this point in the story. You can include this information if your readers need it to understand what is happening. UST models a way to do this.

Support Reference: Assumed Knowledge and Implicit Information

ULT **for us**
UST Paul … I, Luke, traveled with him
(ἡμᾶς)

As the introduction to this chapter explains, here and in several other places Luke says "we," **us**, and "our" to mean himself and others who were traveling with him, but not his readers. So use the exclusive form of those words if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **to a centurion, Julius by name**
UST a military officer whose name was Julius. This man
(ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ)

Luke is using the phrase **a centurion** to introduce **Julius** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **Julius**
UST Julius. This man
(Ἰουλίῳ)

The word **Julius** is the name of a man.

Support Reference: How to Translate Names

ULT **of the Augustan regiment**
UST was part of a group of soldiers who reported directly to the emperor
(σπείρης Σεβαστῆς)

The **Augustan regiment** was the name of the military unit from which this centurion came. Some versions translate this as the "Imperial regiment."

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
to a centurion	a military officer

Acts 27:2

ULT	UST
And having boarded a ship from Adramyttium being about to sail to places along Asia, we put to sea, Aristarchus, a Macedonian, a Thessalonian, being with us.	*So Julius put us aboard a ship from the city of Adramyttium in the province of Asia. This ship was about to sail to various places along the coast of Asia. In this way we began our journey by sea. Aristarchus, a man from the city of Thessalonica in the province of Macedonia, went with us.*

ULT **from Adramyttium**
UST from the city of Adramyttium in the province of Asia
(Ἀδραμυντηνῷ)

The word **Adramyttium** is the name of a city.

Support Reference: How to Translate Names

ULT **a ship … being about to sail**
UST a ship … This ship was about to sail
(πλοίῳ & μέλλοντι πλεῖν)

Luke is referring to what the crew of this ship was about to do by association with the ship itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [a ship whose crew was about to sail it]

Support Reference: Metonymy

ULT **Aristarchus**
UST Aristarchus
(Ἀριστάρχου)

The word **Aristarchus** is the name of a man who came from Macedonia but who had been working with Paul in Ephesus. See how you translated his name in 19:29.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Asia	Asia
a Macedonian	in the province of Macedonia
a Thessalonian	a man from the city of Thessalonica

Acts 27:3

ULT	UST
And on the next day, we came down to Sidon, and Julius, treating Paul kindly, allowed him, going to {his} friends, to receive {their} care.	*The next day we arrived at the city of Sidon. There Julius treated Paul generously. He gave him permission to go see his friends in Sidon so they could help him with whatever he needed.*

ULT we came down to Sidon
UST we arrived at the city of Sidon. There
(κατήχθημεν εἰς Σιδῶνα)

As the introduction to this chapter explains, Luke says that he and the other travelers **came down** to Sidon because that was the customary way in this culture of describing people arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [we landed at Sidon]

Support Reference: Idiom

ULT to receive {their} care
UST so they could help him with whatever he needed
(ἐπιμελείας τυχεῖν)

If your language does not use an abstract noun for the idea of **care**, you could express the same idea in another way. Alternate translation: [so that they could care for him]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sidon	the city of Sidon. There
Paul	Paul

Acts 27:4

ULT	UST
And from there, having put to sea, we sailed under Cyprus because the winds were contrary.	*Then the ship sailed away from Sidon. We went along the coast of Cyprus, which was sheltered from the wind, because the wind was against us.*

ULT we sailed under Cyprus
UST We went along the coast of Cyprus, which was sheltered from the wind
(ὑπεπλεύσαμεν τὴν Κύπρον)

The expression **sailed under** does not mean that the travelers sailed south of the island of Cyprus, such as Luke describes in 21:3, even though that would have been the shortest route. Rather, **sailed under** means that the ship kept close to the northern shore of the island, which loomed above the ship and blocked the wind. If it would be helpful in your language, you could express that meaning plainly. However, if the people of your culture are familiar with sea travel, you could use the corresponding expression that is most natural in your language. Alternate translation: [we stayed close to the northern shore of Cyprus]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cyprus	Cyprus

Acts 27:5

ULT	UST
And having sailed across the sea along Cilicia and Pamphylia, we came down to Myra of Lycia.	*After that, we crossed over the sea close to the coasts of Cilicia and Pamphylia. The ship arrived at the city of Myra in the province of Lycia. We got off the ship there.*

ULT we came down to Myra of Lycia
UST The ship arrived at the city of Myra in the province of Lycia. We got off the ship there
(κατήλθαμεν εἰς Μύρρα τῆς Λυκίας)

Luke assumes that his readers will understand that the travelers got off the ship at **Myra**. You can include this information if that would be helpful to your readers. Alternate translation: [we came down to Myra of Lycia, where we got off the ship]

Support Reference: Assumed Knowledge and Implicit Information

ULT Myra of Lycia
UST the city of Myra in the province of Lycia … there
(Μύρρα τῆς Λυκίας)

The word **Myra** is the name of a city, and the word **Lycia** is the name of the province in which that city was located.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cilicia	Cilicia

Acts 27:6

ULT	UST
And there, the centurion having found an Alexandrian ship sailing to Italy, he put us on it.	*In Myra, Julius found a ship that had come from the city of Alexandria. It would soon sail to Italy. So he arranged for us to go aboard that ship and we left.*

ULT **an Alexandrian ship sailing to Italy**
UST a ship that had come from the city of Alexandria. It would soon sail to Italy
(πλοῖον Ἀλεξανδρῖνον, πλέον εἰς τὴν Ἰταλίαν)

Luke is referring to what the crew of this ship was doing by association with the ship itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [a ship whose crew was sailing it to Italy]

Support Reference: Metonymy

ULT **Alexandrian**
UST that had come from the city of Alexandria
(Ἀλεξανδρῖνον)

The word **Alexandrian** is the name for someone or something that comes from the city of Alexandria. See how you translated it in 18:24.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
centurion	Julius

Acts 27:7

ULT	UST
And sailing slowly for many days and having arrived with difficulty near Cnidus, the wind not permitting us further, we sailed along Crete opposite Salmone.	*{The winds were still against us, so} we sailed slowly for many days. It was difficult, but we finally reached the city of Cnidus. From there the wind was so strong that the ship could not sail straight westward. So we sailed along the coast of the island of Crete instead{, where the wind was not blowing strongly.} We sailed past Cape Salmone, an area of land sticking out into the water.*

ULT **And sailing slowly for many days and having arrived with difficulty near Cnidus**
UST {The winds were still against us, so} we sailed slowly for many days. It was difficult, but we finally reached the city of Cnidus. From there
(ἐν ἱκαναῖς δὲ ἡμέραις, βραδυπλοοῦντες καὶ μόλις, γενόμενοι κατὰ τὴν Κνίδον)

Luke assumes that his readers will understand that the ship was **sailing slowly** and **with difficulty** because it was sailing into the wind. You can include this information if that would be helpful to your readers. Alternate translation: [sailing slowly for many days and having arrived with difficulty near Cnidus because we were sailing into the wind]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Cnidus**
UST the city of Cnidus. From there
(τὴν Κνίδον)

The word **Cnidus** is the name of a city.

Support Reference: How to Translate Names

ULT **Crete … Salmone**
UST the coast of the island of Crete instead{, where the wind was not blowing strongly … }
… Cape Salmone, an area of land sticking out into the water
(τὴν Κρήτην & Σαλμώνην)

The word **Crete** is the name of an island. See how you translated the word “Cretans” in 2:11. The word **Salmone** is the name of a cape on the east end of the island of Crete.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
Crete	the coast of the island of Crete instead{, where the wind was not blowing strongly … }

Acts 27:8

ULT	UST
And sailing along it with difficulty, we came to a certain place called Fair Havens, which was near the city of Lasea.	*The wind was still strong, and it prevented the ship from moving ahead fast. So we moved slowly along the coast of Crete. We eventually arrived at a port whose name was Fair Havens. It was near the city of Lasea.*

ULT sailing along it
UST So we moved slowly along the coast of Crete
(παραλεγόμενοι αὐτὴν)

The pronoun **it** refers the island of Crete. It may be helpful to clarify this for your readers. Alternate translation: [sailing along the island of Crete]

Support Reference: Pronouns — When to Use Them

ULT with difficulty
UST The wind was … strong, and it prevented the ship from moving ahead fast
(μόλις)

The implication is that even under the shelter of the island of Crete, the winds were still so strong as to make sailing to the west difficult. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [with difficulty because the winds from the west were strong even there]

Support Reference: Assumed Knowledge and Implicit Information

ULT Fair Havens
UST Fair Havens
(Καλοὺς Λιμένας)

The word **Fair Havens** is the name of a port on the south coast of the island of Crete.

Support Reference: How to Translate Names

ULT was … the city of Lasea
UST was … the city of Lasea
(πόλις ἦν Λασαία)

The word **Lasea** is the name of a city on the coast of the island of Crete.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called	whose name was

Acts 27:9

ULT	UST
But much time having passed, and the voyage already being dangerous because even the fast had already passed, Paul was warning them,	*{Because the wind was blowing from the west,} the journey from Caesarea to Fair Havens had taken much more time than the captain and centurion had planned. It had become dangerous to sail because it was late in the year and the stormy season was approaching. So Paul said to the men on the ship,*

ULT **even the fast had already passed**
UST it was late in the year and the stormy season was approaching
(τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι)

Luke assumes that his readers will understand that after this **fast**, which came in the last part of September or the first part of October according to Western calendars, there was a higher risk of seasonal storms. You can include this information if that would be helpful to your readers. Alternate translation: [even the fast had already passed and so there was a higher risk of seasonal storms]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the fast**
UST it was late in the year and the stormy season was approaching
(τὴν νηστείαν)

Luke is referring to the Day of Atonement by association with the way that Jews observed a **fast** in connection with that sacred day. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the Day of Atonement]

Support Reference: Metonymy

ULT **Paul was warning them**
UST So Paul said to the men on the ship
(παρῄνει ὁ Παῦλος)

The pronoun **them** refers to the centurion and to the pilot and owner of the ship, as verse 11 makes clear. It may be helpful to clarify this for your readers. Alternate translation: [Paul was warning Julius and the pilot and the owner of the ship]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	time

ULT	UST
fast	it was late in the year and the stormy season was approaching
Paul	So Paul
was warning them	said to the men on the ship

Acts 27:10

ULT	UST
saying to them, "Men, I see that the voyage is about to be with injury and much loss, not only of the cargo and the ship, but also of our lives."	*and said to them, "Friends, God has shown me that if we continue sailing, we will suffer harm and lose many things. A great storm will destroy the ship and its cargo and kill all of us."*

ULT **I see**
UST God has shown me
(θεωρῶ)

Paul is speaking as if he could literally **see** the things he describes. He means that God has revealed them to him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [God has revealed to me]

Support Reference: Metaphor

ULT **the voyage is about to be with injury and much loss, not only of the cargo and the ship, but also of our lives**
UST if we continue sailing, we will suffer harm and lose many things. A great storm will destroy the ship and its cargo kill all of us
(μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν)

If your language does not use abstract nouns for the ideas of **injury** and **loss**, you could express the same ideas in other ways. It may be helpful to make this two sentences. Alternate translation: [on this voyage, many of us will be injured and we will lose many valuable things. We will not only lose the cargo and the ship, we will lose our lives]

Support Reference: Abstract Nouns

Acts 27:11

ULT	UST
But the centurion was being persuaded more by the pilot and by the captain than by the things being spoken by Paul.	*But the Roman officer did not believe what Paul said. Instead, he believed the pilot and the captain when they told him the ship would be safe.*

ULT **the centurion was being persuaded more by the pilot and by the captain than by the things being spoken by Paul**
UST the Roman officer did not believe what Paul said. Instead, he believed the pilot and the captain when they told him the ship would be safe
(ὁ & ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον ἐπείθετο, ἢ τοῖς ὑπὸ Παύλου λεγομένοις)

If your language does not use these passive forms, you could express the ideas in active form or in other ways that are natural in your language. Alternate translation: [the pilot and the captain were persuading the centurion more by what they were saying than Paul was persuading him by what he was saying]

Support Reference: Active or Passive

ULT **by the captain**
UST the captain
(τῷ ναυκλήρῳ)

Here the word **captain** could mean: (1) someone who was in command of the ship. Alternate translation: [the ship's commander]; (2) someone who owned the ship and was in command of it. However, while this is a common meaning of the word, it is unlikely in this context. We learn from the story that this ship was carrying grain from Egypt to Italy and so it would have belonged to the emperor's own fleet. Alternate translation: [the shipowner]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
centurion	Roman officer
Paul	Paul

Acts 27:12

ULT	UST
But the harbor being unsuitable for wintering, the majority gave counsel to sail from there, if somehow they might be able to come down to Phoenix, a harbor in Crete looking according to the southwest wind and according to the northwest wind, to winter there.	*The harbor of Fair Havens did not protect the ships in it very well from winter storms. So most of the sailors recommended leaving Fair Havens. They hoped that they could reach Phoenix and spend the winter there. Phoenix is a city on the island of Crete with a good harbor. The harbor protects ships well from winds that blow from the southwest and northwest.*

ULT **harbor**
UST harbor of Fair Havens
(λιμένος)

A **harbor** is a place on the coast whose location and shape allow ships to come safely close to the land. If your language does not have a term for such a place, you could use a general description in your translation. Alternate translation: [place of access to the shore]

Support Reference: Translate Unknowns

ULT **wintering … to winter there**
UST from winter storms … and spend the winter there
(παραχειμασίαν & παραχειμάσαι)

The terms **wintering** and **to winter** mean to stay in a place that is safe during the winter, which is a cold and stormy season in this location. If the seasons do not vary much in your location or if there is not a cold and stormy season, you could explain this with a general expression. Alternate translation: [staying during a cold and stormy season … to stay there during the cold and stormy season]

Support Reference: Translate Unknowns

ULT **Phoenix**
UST Phoenix … Phoenix
(Φοίνικα)

The word **Phoenix** is the name of a port city on the south coast of Crete.

Support Reference: How to Translate Names

ULT **looking according to the southwest wind and according to the northwest wind**
UST The harbor protects ships well from winds that blow from the southwest and northwest
(βλέποντα κατὰ λίβα καὶ κατὰ χῶρον)

This expression means that the Phoenix harbor provided access for ships to sail out in the directions that the winds coming from the **southwest** and the **northwest** blew. That is, ships would sail out to the northeast and southeast from the harbor, and they would enter the harbor from the northeast or southeast. Your language and culture may have a comparable expression of its own that you can use in your translation. Otherwise, you could describe this in general terms. Alternate translation: [looking down the northwest wind and down the southwest wind]

Support Reference: Idiom

ULT **looking according to the southwest wind and according to the northwest wind**
UST The harbor protects ships well from winds that blow from the southwest and northwest
(βλέποντα κατὰ λίβα καὶ κατὰ χῶρον)

Luke is speaking as if the harbor of Phoenix was literally **looking** in these directions. He means that it gave access for ships to sail in those directions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [giving access for sailing to the northeast or to the southeast]

Support Reference: Metaphor

ULT **the southwest wind … the northwest wind**
UST the southwest … northwest
(λίβα & χῶρον)

These directions are based on the rising and setting of the sun. The **southwest** is somewhat to the left of the setting sun, and the **northwest** is somewhat to the right of the setting sun. If you decide to use the terms “northeast” and “southeast” instead, based on the two previous notes, the northeast is somewhat to the left of the rising sun and the southeast is somewhat to the right of the rising sun. Your language and culture may have their own terms for these directions.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Crete	on the island of Crete

Acts 27:13

ULT	UST
And as a south wind was blowing gently, thinking to have obtained {their} purpose, having raised {the anchor}, they were sailing along close to Crete.	*Because only a gentle wind was blowing from the south, the ship's crew thought that they could reach Phoenix safely. So they lifted the ship's anchor up out of the sea and sailed the ship close to the coastline of the island of Crete.*

ULT **having raised {the anchor}**
UST they lifted the ship's anchor up out of the sea
(ἄραντες)

An **anchor** is a heavy object that is attached to a rope that is tied to a ship. The ship's crew tosses the anchor into the water and it sinks to the bottom of the sea, keeping the ship from drifting about. The crew raises the anchor out of the water when it is time for the ship to travel. Your language may have a specific expression for this action. Alternate translation: [having weighed anchor]

Support Reference: Translate Unknowns

ULT **they were sailing along**
UST and sailed the ship
(παρελέγοντο)

The pronoun **they** refers to the crew of the ship. It may be helpful to clarify this for your readers. Alternate translation: [the crew was sailing the ship]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Crete	the island of Crete

Acts 27:14

ULT	UST
But after not long, a tempestuous wind called Eurakylon rushed down from it.	*After a little while, however, a stormy wind blew down from the island. It was the kind of wind that the sailors called the Northeast Wind.*

ULT after not long
UST After a little while
(μετ᾽ οὐ πολὺ)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [after a short time]

Support Reference: Litotes

ULT called Eurakylon
UST It was the kind of wind that the sailors called the Northeast Wind
(ὁ καλούμενος Εὐρακύλων)

The term **Euraklyon** is a combination of the Greek word for the east wind and the Latin word for the north wind. Luke spells out the term using Greek letters so that his readers will know how it sounds. This seems to be the name that Luke heard the sailors give to this wind. In your translation, you could spell it the way it sounds in your language. You could also say what it means. Alternate translation: [called the Northeaster]

Support Reference: Copy or Borrow Words

ULT called
UST It was the kind of wind that the sailors called
(ὁ καλούμενος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the sailors called]

Support Reference: Active or Passive

> ULT **it**
> UST the island
> (αὐτῆς)

The pronoun **it** refers to the island of Crete. It may be helpful to clarify this for your readers. Alternate translation: [the island of Crete]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called	It was the kind of wind that the sailors called

Acts 27:15

ULT	UST
And the ship having been seized and not being able to face into the wind, having given way, we were driven along.	*This stormy wind blew so strongly against the front of the ship that we could not sail into it. So the sailors decided to sail in the direction that the wind was blowing. It pushed us across the sea very quickly.*

ULT **And the ship having been seized and not being able to face into the wind**
UST This stormy wind blew so strongly against the front of the ship that we could not sail into it. So the sailors
(συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when the wind seized the ship, so that we were not able to face into the wind]

Support Reference: Active or Passive

ULT **the ship having been seized and not being able to face into the wind**
UST This stormy wind blew so strongly against the front of the ship that we could not sail into it
(συναρπασθέντος & τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ)

Luke is speaking of the **wind** as if it were a living thing that **seized** the **ship**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with the wind blowing with such force that it kept the ship from sailing in the direction from which it was coming]

Support Reference: Personification

ULT **to face into the wind**
UST This stormy wind … sail into it
(ἀντοφθαλμεῖν τῷ ἀνέμῳ)

Luke is speaking as if the ship literally had a **face** that it could turn towards the wind. Your language may have an expression that suits this context and that you can use in your translation. Alternate translation: [to bear up against the wind]

Support Reference: Metaphor

> ULT **we were driven along**
> UST It pushed us across the sea very quickly
> (ἐφερόμεθα)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the wind drove us along]

Support Reference: Active or Passive

Acts 27:16

ULT	UST
But running under a certain island called Cauda, we were able with difficulty to become controllers of the lifeboat,	*However, the sailors were able to sail the ship on the side of a small island that was sheltered from the wind. The name of the island was Cauda. It was very difficult, but the sailors were finally able to gain control of the lifeboat.*

ULT **running under a certain island called Cauda**
UST the sailors were able to sail the ship on the side of a small island that was sheltered from the wind. The name of the island was Cauda
(νησίον & τι ὑποδραμόντες, καλούμενον Καῦδα)

The expression **running under** is a sailing term that means to go along a specific side of some land in order to block the wind. Your language may have a specific expression for this action. If not, you could explain the meaning generally. Alternate translation: [sailing under the lee of a certain island called Cauda] or [sailing on the side of an island called Cauda where the wind was not so strong]

Support Reference: Idiom

ULT **a certain island called Cauda**
UST of a small island … The name of the island was Cauda
(νησίον & τι & καλούμενον Καῦδα)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a certain island that people called Cauda]

Support Reference: Active or Passive

ULT **Cauda**
UST Cauda
(Καῦδα)

The word **Cauda** is the name of a small island located off the south coast of Crete.

Support Reference: How to Translate Names

ULT **of the lifeboat**
UST the lifeboat
(τῆς σκάφης)

A **lifeboat** is a smaller boat that crews sometimes tow behind their larger ship and sometimes bring up onto the ship and tie down. They use the smaller boat for various reasons, including escaping from the larger ship if it is sinking. If your language does not have a term for a smaller boat like this, you could use a general expression in your translation. Alternate translation: [of the smaller utility boat that the ship was towing]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called	The name of the island was

Acts 27:17

ULT	UST
which having hoisted up, they were using helps, undergirding the ship. And fearing lest they might fall into the Syrtis, lowering the gear, thus they were being driven along.	*The sailors hoisted the lifeboat up onto the ship. Then they wound its ropes around the hull of the ship. They became concerned that they would get stuck in the soggy sand at Syrtis. So they took down the sails {to go more slowly}. This meant they could not steer the ship, and it went wherever the wind blew it.*

ULT **they were using helps, undergirding the ship**
UST Then they wound its ropes around the hull of the ship
(βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον)

The word **helps** is a nautical term that means ropes or cables. The word **undergirding** describes the process of running ropes or cables around the bottom of a ship so that the ship will not come apart during a storm. If your language does not have comparable nautical terms, you could state the meaning plainly in your translation. Alternate translation: [they were tying ropes around the bottom of the ship so that it would not come apart during the storm]

Support Reference: Idiom

ULT **they were using**
UST Then they wound … around the hull of
(ἐχρῶντο)

Here and in the next two verses, the pronoun **they** refers to the sailors of the ship. It may be helpful to clarify this for your readers. Alternate translation: [the sailors were using]

Support Reference: Pronouns — When to Use Them

ULT **lest they might fall into the Syrtis**
UST would get stuck in the soggy sand at Syrtis
(μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν)

The expression **fall into** is a nautical term that in this context describes a ship becoming stuck in quicksand. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [they might run aground on the Syrtis]

Support Reference: Idiom

> ULT **the Syrtis**
> UST the soggy sand at Syrtis
> (τὴν Σύρτιν)

The word **Syrtis** is the name of a large mass of quicksand near the north coast of Africa.

Support Reference: How to Translate Names

> ULT **the Syrtis**
> UST the soggy sand at Syrtis
> (τὴν Σύρτιν)

Quicksand, which the word **Syrtis** describes, is sand that is saturated with water. It does not support the weight of a person, so sailors cannot get out of a ship to free it if the ship gets stuck in quicksand. If your readers would not be familiar with quicksand, you could describe it generally in your translation. Alternate translation: [the large mass of waterlogged sand off the north coast of Africa]

Support Reference: Translate Unknowns

> ULT **lowering the gear**
> UST So they took down the sails {to go more slowly}
> (χαλάσαντες τὸ σκεῦος)

The term **gear** could mean: (1) the sails of the ship and the rigging that the sailors uses to raise and lower the sails. If this is the meaning, then Luke is saying that without sails, the sailors could not steer the ship and it had to go wherever the wind drove it. Alternate translation: [taking down the sails]; (2) a sea anchor, that is, some object that the sailors would drag along in the water behind the ship in order to slow the ship down. If this is the meaning, then the sailors lowered this sea anchor in the hopes that the storm would end before they reached the quicksand. Alternate translation: [putting a sea anchor into the water]

Support Reference: Translate Unknowns

> ULT **they were being driven along**
> UST and it went wherever the wind blew it
> (ἐφέροντο)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the wind was driving them along]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fearing	They became concerned that they

Acts 27:18

ULT	UST
But we being exceedingly storm-tossed, on the next day they were doing a jettison.	*But the wind and the waves continued to toss the ship about roughly. So on the next day, the sailors began to throw overboard the things that the ship was carrying.*

ULT **we being exceedingly storm-tossed**
UST the wind and the waves continued to toss the ship about roughly
(σφοδρῶς & χειμαζομένων ἡμῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as the storm was tossing us exceedingly]

Support Reference: Active or Passive

ULT **they were doing a jettison**
UST the sailors began to throw overboard the things that the ship was carrying
(ἐκβολὴν ἐποιοῦντο)

The word **jettison** is a nautical term that describes sailors throwing the cargo of a ship (the goods that the ship is transporting) into the sea to lighten the weight of the ship in an effort to prevent it from sinking. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [they were throwing the cargo of the ship into the sea to make the ship lighter to try to keep it from sinking]

Support Reference: Idiom

Acts 27:19

ULT	UST
And on the third day they threw the equipment of the ship {overboard} with their own hands.	*Then, on the third day of the storm, the sailors threw overboard most of the ship's sails, ropes, and poles. They did this deliberately {in order to make the ship lighter}.*

ULT **on the third day**
UST on the third day of the storm
(τῇ τρίτῃ)

In the idiom of this culture, today was the "first day," tomorrow was the "second day," and the day after tomorrow was the "third day." So here, **the third day** means two days after the sailors tied ropes around the ship and one day after the sailors threw the cargo overboard. You may wish to express this in your translation in the way your own culture reckons time. Alternate translation: [on the day after that]

Support Reference: Idiom

ULT **on the third day**
UST on the third day of the storm
(τῇ τρίτῃ)

If you retain this idiom but your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day three]

Support Reference: Ordinal Numbers

ULT **they threw the equipment of the ship {overboard}**
UST the sailors threw overboard most of the ship's sails, ropes, and poles
(τὴν σκευὴν τοῦ πλοίου ἔριψαν)

Luke assumes that his readers will understand that the sailors **threw the equipment … overboard** in a desperate effort to make the ship even lighter. In this context, **equipment** refers to everything the sailors needed to sail the ship: tackle, hoists, beams of wood, block and tackle, ropes, lines, sails, and the like. This indicates that they had given up on sailing the ship and were hoping just to survive. You can include this information if that would be helpful to your readers. Alternate translation: [they became so desperate that they threw overboard everything they needed to sail the ship, hoping just to survive]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with their own hands**
> UST They did this deliberately {in order to make the ship lighter}
> (αὐτόχειρες)

Luke is using one part of the sailors, their **hands**, to represent all of them in the act of throwing the cargo overboard. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [themselves]

Support Reference: Synecdoche

Acts 27:20

ULT	UST
But neither sun nor stars appearing for many days, and no small storm lying upon us, all hope for us to be saved was finally being taken away.	*But the wind continued to blow very strongly against the ship. The sky was always full of dark clouds so that the sailors could not see the sun or the stars to navigate. After all this we lost hope that we would even survive.*

ULT **neither sun nor stars appearing for many days**
UST The sky was always full of dark clouds so that the sailors could not see the sun or the stars to navigate
(μήτε & ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας)

Luke assumes that his readers will understand that the **sun** and **stars** did not appear because the dark storm clouds obscured them. Luke also assumes that his readers will understand that sailors needed to see the sun and stars in order to know where they were and in what direction they were headed. So this is a further indication of how desperate the situation was. You can include this information if that would be helpful to your readers. Alternate translation: [since the sailors could not determine their position or navigate the ship because the dark storm clouds prevented the sun and stars from appearing for many days]

Support Reference: Assumed Knowledge and Implicit Information

ULT **no small storm**
UST the wind continued to blow very strongly against the ship
(χειμῶνός & οὐκ ὀλίγου)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a great storm]

Support Reference: Litotes

ULT **lying upon us**
UST the wind continued to blow … against the ship
(ἐπικειμένου)

Luke is speaking of the storm as if they were a living thing that was **lying upon** the ship. He means that the storm continued to buffet the ship without ever letting up. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [continually buffeting the ship]

Support Reference: Personification

> ULT **all hope for us to be saved was finally being taken away**
> UST After all this we lost hope that we would even survive
> (λοιπὸν περιῃρεῖτο ἐλπὶς πᾶσα, τοῦ σῴζεσθαι ἡμᾶς)

If your language does not use these passive forms, you could express the same ideas in active form or in another way that is natural in your language. Alternate translation: [we finally lost all hope that we could save ourselves]

Support Reference: Active or Passive

> ULT **all hope for us to be saved was finally being taken away**
> UST After all this we lost hope that we would even survive
> (λοιπὸν περιῃρεῖτο ἐλπὶς πᾶσα, τοῦ σῴζεσθαι ἡμᾶς)

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: [we finally stopped hoping that we could save ourselves]

Support Reference: Abstract Nouns

> ULT **all hope for us to be saved was finally being taken away**
> UST After all this we lost hope that we would even survive
> (λοιπὸν περιῃρεῖτο ἐλπὶς πᾶσα, τοῦ σῴζεσθαι ἡμᾶς)

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [it finally became very difficult to hope that we could save ourselves]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	always
hope	hope
to be saved	that … would … survive

Acts 27:21

ULT	UST
And as there had been much abstinence, then Paul, having stood up in the midst of them, said, "O men, it was indeed necessary, obeying me, not to put to sea from Crete and to avoid this damage and loss.	*None of us on the ship had eaten for many days. Then one day, Paul stood up in front of us and said, "Friends, you should have listened to me when I said that we should not set sail from Crete. Then, we would not have suffered all this damage.*

ULT **as there had been much abstinence**
UST None of us on the ship had eaten for many days
(πολλῆς & ἀσιτίας ὑπαρχούσης)

If your language does not use an abstract noun for the idea of **abstinence**, you could express the same idea in another way. Alternate translation: [as we had gone a long time without eating food]

Support Reference: Abstract Nouns

ULT **having stood up in the midst of them**
UST stood up in front of us
(σταθεὶς & ἐν μέσῳ αὐτῶν)

Paul **stood up** to indicate that he had something important to say. Alternate translation: [having stood up in the midst of them to show that he had something important to say]

Support Reference: Symbolic Action

ULT **this damage and loss**
UST all this damage
(τὴν ὕβριν ταύτην, καὶ τὴν ζημίαν)

The terms **injury** and **loss** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [such a great loss]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Crete	Crete

Acts 27:22

ULT	UST
But now I urge you to take courage, for there will be no loss of life among you, only of the ship.	*But now please do not be afraid, because none of us will die. The storm will destroy the ship but it will not destroy us.*

ULT **there will be no loss of life among you, only of the ship**
UST none of us will die. The storm will destroy the ship but it will not destroy us
(ἀποβολὴ & ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [there will be no loss of life among you, there will only be loss of the ship]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I urge	please
to take courage	do not be afraid

Acts 27:23

ULT	UST
For this night an angel of the God whose I am and whom I serve stood beside me,	*I know this because last night an angel came and stood by me. The God who protects me and who told me to tell others about him sent this angel.*

ULT of the God whose I am and whom I serve
UST The God who protects me and who told me to tell others about him
(τοῦ Θεοῦ, οὗ εἰμι, ᾧ καὶ λατρεύω)

The phrases **whose I am** and **whom I serve** mean similar things. Paul is using repetition for emphasis. If it would be helpful to your readers, you could combine these phrases in your translation. Alternate translation: [of the God I worship]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an angel	an angel … this angel
of the God	The God
I serve	told me to tell others about him

Acts 27:24

ULT	UST
saying, ‘Do not be afraid, Paul. It is necessary for you to stand before Caesar, and behold, God has graciously granted to you all the ones sailing with you.’	*The angel said to me, ‘Paul, do not be afraid. You will reach Rome safely and have the opportunity to testify to the emperor. I want you to know that God is being kind to you. He will make sure that everyone who is traveling with you will also survive.’*

ULT **saying, ‘Do not be afraid, Paul. It is necessary for you to stand before Caesar, and behold, God has graciously granted to you all the ones sailing with you**
UST The angel said to me, ‘Paul, do not be afraid. You will reach Rome safely and have the opportunity to testify to the emperor. I want you to know that God is being kind to you. He will make sure that everyone who is traveling with you will also survive
(λέγων, μὴ φοβοῦ, Παῦλε; Καίσαρί σε δεῖ παραστῆναι, καὶ ἰδοὺ, κεχάρισταί σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [The angel told me that I should not be afraid, because it was necessary for me to stand before Caesar, and behold, God had graciously granted to me all the ones sailing with me]

Support Reference: Quotes within Quotes

ULT **behold**
UST I want you to know that
(ἰδοὺ)

The angel is using the term **behold** to focus Paul’s attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

Support Reference: Metaphor

ULT **It is necessary for you to stand before Caesar**
UST You will reach Rome safely and have the opportunity to testify to the emperor
(Καίσαρί σε δεῖ παραστῆναι)

The angel is using one aspect of the trial process, the fact that an accused person would **stand before** a judge, to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [You must appear in Caesar’s court so that he can judge you]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … be afraid	do … be afraid
Paul	Paul
Caesar	to the emperor
God	God … He

Acts 27:25

ULT	UST
Therefore take courage, men! For I trust in God that it will be thus, according to the way it was told to me.	*So cheer up, my friends, because I believe that God will make this happen exactly as the angel told me.*

ULT according to the way it was told to me
UST as the angel told me
(καθ᾽ ὃν τρόπον λελάληταί μοι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [according to the way the angel told me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
take courage	cheer up
I trust	I believe
in God	God

Acts 27:26

ULT	UST
But it is necessary for us to fall upon some island.”	*However, the ship will crash on some island, and we will go ashore there.”*

ULT to fall upon some island
UST crash on some island, and we will go ashore there
(εἰς νῆσον & τινα & ἐκπεσεῖν)

The expression **fall upon** is a nautical term that in this context describes a ship running aground on the shore of an island. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [to run aground on some island]

Support Reference: Idiom

Acts 27:27

ULT	UST
And when the fourteenth night happened, as we were being driven about in the Hadria, around the middle of the night the sailors were suspecting some land to be approaching them.	*Now on the fourteenth night after the storm began, the storm was still blowing the ship across the open sea. At about midnight, the sailors thought that the ship was getting close to land.*

ULT **the fourteenth night**
UST the fourteenth night
(τεσσαρεσκαιδεκάτη νὺξ)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [night 14]

Support Reference: Ordinal Numbers

ULT **as we were being driven about**
UST the storm was still blowing the ship
(διαφερομένων ἡμῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as the storm was driving us about]

Support Reference: Active or Passive

ULT **the Hadria**
UST the open sea
(τῷ Ἀδρίᾳ)

The word **Hadria** is the term that people of this culture used to describe the open Mediterranean Sea between Italy and Malta on the west and Greece and Crete on the east.

Support Reference: How to Translate Names

ULT **some land to be approaching them**
UST the ship was getting close to land
(προσάγειν τινὰ αὐτοῖς χώραν)

Luke is speaking of this **land** as if it were a living thing that was **approaching** the sailors on the ship. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that they were approaching some land]

Support Reference: Personification

Acts 27:28

ULT	UST
And taking soundings, they found 20 fathoms, but having gone a little farther and taking soundings again, they found 15 fathoms.	*So the sailors lowered a rope with a weight on the end to measure how deep the water was. When they pulled the rope up again, they measured it and saw that the water was 40 meters deep. A little later, they measured again and found that the water was 30 meters deep.*

ULT **taking soundings**
UST the sailors lowered a rope with a weight on the end to measure how deep the water was
(βολίσαντες)

The expression **taking soundings** is a nautical term that describes sailors determining the depth of the water. Sailors measure this by dropping a marked line with a weight tied to the end of it into the water. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [measuring the depth of the sea water]

Support Reference: Idiom

ULT **20 fathoms … 15 fathoms**
UST 40 meters deep … 30 meters deep
(ὀργυιὰς εἴκοσι & ὀργυιὰς δεκαπέντε)

A **fathom** is a unit of measurement of the depth of water. One fathom is equal to about two meters or about six feet. Alternate translation: [40 meters … 30 meters] or [120 feet … 90 feet]

Support Reference: Numbers

Acts 27:29

ULT	UST
And fearing lest we might fall upon a rugged place somewhere, having lowered four anchors from the stern, they were praying for day to come.	*{Because the water was getting shallower,} the sailors were afraid that the ship might crash onto some rocks. So they threw four anchors into the water from the end of the ship. Then they prayed that it would soon become light {so that they could see where the ship was going}.*

ULT **we might fall upon**
UST the ship might crash onto
(κατὰ & ἐκπέσωμεν)

The expression **fall upon** is a nautical term that in this context describes a ship running aground on **some rugged place**. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [we might run aground on]

Support Reference: Idiom

ULT **the stern**
UST the end of the ship
(πρύμνης)

The word **stern** is a nautical term that means the back of a ship. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [the back of the ship]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fearing	{Because the water was getting shallower,} the sailors were afraid
they were praying	Then they prayed that
for day	light {so that they could see where the ship was going}

Acts 27:30

ULT	UST
But as the sailors were seeking to flee from the ship, and as they had lowered the lifeboat into the sea on a pretext as if intending to lower anchors from the bow,	*Some of the sailors were planning to escape from the ship. They did not want anyone to know what they planned to do. So they pretended that they needed to put the lifeboat in the water so they could use it to lower some anchors from the ship's front.*

ULT **the bow**
UST the ship's front
(πρῴρης)

The word **bow** is a nautical term that means the front of a ship. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [the front of the ship]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as … were seeking	were planning
sea	water

Acts 27:31

ULT	UST
Paul said to the centurion and to the soldiers, "If these do not stay in the ship, you are not able to be saved."	*But Paul said to the Roman officer and the soldiers, "If the sailors do not stay in the ship, you will not survive."*

ULT **you are not able to be saved**
UST you will not survive
(ὑμεῖς σωθῆναι οὐ δύνασθε)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you will not be able to save yourselves]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	But Paul
to the centurion	to the Roman officer
to the soldiers	the soldiers
to be saved	survive

Acts 27:32

ULT	UST
Then the soldiers cut the ropes of the lifeboat and let it fall away.	*So the soldiers cut the ropes and the lifeboat dropped into the sea.*

ULT **fall away**
UST dropped into the sea
(ἐκπεσεῖν)

The expression **fall away** is a nautical term that in this context could mean: (1) that the soldiers let the lifeboat fall into the water where none of the sailors could get into it, because it was no longer tied to the ship. Alternate translation: [fall into the water]; (2) that the soldiers let the lifeboat, which was already in the water, drift away where none of the sailors could get into it. Alternate translation: [drift away]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soldiers	soldiers

Acts 27:33

ULT	UST
And until day was about to come, Paul was urging them all to take food, saying, "Anxiously waiting for a fourteenth day today, you are continuing fasting, having eaten nothing.	*Just before dawn, Paul encouraged everyone on the ship to eat something. He said, "For the past 14 days you have been waiting and watching and not eating anything.*

ULT **Anxiously waiting for a fourteenth day today, you are continuing**
UST For the past 14 days you have been waiting and watching and … eating anything
(τεσσαρεσκαιδεκάτην σήμερον ἡμέραν, προσδοκῶντες & διατελεῖτε)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [This is now day 14 that you have been anxiously waiting, and you are continuing]

Support Reference: Ordinal Numbers

ULT **fasting, having eaten nothing**
UST and not eating anything
(ἄσιτοι & μηθὲν προσλαβόμενοι)

The expressions **fasting** and **having eaten nothing** mean similar things. Paul is using the two expressions together for emphasis. If it would be clearer for your readers, you could express this emphasis with a single phrase. Alternate translation: [to eat nothing at all]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	dawn
Paul	Paul
was urging	encouraged
for a … day	For the … days

Acts 27:34

ULT	UST
Therefore, I urge you to take food, for this is for your salvation. For a hair from the head of none of you will perish."	*So now I urge you to eat some food, because you must do this to live. The storm will not kill any of you{, but if you do not eat, you will die}."*

ULT this is for your salvation
UST you must do this to live
(τοῦτο & πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [this will save you] or [this will keep you alive]

Support Reference: Abstract Nouns

ULT a hair from the head of none of you will perish
UST The storm will not kill any of you
(οὐδενὸς & ὑμῶν θρὶξ ἀπὸ τῆς κεφαλῆς ἀπολεῖται)

Paul is using one part of each of his listeners, a **hair** from his **head**, to represent all of that listener. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [each of you will survive without suffering harm]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I urge	I urge
salvation	to live
will perish	The storm will not kill

Acts 27:35

ULT	UST
And having said this and having taken bread, he gave thanks to God before everyone and, having broken bread, he began to eat.	*Then after Paul said that, while everyone was watching, he took some bread and thanked God for it. Then he broke the bread into pieces and began to eat some of it.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	some bread
to God	God

Acts 27:36

ULT	UST
And they were all encouraged and took food themselves.	*Then they all cheered up and ate some food.*

ULT **they were all encouraged**
UST all cheered up
(εὔθυμοι & γενόμενοι πάντες)

The phrase **were … encouraged** is not actually a passive form in Greek. The word translated as **encouraged** is an adjective. However, this phrase might sound like a passive verbal form in other languages. If your language does not use passive forms, you could state this in active form or in another way that is natural in your language. Alternate translation: [this encouraged them all]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
encouraged	cheered up

Acts 27:37

ULT	UST
Now we, all the souls in the ship, were 276.	*Altogether there were 276 of us on the ship.*

ULT **we, all the souls in the ship, were 276**
UST Altogether there were 276 of us on the ship
(ἤμεθα & αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ, διακόσιαι ἑβδομήκοντα ἕξ)

This is background information about the number of people on the ship. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **the souls**
UST there were … of us
(αἱ & ψυχαὶ)

Luke is using one part of the people on the ship, their **souls**, to represent their entire selves. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the people]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
souls	there were … of us

Acts 27:38

ULT	UST
And having been satisfied with food, they were lightening the ship, throwing out the wheat into the sea.	*When everyone had eaten enough, the sailors made the ship lighter by throwing the rest of the wheat into the water.*

ULT having been satisfied with food
UST everyone had eaten enough
(κορεσθέντες & τροφῆς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [having eaten enough food to satisfy them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
throwing out	by throwing
wheat	rest of the wheat
sea	water

Acts 27:39

ULT	UST
And when day came, they were not recognizing the land, but they were noticing a certain bay having a beach, onto which they were discussing whether they might be able to drive the ship.	*At dawn we could see land, but the sailors did not know what it was. However, they could see a bay that had a beach. They decided to try to run the ship up onto this wide area of sand at the water's edge.*

ULT they were not recognizing
UST we could see … but the sailors did not know what … was
(οὐκ ἐπεγίνωσκον)

Here and in the rest of this verse and in the next verse, the pronoun **they** refers to the sailors. It may be helpful to clarify this for your readers. Alternate translation: [the sailors were not recognizing]

Support Reference: Pronouns — When to Use Them

ULT a certain bay
UST a bay
(κόλπον & τινα)

A **bay** is a large area of water that partly surrounded by land but open to a larger body of water. Your language may have a specific expression for this kind of area. If not, you could explain the meaning generally. Alternate translation: [a certain area of water sheltered by the land]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	dawn

Acts 27:40

ULT	UST
And having cut loose the anchors, they left them in the sea. At the same time, having loosened the bands of the rudders and having raised the topsail to the wind, they were heading to the beach.	*So they cut the ropes that attached the anchors to the ship and let the anchors fall loose into the water. They also untied the ropes that held the rudders to the ship. They raised a sail to the top of the mast so that the wind would blow into it. Then they steered the ship toward the shore.*

ULT **the bands of the rudders**
UST the ropes that held the rudders to the ship
(τὰς ζευκτηρίας τῶν πηδαλίων)

The words **bands** and **rudders** are nautical terms. The **rudders** were large pieces of wood at the back of the ship that the sailors used for steering the ship. The **bands** were ropes or cords that held the rudders out of the water while anchors were holding the ship in one place. If your language does not have comparable nautical terms, you could state the meaning plainly in your translation. Alternate translation: [the ropes that held out of the water the pieces of wood that the sailors used to steer the ship]

Support Reference: Idiom

ULT **the topsail**
UST a sail to the top of the mast
(τὸν ἀρτέμωνα)

A sail is a large piece of cloth that catches the wind in order to propel a ship through the water. A **topsail** is a sail that sailors place at the top of a mast on a ship. A mast is a vertical pole with cross-poles that hold sails. Alternate translation: [the sail that sailors put at the top of a pole, high above the ship]

Support Reference: Translate Unknowns

ULT **they were heading to the beach**
UST Then they steered the ship toward the shore
(κατεῖχον εἰς τὸν αἰγιαλόν)

In this context, the expression **they were heading** is a nautical term that describes a ship moving in a specific direction. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [they were steering the ship toward the beach]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sea	water

Acts 27:41

ULT	UST
But having fallen into a place between two seas, the ship ran aground, and the bow of the ship, having stuck there, remained immovable, but the stern was being loosed by the violence.	*But the ship sailed into turbulent waters and ran onto a sandbank that was just under the waves. The front of the ship stuck there and could not move. Big waves beat against the back of the ship and it began to break apart.*

ULT **having fallen into**
UST sailed into
(περιπεσόντες & εἰς)

The expression **having fallen into** is a nautical term that in this context describes a ship striking land. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [striking]

Support Reference: Idiom

ULT **a place between two seas**
UST turbulent waters
(τόπον διθάλασσον)

The expression **a place between two seas** is a nautical term that describes a sandbar that extends out from the land. A sandbar forms when a sea current coming from one direction flows across a sea current coming from another direction. This causes the sand under the water to pile up, making the water shallow and dangerous for ships. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [a sandbar extending out from the land]

Support Reference: Idiom

ULT **but the stern was being loosed by the violence**
UST Big waves beat against the back of the ship and it began to break apart
(ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [but the violence was breaking up the stern]

Support Reference: Active or Passive

> ULT **by the violence**
> UST Big waves beat against
> (ὑπὸ τῆς βίας)

Luke assumes that his readers will understand that he is referring to the **violence** of the waves that were hitting the **stern** of the ship. You can include this information if that would be helpful to your readers. Alternate translation: [by the violence of the waves]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **by the violence**
> UST Big waves beat against
> (ὑπὸ τῆς βίας)

If your language does not use an abstract noun for the idea of **violence**, you could express the same idea in another way. Alternate translation: [because the waves that were hitting it were so strong]

Support Reference: Abstract Nouns

Acts 27:42

ULT	UST
Now the plan of the soldiers was that they would kill the prisoners, lest any, swimming away, might escape.	*The soldiers wanted to kill all the prisoners so that none of them could swim away and escape.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … soldiers	soldiers

Acts 27:43

ULT	UST
But the centurion, wanting to save Paul, stopped their plan, and he commanded the ones being able to swim to depart first to the land, jumping overboard,	*But the Roman officer wanted to save Paul. So he stopped the soldiers from killing the prisoners. Instead, he commanded everyone who could swim to jump off the ship first into the water and swim to shore.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
centurion	Roman officer
to save	to save
Paul	Paul

Acts 27:44

ULT	UST
and the rest, some on planks, and some on certain things from the ship, and in this way it happened that all were brought safely to the land.	*Then he told the ones who could not swim to hold onto something that would float and drift toward the shore. Some held onto wooden boards that the waves had broken loose from the ship. Some held onto articles from the ship that would float. We did what he said, and in that way all of us made it safely to the shore.*

ULT **and the rest**

UST Then he told the ones who could not swim to hold onto something that would float and drift toward the shore

(καὶ τοὺς λοιποὺς)

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the previous verse if that would be clearer in your language. Alternate translation: [and the rest to depart]

Support Reference: Ellipsis

Acts 28

Acts 28 Chapter Introduction

Structure and Formatting

No one knows for sure why Luke ends his history without telling what happened to Paul after he had been in Rome for two years.

Religious and Cultural Concepts in This Chapter

“Letters” and “brothers”

The Jewish leaders were surprised that Paul wanted to speak with them, because they had received no letters from the high priest in Jerusalem telling them that Paul was coming.

When the Jewish leaders spoke of “brothers,” they were referring to fellow Jews, not to Christians.

Translation Issues in This Chapter

“He was a god”

The native people believed that Paul was a god, but they did not believe that he was the one true God. We do not know why Paul did not tell the native people that he was not a god.

Acts 28:1

ULT	UST
And having been brought safely through, we then learned that the island was called Malta.	*After we had arrived safely on the shore, we learned that we were on an island whose name was Malta.*

ULT **having been brought safely through**
UST we had arrived safely on the shore … we were on
(διασωθέντες)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it seems that Luke means to say that it was God. Alternate translation: [after God had brought us safely through]

Support Reference: Active or Passive

ULT **the island was called Malta**
UST an island whose name was Malta
(Μελίτη ἡ νῆσος καλεῖται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people called the island Malta]

Support Reference: Active or Passive

ULT **Malta**
UST Malta
(Μελίτη)

The word **Malta** is the name of an island located south of the island of Sicily.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been brought safely through	we had arrived safely on the shore … we were on
was called	whose name was

Acts 28:2

ULT	UST
And the barbarians were offering no ordinary benevolence to us, for, lighting a fire because of the impending rain and because of the cold, they welcomed us all.	*The people who lived there took care of us very generously. It was cold and it was starting to rain. So they lit a fire and invited all of us to come and warm ourselves.*

ULT the barbarians
UST The people who lived there
(οἱ & βάρβαροι)

Luke is using the word **barbarians** in the specific sense that it had in his culture. He means people who did not speak Greek or Latin. From his perspective and the perspective of the others with him, they were "foreigners," but from their own perspectives, they were "natives" of the island. It may be appropriate to describe them that way in your translation. Alternate translation: [the natives]

Support Reference: Idiom

ULT no ordinary benevolence
UST took care of … very generously
(οὐ τὴν τυχοῦσαν φιλανθρωπίαν)

Luke is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [extraordinary benevolence]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they welcomed	and invited … come and warm ourselves

Acts 28:3

ULT	UST
But when Paul had gathered a certain quantity of sticks and had placed them on the fire, a viper, coming out from the heat, seized his hand.	*Now Paul {was helping by} collecting a bundle of pieces of wood to burn. When he put them on the fire, a poisonous snake came out from the bundle to escape from the heat of the fire. It bit Paul on his hand and clung to it.*

ULT **a viper**
UST a poisonous snake
(ἔχιδνα)

A **viper** is a dangerous poisonous snake. If your readers would not recognize this name, you could use the name of another poisonous snake they might recognize or you could use a general expression. Alternate translation: [a snake whose venom was poisonous]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
a viper	a poisonous snake

Acts 28:4

ULT	UST
And as the barbarians saw the creature hanging from his hand, they were saying to one another, "This man is certainly a murderer, whom, having been saved from the sea, Justice has not permitted to live."	*Now the people from the island saw the snake dangling from Paul's hand. They said to each other, "This man has probably murdered someone. He has escaped from drowning in the sea. But the goddess Justice is punishing him anyway. He will die from this snake bite."*

> ULT **Justice**
> UST But the goddess Justice
> (ἡ δίκη)

The word **Justice** is the name of a false god who the people of this time believed would avenge crimes.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been saved	has escaped from drowning
sea	sea
Justice	But the goddess Justice

Acts 28:5

ULT	UST
Then he, shaking off the creature into the fire, suffered no harm.	*But Paul shook his hand hard so that the snake would fall off his hand and back into the fire. The snake fell off and Paul was not hurt at all.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
suffered	and Paul was

Acts 28:6

ULT	UST
But they were expecting him to begin to be inflamed or suddenly to fall down dead. But as they watched for a long time and saw nothing unusual happening to him, turning themselves around, they said he was a god.	*Still, some of the people of the island expected that Paul's body would soon swell up because of the snake bite. Others thought he would suddenly fall down and die. But they waited a long time and did not see either of those things happen to him. So the people decided they had been wrong about who Paul was. They said to one another, "This man is not a murderer. He must be a god{, because that snake bite would have killed any human being}!"*

ULT **him to begin to be inflamed or suddenly to fall down dead**
UST Paul's body would soon swell up because of the snake bite. Others thought he would suddenly fall down and die
(αὐτὸν μέλλειν πίμπρασθαι, ἢ καταπίπτειν ἄφνω νεκρόν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the effects of the venom would begin to inflame him or that he would suddenly fall down dead] or [that the effects of the venom would make his body start to swell or that he would suddenly fall down dead]

Support Reference: Active or Passive

ULT **nothing unusual happening to him**
UST not … either of those things happen to him
(μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **nothing** and the negative adjective **unusual**. Alternate translation: [everything happening to him as usual]

Support Reference: Double Negatives

ULT **turning themselves around**
UST So the people decided they had been wrong about who Paul was
(μεταβαλόμενοι)

Luke is speaking as if the natives of Malta were literally **turning themselves around**. He means that they came to a different opinion about who Paul was. If it would be clearer in your language, you could use an expression from your own language or state the meaning plainly. Alternate translation: [changing their minds]

Support Reference: Metaphor

> ULT **they said he was a god**
> UST They said This man is not a murderer. He must be a god{, because that snake bite would have killed any human being … }
> (ἔλεγον αὐτὸν εἶναι θεόν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [they said, “He is a god!”]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a god	a god{, because that snake bite would have killed any human being}

Acts 28:7

ULT	UST
Now in the {areas} around that place were lands of the first of the island, Publius by name, who, welcoming us, kindly entertained us for three days.	*Now the people of the island had built the fire near some fields that belonged to a man whose name was Publius. He was the chief official on the island. He invited us to come and stay in his home. He took very good care of us for three days.*

ULT **Now**
UST Now
(δὲ)

Luke is using the word **Now** to introduce background information about **Publius** that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **of the first**
UST the chief official
(τῷ πρώτῳ)

Luke is using the adjective **first** as a noun to mean a particular kind of person. In this context, **first** has the sense of most prominent. Since **Publius** is a Roman name, this man was probably the Roman governor of the island. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of the most prominent man] or [of the Roman governor]

Support Reference: Nominal Adjectives

ULT **Publius**
UST a man … Publius. He was
(Ποπλίῳ)

The word **Publius** is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
welcoming	invited … to come and stay in his home
for … days	for … days

Acts 28:8

ULT	UST
And it happened that the father of Publius was lying sick, being afflicted with fevers and dysentery, to whom having gone in and having prayed, having placed {his} hands on him, Paul healed him.	*At that time Publius' father had fever and a stomach illness. He was lying sick in bed. So Paul visited him and prayed for him. Then Paul placed his hands on him and healed him.*

ULT **being afflicted with fevers and dysentery**
UST had fever and a stomach illness
(πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom fevers and dysentery were afflicting]

Support Reference: Active or Passive

ULT **dysentery**
UST a stomach illness
(δυσεντερίῳ)

The word **dysentery** describes an infectious intestinal disease. In your translation, you could use a term a similar disease, or you could use a general expression. Alternate translation: [intestinal disease]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being afflicted with	had
having prayed	prayed for him
Paul	So Paul

Acts 28:9

ULT	UST
And this having happened, the others on the island having sicknesses were also coming and being healed.	*After Paul healed Publius' father, the rest of the people on the island who were sick came to him and he healed them too.*

> ULT **being healed**
> UST he healed them
> (ἐθεραπεύοντο)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Paul was healing them]

Support Reference: Active or Passive

Acts 28:10

ULT	UST
They also honored us with many honors, and they gave to us as we were putting to sea the things for {our} needs.	*The island people also brought us gifts and showed in other ways that they greatly respected us. Later on, when we were ready to leave, they brought us food and other things that we would need on the ship.*

ULT honored us with many honors

UST brought us gifts and showed in other ways that they greatly respected us

(πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς)

Luke assumes that his readers will understand that these **honors** probably included gifts. You can include this information if that would be helpful to your readers. Alternate translation: [gave us many gifts]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
honored	brought … showed … that they greatly respected us
with … honors	gifts
honored … with … honors	brought … gifts … showed … that they greatly respected us

Acts 28:11

ULT	UST
And after three months, we put to sea in an Alexandrian ship with a Dioscouri figurehead having wintered at the island.	*We stayed on Malta for a total of three months. Then we left on a ship that had spent the winter there. The ship was from Alexandria and was going to Italy. On the front of the ship there were carved images of the twin gods whose names were Castor and Pollux.*

ULT **with a Dioscouri figurehead**
UST On the front of the ship there were carved images of the twin gods whose names were Castor and Pollux
(παρασήμῳ Διοσκούροις)

The word **Dioscouri** is the name of two false gods, Castor and Pollux, whom some sailors considered to be their patron gods. The name means “Sons of Zeus” in Greek. Alternate translation: [with Castor and Pollux as their figurehead]

Support Reference: How to Translate Names

ULT **with a Dioscouri figurehead**
UST On the front of the ship there were carved images of the twin gods whose names were Castor and Pollux
(παρασήμῳ Διοσκούροις)

A **figurehead** was an image of a god, human being, animal, or object that was painted or sculpted on the prow (front) of a ship as a good luck token. If your readers would not be familiar with this, you could use a general expression in your translation. Alternate translation: [with images of Castor and Pollux sculpted on the prow]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
months	months

Acts 28:12

ULT	UST
And having come down to Syracuse, we stayed for three days.	*When we arrived at the city of Syracuse, we stayed there three days.*

ULT **having come down to Syracuse**
UST When we arrived at the city of Syracuse
(καταχθέντες εἰς Συρακούσας)

Luke says that he and the others traveling with him had **come down** to Syracuse because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [having landed at Syracuse]

Support Reference: Idiom

ULT **Syracuse**
UST the city of Syracuse
(Συρακούσας)

The word **Syracuse** is the name of a city on the southeast coast of the island of Sicily, just southwest of Italy.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for … days	days

Acts 28:13

ULT	UST
Having sailed from there, we came down to Rhegium, and after one day, a south wind having occurred, we came to Puteoli the next day,	*Then we sailed away from Syracuse and arrived at the city of Rhegium in Italy. The next day, the wind began to blow from the south. So in only two more days, we reached the town of Puteoli. {There we got off the ship and went the rest of the way to Rome by land.}*

ULT **we came down to Rhegium**
UST and arrived at the city of Rhegium in Italy
(κατηντήσαμεν εἰς Ῥήγιον)

Luke says that he and those traveling with him **came down to Rhegium** because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [we landed at Rhegium]

Support Reference: Idiom

ULT **Rhegium**
UST the city of Rhegium in Italy
(Ῥήγιον)

The word **Rhegium** is the name of a port city that was located at the southwestern tip of Italy.

Support Reference: How to Translate Names

ULT **Puteoli**
UST the town of Puteoli. {There we got off the ship and went the rest of the way to Rome by land … }
(Ποτιόλους)

The word **Puteoli** is the name of a city that was located on the west coast of Italy.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	day

Acts 28:14

ULT	UST
where, having found brothers, we were begged to stay with them for seven days, and thus we went towards Rome.	*In Puteoli we met some fellow believers who asked us to stay with them for seven days. After that, we continued on to Rome.*

ULT **brothers**
UST some fellow believers
(ἀδελφοὺς)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [some believers]

Support Reference: Metaphor

ULT **we were begged**
UST who asked us
(παρεκλήθημεν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they begged us]

Support Reference: Active or Passive

ULT **thus we went towards Rome**
UST After that, we continued on to Rome
(οὕτως εἰς τὴν Ῥώμην ἤλθαμεν)

Since Luke describes in the next verse how believers from Rome came some distance to meet Paul and his companions on their way to Rome, by **thus** he means that after staying with the believers in Puteoli for seven days, they continued on their way to Rome. In a context such as this, your language might say “came” instead of **went**. Alternate translation: [we came near Rome]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we were begged	who asked us
for … days	for … days
Rome	Rome

Acts 28:15

ULT	UST
From there, the brothers, having heard the things about us, came to a meeting with us as far as the Forum of Appius and Three Taverns, whom seeing, Paul, thanking God, took courage.	*Some fellow believers in Rome had heard that we were coming and they came to meet us. Some of them met us at the place on the Appian Road whose name was the Market. Others met us at the place whose name was the Three Inns. When Paul saw those believers, he thanked God and felt brave.*

ULT **From there**
UST in Rome
(κἀκεῖθεν)

By **there**, Luke implicitly means Rome. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [From Rome]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the brothers**
UST Some fellow believers
(οἱ ἀδελφοὶ)

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [some believers]

Support Reference: Metaphor

ULT **having heard the things about us**
UST had heard that we were coming
(ἀκούσαντες, τὰ περὶ ἡμῶν)

The implication is that these believers had heard from the believers in Puteoli while Paul and his companions were staying with them that they were on their way to Rome. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [having learned from the believers in Puteoli that we were coming]

Support Reference: Assumed Knowledge and Implicit Information

ULT **took courage**
UST and felt brave
(ἔλαβε θάρσος)

Here, **courage** is spoken of as if it were an object that a person could **take**. Alternate translation: [became encouraged]

Support Reference: Metaphor

ULT **the Forum of Appius … Three Taverns**
UST on the Appian Road whose name was the Market … whose name was the Three Inns
(Ἀππίου Φόρου & Τριῶν Ταβερνῶν)

The phrase **the Forum of Appius** is the name of a popular market on the main highway to Rome that was called the Appian Way. The Forum of Appius was about 40 miles or about 60 kilometers south of Rome. The phrase **Three Taverns** is the name of an inn on that same highway about 30 miles or about 45 kilometers south of Rome.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
God	God
courage	and felt brave

Acts 28:16

ULT	UST
And when we entered into Rome, Paul was allowed to stay by himself with the soldier guarding him.	*After we arrived in Rome, the authorities there permitted Paul to live in a home rather than in prison. But a soldier was always there to guard him.*

ULT Paul was allowed
UST the authorities there permitted Paul
(ἐπετράπη τῷ Παύλῳ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Roman officials allowed Paul]

Support Reference: Active or Passive

ULT by himself
UST in a home rather than in prison
(καθ’ ἑαυτὸν)

Since there was a **soldier** with Paul who was **guarding him**, Luke does not mean that Paul stayed all **by himself**. Rather, he means that the Roman authorities allowed Paul to live in a rented house (as verse 30 indicates) rather than putting him in prison. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [in a rented house]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rome	Rome
Paul	Paul
soldier	soldier

Acts 28:17

ULT	UST
And it happened that after three days, he called together the ones being first among the Jews. And when they had come together, he said to them, "Men, brothers, having done nothing opposed to the people or to the fathers' customs, I was delivered as a prisoner from Jerusalem into the hands of the Romans,	*Now after Paul had been in Rome for three days, he sent a message to the Jewish leaders to come and talk with him. And when they arrived, Paul said to them, "My dear kinsmen, I have not opposed our people or spoken against the customs of our ancestors. {But some Jews in Jerusalem seized me and tried to kill me. A Roman commander rescued me and later} sent me as a prisoner to the city of Caesarea so that the Roman authorities could put me on trial.*

ULT **And it happened that**
UST Now after Paul had been in Rome
(ἐγένετο δὲ)

Luke is using this phrase to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **first among the Jews**
UST to the Jewish leaders
(τῶν Ἰουδαίων πρώτους)

Luke is using the adjective **first** as a noun to mean a particular group of people. Here, **first** has the sense of most prominent. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [most prominent among the Jews]

Support Reference: Nominal Adjectives

ULT **Men, brothers**
UST My dear kinsmen
(ἄνδρες, ἀδελφοί)

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [My brothers]

Support Reference: Idiom

ULT **Men, brothers**
UST My dear kinsmen
(ἄνδρες, ἀδελφοί)

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [My fellow Jews]

Support Reference: Idiom

ULT **to the fathers' customs**
UST the customs of our ancestors
(τοῖς ἔθεσι τοῖς πατρῴοις)

Paul is using the term **fathers** to describe customs that have been passed down among the Jews through the generations. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the ancestral customs]

Support Reference: Metaphor

ULT **to the people**
UST our people
(τῷ λαῷ)

By **the people**, Paul means specifically the Jewish people. Alternate translation: [to the Jewish people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I was delivered as a prisoner from Jerusalem**
UST I … {But some Jews in Jerusalem seized me and tried to kill me. A Roman commander rescued me and later} sent me as a prisoner to the city of Caesarea
(ἐγώ & δέσμιος ἐξ Ἱεροσολύμων παρεδόθην)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Jewish leaders in Jerusalem delivered me as a prisoner]

Support Reference: Active or Passive

> ULT **the hands**
> UST so that … could put me on trial
> (τὰς χεῖρας)

Here, **hands** represents the power of someone, in this case the power of an authority to hold an accused person in custody. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the custody]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	for … days
called together	sent a message … to come and talk with him
among the Jews	Jewish
when … had come together	when … arrived
Jerusalem	the city of Caesarea
of the Romans	the Roman authorities

Acts 28:18

ULT	UST
who, having questioned me, were intending to release me because there was no reason in me for death.	*The Roman authorities questioned me and wanted to release me because I had not done any bad thing for which I should be executed.*

ULT **there was no reason in me for death**

UST I had not done any bad thing for which I should be executed

(τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί)

Paul is referring to a penalty of death by association with **death** itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [I had done nothing to deserve the death penalty]

Support Reference: Metonymy

Acts 28:19

ULT	UST
But as the Jews were objecting, I was forced to appeal to Caesar—not as if having anything {of which} to accuse my nation.	*But the Jewish leaders argued that the Romans should not set me free, So I had to request that the emperor judge me here in Rome. But I did not do that because I wanted to accuse our leaders of doing anything wrong.*

ULT **the Jews**
UST the Jewish leaders
(τῶν Ἰουδαίων)

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Jewish leaders in Jerusalem]

Support Reference: Synecdoche

ULT **I was forced**
UST So I had to
(ἠναγκάσθην)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [my concern for my safety forced me]

Support Reference: Active or Passive

ULT **my nation**
UST our leaders
(τοῦ ἔθνους μου)

Paul is referring by association to the people of the Jewish **nation**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the Jewish people]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders
to Caesar	the emperor
nation	leaders

Acts 28:20

ULT	UST
Therefore for this reason I summoned you, to see and to speak with you. For on account of the hope of Israel I am bound with this chain.”	*So I asked you to come here so that I could tell you why I am a prisoner. It is because I believe in what we Jews confidently expect that God will do for us.”*

ULT **the hope of Israel**
UST I believe in what we Jews confidently expect that God will do for us
(τῆς ἐλπίδος τοῦ Ἰσραὴλ)

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: [what Israel is hoping for]

Support Reference: Abstract Nouns

ULT **on account of the hope of Israel**
UST It is because I believe in what we Jews confidently expect that God will do for us
(εἵνεκεν & τῆς ἐλπίδος τοῦ Ἰσραὴλ)

Paul is referring by association to something that the people of Israel had **hope** for. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. This could mean: (1) the hope that God would send the Messiah. Alternate translation: [because I believe God has sent the Messiah]; (2) the hope that God would make people who had died alive again. Alternate translation: [because I believe that God will make people who have died alive again]

Support Reference: Metonymy

ULT **of Israel**
UST we Jews
(τοῦ Ἰσραὴλ)

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

Support Reference: Personification

> ULT **I am bound with this chain**
> UST I am a prisoner
> (τὴν ἅλυσιν ταύτην περίκειμαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this chain is binding me]

Support Reference: Active or Passive

> ULT **I am bound with this chain**
> UST I am a prisoner
> (τὴν ἅλυσιν ταύτην περίκειμαι)

Paul is using one aspect of imprisonment, the **chain** with which he is bound, to mean the entire state of being imprisoned. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the Romans are keeping me as a prisoner]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I summoned	I asked
hope	I believe in what … confidently expect that God will do for us
of Israel	we Jews
I am bound with	I am a prisoner

Acts 28:21

ULT	UST
But they said to him, "We have not received letters from Judea about you, nor have any of the brothers, coming, reported or said anything evil about you.	*Then the Jewish leaders replied, "We have not received any letters from our fellow Jews in Judea about you. And none of our fellow Jews who have come here from Judea have said anything bad about you.*

ULT **We**
UST We
(ἡμεῖς)

By **We**, these Jewish leaders mean themselves but not Paul, to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **of the brothers**
UST of our fellow Jews
(τῶν ἀδελφῶν)

These Jewish leaders are using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of our fellow Jews]

Support Reference: Metaphor

ULT **nor have any of the brothers, coming, reported or said anything**
UST And none of our fellow Jews who have come here from Judea have said anything
(οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι)

The terms **reported** and **said** mean similar things. The Jewish leaders are using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [nor have any of the brothers, coming, told us anything at all]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have … received	have … received
Judea	our fellow Jews in Judea
have … reported	have said
evil	bad

Acts 28:22

ULT	UST
But we value to hear from you what you think, for concerning this sect, it is known to us that it is spoken against everywhere."	*But we would appreciate you telling us what you think about this group that you belong to. Please tell us, because we are aware that in many places people are speaking against it."*

ULT it is known to us
UST we are aware
(γνωστὸν ἡμῖν ἐστιν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we know]

Support Reference: Active or Passive

ULT it is spoken against
UST people are speaking against it
(ἀντιλέγεται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people speak against it]

Support Reference: Active or Passive

ULT everywhere
UST in many places
(πανταχοῦ)

The Jewish leaders say **everywhere** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [in places throughout the empire]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	aware

Acts 28:23

ULT	UST
And having appointed a day for him, more came to him at his lodging, to whom he was explaining, testifying about the kingdom of God and persuading them about Jesus both from the Law of Moses and the Prophets from morning until evening.	*So they decided that they would come back on another day. On that day, even more people than before came to where Paul was staying to hear Paul speak. Paul explained many things to them. He talked about how God would rule everyone. He also talked about how various places in the Scriptures foretold that Jesus would come. Paul talked for that entire day with the people who had come to his house.*

ULT **more**
UST even more people than before
(πλείονες)

Luke is using the adjective **more** as a noun to mean the larger number of people who came to hear Paul speak. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [more people]

Support Reference: Nominal Adjectives

ULT **testifying about the kingdom of God**
UST He talked about how God would rule everyone
(διαμαρτυρόμενος τὴν Βασιλείαν τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: [testifying about how God had begun to rule as king]

Support Reference: Abstract Nouns

ULT **both from the Law of Moses and the Prophets**
UST how various places in the Scriptures foretold
(ἀπό τε τοῦ νόμου Μωϋσέως, καὶ τῶν προφητῶν)

Luke is referring to all of the Hebrew Scriptures by naming two of their major parts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from passages throughout the Scriptures]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having appointed	they decided that they would come back on
a day	another day. On that day
testifying about	He talked about

ULT	UST
kingdom of God	how God would rule everyone
Jesus	that Jesus would come
Law of Moses	how various places in the Scriptures foretold
Prophets	how various places in the Scriptures foretold

Acts 28:24

ULT	UST
And while some were convinced by the things being said, others still did not believe.	*Paul was able to persuade some of those Jews that the things he said about Jesus were true. But some others would not believe that they were true.*

ULT some were convinced by the things being said
UST Paul was able to persuade some of those Jews that the things he said about Jesus were true
(οἱ & ἐπείθοντο τοῖς λεγομένοις)

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [the things that Paul was saying convinced some]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did not believe	would not believe that they were true

Acts 28:25

ULT	UST
And being discordant with one another, they were leaving, Paul having spoken one word, "The Holy Spirit spoke well through Isaiah the prophet to your fathers,	*The two groups argued with each other. When they were about to leave, Paul told them one more thing. He said, "The Holy Spirit spoke the truth to your ancestors when he said something through Isaiah the prophet.*

ULT **having spoken one word**
UST told them one more thing
(εἰπόντος & ῥῆμα ἓν)

Luke is using the term **word** to mean a statement that Paul made by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having made this last statement]

Support Reference: Metonymy

ULT **your fathers**
UST your ancestors
(τοὺς πατέρας ὑμῶν)

Paul is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
Isaiah	Isaiah
prophet	prophet
Holy Spirit	Holy Spirit

Acts 28:26

ULT	UST
saying, ‘Go to this people and say, “By hearing you will hear but you will not understand at all, and seeing you will see but you will not perceive at all.”	*He said, ‘Go to the people of Israel and say to them: “You seem to be listening but you never really understand what God is saying. You seem to be looking but you never really recognize the things that God is doing.”*

ULT **saying, ‘Go to this people and say, By hearing you will hear but you will not understand at all, and seeing you will see but you will not perceive at all**
UST He said, ‘Go to the people of Israel and say to them: You seem to be listening but you never really understand what God is saying. You seem to be looking but you never really recognize the things that God is doing
(λέγων, πορεύθητι πρὸς τὸν λαὸν τοῦτον, καὶ εἰπόν, ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε; καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation and then another quotation inside the first one. It may be helpful to begin a new sentence here. Alternate translation: [The Holy Spirit told Isaiah to go to the people of Israel and tell them that by hearing they would hear but they would not understand at all and that seeing they would see but they would not perceive at all]

Support Reference: Quotes within Quotes

ULT **saying, ‘Go**
UST He said, ‘Go
(λέγων, πορεύθητι)

This is the beginning of a quotation within a quotation. You may be able to indicate that with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does.

Support Reference: Quote Markings

ULT **say, By hearing**
UST say to them: You seem to be listening
(εἰπόν, ἀκοῇ)

This is the beginning of a quotation within a quotation within a quotation. You may be able to indicate that with an opening third-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a third-level quotation.

Support Reference: Quote Markings

ULT **By hearing you will hear … seeing you will see**
UST You seem to be listening … You seem to be looking
(ἀκοῇ ἀκούσετε & βλέποντες βλέψετε)

Isaiah is using a Hebrew idiom, the repetition of a verb to express the intensity of an action. It may not be possible to translate this Hebrew practice of verb repetition directly into many languages. Use a natural form of strengthening a verb in your language. Alternate translation: [You will try very hard to hear … you will try very hard to see]

Support Reference: Idiom

ULT **By hearing you will hear but you will not understand at all, and seeing you will see but you will not perceive at all**
UST You seem to be listening but you never really understand what God is saying. You seem to be looking but you never really recognize the things that God is doing
(ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε; καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε)

These two phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: [You will become aware of what is happening around you but you will not understand the significance of what is happening]

Support Reference: Parallelism

ULT **but you will not understand at all … but you will not perceive at all**
UST but you never really understand what God is saying … but you never really recognize the things that God is doing
(καὶ οὐ μὴ συνῆτε & καὶ οὐ μὴ ἴδητε)

Both of these phrases mean basically the same thing. They emphasize that the Jewish people will not understand God's plan.

Support Reference: Parallelism

ULT **you will not perceive at all**
UST you never really recognize the things that God is doing
(οὐ μὴ ἴδητε)

This is the end of a quotation within a quotation within a quotation. You may be able to indicate that with a closing third-level quotation mark or with some other punctuation or convention that your language could use to indicate the end of a third-level quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will … understand	you … understand what God is saying

ULT	UST
you will … perceive	you … recognize the things that God is doing

Acts 28:27

ULT	UST
For the heart of this people has been thickened, and with {their} ears they have hardly heard, and they have shut their eyes, lest they might see with {their} eyes, and they might hear with {their} ears, and they might understand with {their} heart and turn back, and I would heal them.'	*These people do not understand because they have become stubborn. It is as if they have become deaf. It is as if they have closed their eyes. It is as if they have done this because they do not want to see well, and they do not want to hear well, and they do not want to understand well. If they did pay attention to me and understand what I am telling them, they would stop sinning and live in the right way again. If they did that, I would restore them.'*

ULT **For the heart of this people has been thickened, and with {their} ears they have hardly heard, and they have shut their eyes, lest they might see with {their} eyes, and they might hear with {their} ears, and they might understand with {their} heart and turn back, and I would heal them**

UST These people do not understand because they have become stubborn. It is as if they have become deaf. It is as if they have closed their eyes. It is as if they have done this because they do not want to see well, and they do not want to hear well, and they do not want to understand well. If they did pay attention to me and understand what I am telling them, they would stop sinning and live in the right way again. If they did that, I would restore them

(ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to make this two sentences. Alternate translation: [The Holy Spirit told Isaiah to say that because the heart of that people had been thickened, and with their ears they had hardly heard, and they had shut their eyes. Otherwise they might have seen with their eyes, and they might have heard with their ears, and they might have understood with their heart and turned back, and God would have healed them]

Support Reference: Quotes within Quotes

ULT **For the heart of this people has been thickened, and with {their} ears they have hardly heard, and they have shut their eyes**
UST These people do not understand because they have become stubborn. It is as if they have become deaf. It is as if they have closed their eyes
(ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν)

These three phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: [For this people is stubbornly refusing to use its senses]

Support Reference: Parallelism

ULT **the heart of this people has been thickened**
UST These people … they have become stubborn
(ἐπαχύνθη & ἡ καρδία τοῦ λαοῦ τούτου)

Isaiah is speaking as if the **heart** of the people of Israel has literally been **thickened**. He means that they are resisting God stubbornly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [this people has become stubborn]

Support Reference: Metaphor

ULT **the heart**
UST they have become stubborn
(ἡ καρδία)

Isaiah is speaking as if the **heart** of the people of Israel has literally been **thickened**. He means that they are resisting God stubbornly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [this people has become stubborn]

Support Reference: Metaphor

ULT **the heart of this people**
UST These people … they have become stubborn
(ἡ καρδία τοῦ λαοῦ τούτου)

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: [the hearts of these people]

Support Reference: Collective Nouns

ULT **the heart … with {their} heart**
UST they have become stubborn … well
(ἡ καρδία & τῇ καρδίᾳ)

Here, the **heart** represents the thoughts of people. Alternate translation: [the thinking … with their thinking]

Support Reference: Metaphor

ULT **has been thickened**
UST they have become stubborn
(ἐπαχύνθη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [has become thick]

Support Reference: Active or Passive

ULT **and with {their} ears they have hardly heard, and they have shut their eyes**
UST It is as if they have become deaf. It is as if they have closed their eyes
(καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν)

Isaiah is speaking as if the people of Israel have become unable to hear and have **shut their eyes** so that they will not see. He means that they are refusing to consider what God wants to tell them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they are refusing to consider what God wants to tell them]

Support Reference: Metaphor

ULT **with {their} ears they have hardly heard … they might see with {their} eyes … they might hear with {their} ears**
UST It is as if they have become deaf … to see well … to hear well
(τοῖς ὠσὶν βαρέως ἤκουσαν & ἴδωσιν τοῖς ὀφθαλμοῖς & τοῖς ὠσὶν ἀκούσωσιν)

It might seem that these expressions contains extra information that would be unnatural to express in your language. If so, you could shorten them. Alternate translation: [they have hardly heard anything … they might see clearly … they might hear clearly]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **they might see with {their} eyes, and they might hear with {their} ears**
UST to see well, and … to hear well
(ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν)

These two phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: [they might use their senses]

Support Reference: Parallelism

ULT **turn back**
UST they did pay attention to me and understand what I am telling them, they would stop sinning and live in the right way again
(ἐπιστρέψωσιν)

Isaiah is speaking of the people of Israel as if they had been traveling somewhere and had taken the wrong way and needed to **turn back** onto the right way. Alternate translation: [start obeying the Lord again]

Support Reference: Metaphor

ULT **I would heal them**
UST I would restore them
(ἰάσομαι αὐτούς)

This does not mean God would only **heal** the people physically. He would also heal them spiritually by forgiving their sins. Alternate translation: [I would heal them and forgive them]

Support Reference: Metaphor

ULT **I would heal them**
UST I would restore them
(ἰάσομαι αὐτούς)

This is the end of a quotation within a quotation. You may be able to indicate that with closing second-level quotation marks or with some other punctuation or convention that your language could use to indicate the end of a second-level quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they might understand	to understand

Acts 28:28

ULT	UST
Therefore, let it be known to you that this salvation of God has been sent to the Gentiles, and they will hear.”	*Therefore, you should know that God is offering to save the non-Jews, and many of them will accept his offer.”*

ULT let it be known
UST should know
(γνωστὸν & ἔστω)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may it be known to you]

Support Reference: Third-Person Imperatives

ULT this salvation of God has been sent to the Gentiles
UST God is offering to save the non-Jews
(τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ Θεοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who has done the action, it is clear from the context that it was God. Alternate translation: [God has sent me to proclaim this salvation of his to the Gentiles]

Support Reference: Active or Passive

ULT this salvation of God
UST God … to save
(τοῦτο τὸ σωτήριον τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [this message about how God saves people]

Support Reference: Abstract Nouns

ULT they will hear
UST many of them will accept his offer
(αὐτοὶ & ἀκούσονται)

In this context the word **hear** likely means “understand and obey,” since Paul is drawing a contrast with the stubborn response of many of the Jews. You may wish to make this clear in your translation. Alternate translation: [they will understand the message and obey it]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	should know
salvation	to save
of God	God
to the Gentiles	the non-Jews

Acts 28:29

ULT	UST
[And when he had said these things, the Jews went away, having a great dispute among themselves.]	*[When he had said these things, the Jews went away. They were having a great dispute among themselves.]*

Note:

As the General Introduction to Acts explains, this verse is found in many traditional versions of the Bible, but it is not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting the verse in brackets. If a translation of the Bible already exists in your area, you could consider including this verse if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this verse may not be original, such as by putting it in brackets or in a footnote.

Support Reference: Textual Variants

Acts 28:30

ULT	UST
And he stayed for two whole years in his own rented house, and he was welcoming all the ones coming in to him,	*After that, Paul stayed in Rome for two whole years in a house that he rented. Many people came to see him. He received each of them gladly and spoke with them.*

ULT **And he stayed for two whole years in his own rented house**
UST After that, Paul stayed in Rome for two whole years in a house that he rented
(ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι)

This is the beginning of information that Luke presents to bring the story of the book of Acts to a close. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT **he stayed**
UST Paul stayed in Rome
(ἐνέμεινεν)

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul stayed]

Support Reference: Pronouns — When to Use Them

Acts 28:31

ULT	UST
proclaiming the kingdom of God and teaching the things about the Lord Jesus Christ with all boldness, without hindrance.	*He preached about how God would rule over everyone. He also taught people about the Lord Jesus the Messiah. He spoke about these things very openly. No one tried to stop him.*

ULT the kingdom of God
UST how God would rule over everyone
(τὴν Βασιλείαν τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: [how God had begun to rule as king]

Support Reference: Abstract Nouns

ULT with all boldness, without hindrance
UST He spoke about these things very openly. No one tried to stop him
(μετὰ πάσης παρρησίας ἀκωλύτως)

If your language does not use abstract nouns for the ideas of **boldness** and **hindrance**, you could express the same ideas in other ways. Alternate translation: [very boldly, with no one hindering him]

Support Reference: Abstract Nouns

ULT with all boldness
UST He spoke about these things very openly
(μετὰ πάσης παρρησίας)

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis.

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
proclaiming	He preached about
kingdom of God	how God would rule over everyone
Lord	Lord
Lord Jesus Christ	Lord Jesus the Messiah
Christ	the Messiah



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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**.

Acts References:

front:intro; 1:3; 1:6; 1:7; 1:8; 1:18; 1:22; 1:22; 2:20; 2:23; 2:26; 2:31; 2:38; 2:42; 2:46; 3:10; 3:20; 3:21; 3:26; 4:2; 4:3; 4:12; 4:13; 4:29; 4:31; 4:33; 4:33; 4:35; 4:36; 5:17; 5:23; 5:31; 6:1; 6:3; 6:5; 6:7; 6:8; 6:10; 7:2; 7:5; 7:10; 7:11; 7:25; 7:26; 7:49; 8:8; 8:12; 8:22; 8:32; 8:33; 8:33; 9:13; 9:14; 9:31; 10:35; 10:36; 10:38; 11:18; 11:23; 11:24; 12:11; 12:14; 12:20; 13:10; 13:10; 13:24; 13:26; 13:43; 13:47; 14:3; 14:9; 14:22; 14:22; 14:26; 14:27; 15:3; 15:3; 15:11; 15:20; 15:31; 15:40; 16:17; 16:36; 17:31; 17:31; 18:27; 18:28; 19:4; 19:8; 19:29; 20:19; 20:21; 20:24; 20:25; 20:32; 21:21; 21:26; 21:35; 22:2; 22:3; 22:4; 22:11; 22:28; 23:6; 24:3; 24:4; 24:15; 24:21; 25:15; 25:19; 26:6; 26:7; 26:18; 26:20; 26:23; 27:3; 27:10; 27:20; 27:21; 27:34; 27:41; 28:20; 28:23; 28:28; 28:31; 28:31

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.

Acts References:

1:2; 1:5; 1:9; 1:11; 1:12; 1:16; 1:17; 1:18; 1:19; 1:20; 1:22; 1:23; 1:26; 2:1; 2:4; 2:6; 2:7; 2:8; 2:12; 2:13; 2:14; 2:16; 2:20; 2:20; 2:21; 2:22; 2:23; 2:23; 2:24; 2:25; 2:29; 2:31; 2:33; 2:37; 2:38; 2:40; 2:41; 2:41; 2:47; 3:2; 3:2; 3:7; 3:10; 3:11; 3:14; 3:19; 3:20; 3:23; 3:25; 4:5; 4:8; 4:9; 4:9; 4:10; 4:11; 4:12; 4:12; 4:14; 4:17; 4:23; 4:26; 4:27; 4:31; 4:31; 4:31; 4:34; 4:35; 4:36; 4:36; 5:4; 5:9; 5:14; 5:16; 5:16; 5:17; 5:23; 5:34; 5:36; 5:36; 5:36; 5:36; 5:37; 5:37; 5:38; 5:39; 5:39; 5:39; 5:41; 6:1; 6:3; 6:9; 7:13; 7:13; 7:16; 7:20; 7:20; 7:21; 7:22; 7:23; 7:24; 7:24; 7:30; 7:42; 7:54; 8:1; 8:4; 8:6; 8:7; 8:7; 8:10; 8:12; 8:13; 8:16; 8:18; 8:22; 8:32; 8:33; 8:33; 8:36; 8:37; 8:40; 9:2; 9:6; 9:8; 9:11; 9:17; 9:18; 9:19; 9:21; 9:23; 9:24; 9:31; 9:36; 9:42; 10:1; 10:5; 10:6; 10:11; 10:11; 10:16; 10:17; 10:18; 10:18; 10:22; 10:27; 10:29; 10:31; 10:32; 10:32; 10:33; 10:40; 10:41; 10:41; 10:42; 10:45; 10:47; 10:48; 11:5; 11:10; 11:11; 11:13; 11:14; 11:16; 11:19; 11:22; 11:24; 11:26; 11:26; 12:5; 12:5; 12:6; 12:9; 12:12; 12:20; 12:23; 12:24; 12:25; 13:1; 13:4; 13:8; 13:9; 13:12; 13:26; 13:27; 13:28; 13:29; 13:31; 13:33; 13:36; 13:38; 13:38; 13:39; 13:40; 13:41; 13:42; 13:43; 13:44; 13:45; 13:46; 13:48; 13:49; 14:4; 14:9; 14:11; 14:26; 15:1; 15:1; 15:3; 15:4; 15:6; 15:11; 15:15; 15:16; 15:17; 15:18; 15:21; 15:22; 15:28; 15:30; 15:33; 15:39; 15:40; 16:2; 16:4; 16:5; 16:6; 16:14; 16:15; 16:18; 16:22; 16:26; 16:26; 16:26; 16:27; 16:30; 16:31; 16:33; 17:4; 17:13; 17:16; 17:19; 17:22; 17:23; 17:25; 17:28; 17:34; 18:5; 18:8; 18:25; 19:3; 19:5; 19:9; 19:12; 19:17; 19:17; 19:27; 19:29; 19:36; 19:38; 19:39; 19:40; 20:7; 20:8; 20:9; 20:9; 20:10; 20:12; 20:22; 20:30; 20:32; 21:1; 21:13; 21:14; 21:16; 21:21; 21:24; 21:24; 21:26; 21:26; 21:30; 21:30; 21:31; 21:33; 21:34; 21:35; 21:37; 22:3; 22:3; 22:5; 22:5; 22:10; 22:10; 22:11; 22:12; 22:16; 22:20; 22:24; 22:24; 22:28; 23:3; 23:5; 23:6; 23:10; 23:21; 23:27; 23:29; 23:30; 23:31; 23:35; 24:2; 24:14; 24:21; 24:26; 24:27; 25:4; 25:6; 25:9; 25:10; 25:14; 25:16; 25:17; 25:20; 25:21; 25:21; 25:23; 26:1; 26:2; 26:6; 26:6; 26:7; 26:10; 26:16; 26:18; 26:26; 26:32; 27:1; 27:11; 27:14; 27:15; 27:15; 27:16; 27:17; 27:18; 27:20; 27:25; 27:27; 27:31; 27:36; 27:38; 27:41; 28:1; 28:1; 28:6; 28:8; 28:9; 28:14; 28:16; 28:17; 28:19; 28:20; 28:22; 28:22; 28:24; 28:27; 28:28

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

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.

Acts References:

1:1; 1:2; 1:3; 1:3; 1:3; 1:5; 1:7; 1:9; 1:10; 1:10; 1:11; 1:11; 1:13; 1:14; 1:18; 2:4; 2:8; 2:13; 2:14; 2:15; 2:16; 2:21; 2:24; 2:25; 2:26; 2:27; 2:27; 2:30; 2:31; 2:31; 2:33; 2:34; 2:34; 2:39; 2:39; 2:40; 2:40; 2:42; 2:43; 3:3; 3:6; 3:14; 3:15; 3:17; 3:20; 3:24; 3:25; 4:1; 4:1; 4:3; 4:4; 4:5; 4:6; 4:8; 4:13; 4:14; 4:17; 4:19; 4:21; 4:23; 4:25; 4:26; 4:27; 4:36; 5:2; 5:3; 5:6; 5:7; 5:8; 5:9; 5:9; 5:10; 5:13; 5:13; 5:15; 5:17; 5:21; 5:21; 5:21; 5:23; 5:25; 5:28; 5:29; 5:30; 5:32; 5:34; 5:35; 5:39; 6:9; 6:11; 6:14; 7:intro; 7:1; 7:2; 7:5; 7:6; 7:8; 7:8; 7:9; 7:11; 7:12; 7:12; 7:15; 7:17; 7:19; 7:24; 7:26; 7:29; 7:29; 7:30; 7:31; 7:33; 7:33; 7:38; 7:41; 7:42; 7:43; 7:43; 7:43; 7:44; 7:44; 7:45; 7:48; 7:50; 7:53; 7:55; 7:55; 7:55; 7:56; 7:56; 7:58; 7:58; 8:1; 8:1; 8:2; 8:3; 8:6; 8:24; 8:25; 8:27; 8:28; 8:30; 8:31; 8:32; 8:35; 8:40; 9:2; 9:3; 9:4; 9:9; 9:10; 9:15; 9:17; 9:21; 9:22; 9:24; 9:25; 9:29; 9:30; 9:35; 9:37; 9:37; 9:37; 9:39; 9:41; 10:2; 10:3; 10:12; 10:14; 10:16; 10:17; 10:20; 10:20; 10:20; 10:22; 10:23; 10:28; 10:28; 10:30; 10:30; 10:34; 10:36; 10:38; 10:41; 10:42; 10:45; 10:46; 10:48; 11:3; 11:6; 11:8; 11:10; 11:12; 11:12; 11:15; 11:17; 11:17; 11:20; 11:28; 11:29; 11:30; 12:1; 12:6; 12:10; 12:15; 12:17; 12:20; 12:21; 12:23; 12:25; 12:25; 13:3; 13:10; 13:24; 13:27; 13:27; 13:29; 13:31; 13:32; 13:33; 13:35; 13:35; 13:35; 13:36; 13:37; 13:44; 13:46; 13:46; 13:52; 14:1; 14:10; 14:13; 14:13; 14:13; 14:15; 14:19; 15:1; 15:8; 15:11; 15:11; 15:19; 15:20; 15:20; 15:21; 15:21; 15:22; 15:24; 15:26; 15:27; 15:29; 15:30; 15:32; 15:33; 16:1; 16:1; 16:3; 16:3; 16:3; 16:7; 16:10; 16:12; 16:12; 16:15; 16:19; 16:19; 16:26; 16:27; 16:29; 16:37; 16:38; 16:39; 16:40; 17:5; 17:11; 17:18; 17:21; 17:25; 17:26; 17:27; 17:31; 18:9; 18:9; 18:12; 18:13; 18:15; 18:17; 18:17; 18:22; 19:1; 19:3; 19:6; 19:8; 19:12; 19:15; 19:16; 19:19; 19:33; 19:33; 19:36; 20:5; 20:7; 20:7; 20:8; 20:9; 20:11; 20:12; 20:13; 20:25; 20:26; 20:33; 21:8; 21:12; 21:14; 21:21; 21:21; 21:24; 21:24; 21:25; 21:26; 21:26; 21:26; 21:27; 21:27; 21:27; 21:28; 21:28; 21:30; 21:33; 21:33; 22:13; 22:16; 22:22; 22:25; 22:26; 22:28; 22:29; 22:30; 23:8; 23:9; 23:11; 23:12; 23:25; 23:27; 24:2; 24:17; 24:23; 25:1; 25:3; 25:4; 25:12; 26:10; 26:17; 26:18; 26:23; 26:23; 27:1; 27:5; 27:7; 27:8; 27:9; 27:11; 27:19; 27:20; 27:41; 28:10; 28:15; 28:15; 28:16; 28:17

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.”

Acts References:

1:15; 1:18; 3:2; 4:22; 5:34; 8:1; 8:9; 8:11; 8:26; 8:27; 9:33; 10:intro; 13:7; 13:13; 17:11; 17:21; 18:24; 19:14; 19:24; 21:9; 23:8; 27:37; 28:7

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.

Acts References:

19:19; 19:19

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.

Acts References:

2:37; 3:18; 4:24; 7:33; 11:30; 14:11; 15:10; 18:6; 28:27

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.

Acts References:

2:5; 3:1; 4:32; 5:12

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

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.

Acts References:

3:14; 5:17; 5:39; 7:43; 13:30; 14:3; 18:18

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.

Acts References:

11:19; 20:22; 26:22

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?”

Acts References:

8:22; 18:15; 23:9; 26:8; 26:23

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> “… if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may bewise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)

> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.'

> So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

Acts References:

7:14; 21:24

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.

Acts References:

1:8; 1:17; 1:26; 2:8; 2:14; 2:15; 2:15; 2:25; 2:30; 2:33; 2:36; 3:8; 4:3; 4:18; 4:20; 4:22; 4:34; 4:34; 5:15; 5:38; 5:40; 6:2; 6:5; 7:34; 7:43; 8:8; 8:16; 9:28; 9:33; 11:24; 12:23; 16:6; 17:16; 20:13

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.

Acts References:

1:10; 5:35; 8:25; 8:39

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.

Acts References:

5:21; 7:20

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can “borrow” the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to “borrow” words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter “j” the same way that people pronounce the letter “y” when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft “th” sound in the English word “think,” and some languages cannot start a word with a combination of sounds like “st” as in “stop.”

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> צְפַנְיָה — A man’s name in Hebrew letters.
>
> > “Zephaniah” — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man's name.
>
> > "Zephaniah" — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the "z," you could use "s." If your writing system does not use "ph" you could use "f." Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay."
>
> > "Sefania"
> >
> > "Sefanaia"
> >
> > "Sefanaya"

Acts References:

1:19; 13:8; 17:19; 21:38; 27:14

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- 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.

Acts References:

1:4; 2:18; 7:6; 8:14; 9:38; 11:3; 12:9; 12:9; 12:18; 14:22; 16:38; 17:15; 19:2; 19:34; 20:38; 21:33; 21:37; 22:25; 23:12; 23:22; 23:24; 23:34; 25:4; 25:20; 25:24; 28:6

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

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

Acts References:

1:4; 4:12; 4:17; 4:20; 6:13; 7:19; 7:28; 7:42; 7:60; 8:16; 10:14; 10:47; 10:47; 11:8; 14:17; 15:9; 19:35; 19:36; 19:40; 20:20; 20:27; 20:31; 20:33; 24:23; 25:11; 25:24; 25:27; 26:19; 26:25; 26:26; 28:6

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

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!"

Acts References:

1:7; 2:7; 2:12; 2:20; 2:22; 2:43; 2:45; 3:10; 3:14; 4:7; 4:13; 4:18; 4:30; 4:32; 5:12; 5:15; 6:8; 7:27; 7:35; 7:36; 8:13; 8:21; 10:2; 10:14; 10:22; 10:28; 11:8; 13:10; 14:3; 15:2; 15:12; 16:21; 17:13; 17:25; 17:28; 18:9; 18:14; 20:24; 20:24; 22:18; 27:21; 27:33; 28:21

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.

Acts References:

2:20; 2:25; 3:17; 4:25; 5:21; 5:32; 7:8; 7:44; 7:45; 7:51; 10:2; 12:10; 13:20; 13:21; 13:38; 14:4; 14:12; 15:8; 15:11; 15:36; 16:4; 16:11; 16:12; 16:15; 16:37; 17:11; 18:14; 19:3; 19:35; 19:40; 20:19; 20:21; 20:34; 20:35; 21:22; 21:25; 22:28; 23:6; 23:8; 23:9; 23:26; 24:6; 24:19; 27:22; 27:44

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)

Acts References:

2:41; 4:4; 4:31; 5:11; 5:42; 6:7; 12:25; 15:35; 16:40; 17:32; 17:34; 19:7; 19:17; 20:12; 28:30

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … 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."

Acts References:

1:25; 5:5; 5:10; 7:60; 9:39; 13:36; 21:36

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!"

Acts References:

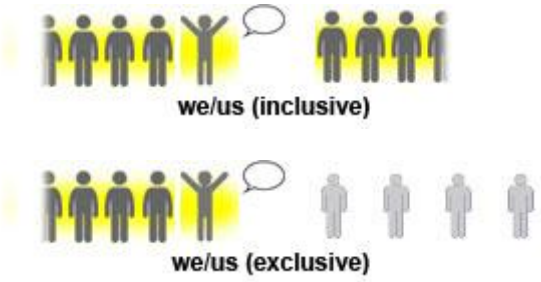
7:51; 8:14; 8:20; 10:14; 11:8

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.

Acts References:

1:17; 1:21; 1:22; 2:8; 2:17; 2:32; 2:37; 2:39; 3:4; 3:12; 3:15; 3:22; 4:12; 4:20; 4:25; 5:28; 5:32; 6:11; 7:2; 7:27; 10:33; 10:39; 10:42; 11:11; 11:13; 11:15; 11:17; 13:intro; 13:17; 13:26; 13:46; 13:47; 14:22; 15:8; 15:9; 15:10; 15:11; 15:24; 16:10; 16:15; 16:20; 16:28;

16:37; 17:19; 17:20; 17:27; 17:28; 17:32; 20:5; 20:21; 21:1; 21:7; 21:23; 23:15; 24:2; 24:4; 25:24; 26:5; 26:6; 26:7; 27:1; 28:21

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- 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.

Acts References:

1:20; 1:20; 2:20; 2:21; 2:27; 2:36; 4:29; 10:15; 11:9; 13:35; 15:17; 23:26

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.

Acts References:

1:4; 2:38; 5:9; 5:25; 5:28; 5:30; 7:4

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.

Acts References:

4:7; 5:8; 7:26; 8:15; 8:17; 8:24; 9:38; 9:39; 15:23

Forms of 'You' — Formal or Informal

(You may also want to watch the video at https://ufw.io/figs_youform.)

Description

Some languages make a distinction between the formal form of "you" and the informal form of "you." This page is primarily for people whose language makes this distinction.

In some cultures people use the formal "you" when speaking to someone who is older or in authority, and they use the informal "you" when speaking to someone who is their own age or younger or who has less authority. In other cultures, people use the formal "you" when speaking to strangers or people they do not know well, and the informal "you" when speaking with family members and close friends.

Reasons This Is a Translation Issue

- The Bible was written in Hebrew, Aramaic, and Greek. These languages do not have formal and informal forms of "you."
- English and many other source languages do not have formal and informal forms of "you."
- Translators who use a source text in a language that does have formal and informal forms of "you" will need to understand how those forms are used in that language. The rules in that language may not be exactly the same as the rules in the translator's language.
- Translators will need to understand the relationship between two speakers in order to choose the appropriate form in their language.
- Use of "you" by people speaking to Jesus is sometimes particularly difficult for translators. Because Jesus is God, some will want to always use the formal form when people are speaking to him, but it is important to recognize the actual relationship and feelings towards Jesus. Pharisees and Sadducees became Jesus' enemies early on and would have been unlikely to have spoken with particular respect to him. Also, when Jesus was with Pilate, he was treated as a criminal, not with respect.

Translation Principles

- Understand the relationship between a speaker and the person or people he is speaking to.
- Understand the speaker's attitude toward the person he is speaking to.
- Choose the form in your language that is appropriate for that relationship and attitude.

Examples From the Bible

> Yahweh God called to the man and said to him, “Where are **you**?” (Genesis 3:9 ULT)

God is in authority over the man, so languages that have formal and informal forms of “you” would probably use the informal form here.

> It seemed good to me also, having carefully investigated everything from the beginning, to write for **you** an orderly account, most excellent Theophilus, so that **you** might know the certainty concerning the things that **you** have been taught. (Luke 1:3-4 ULT)

Luke called Theophilus “most excellent.” This shows us that Theophilus was probably a high official to whom Luke was showing great respect. Speakers of languages that have a formal form of “you” would probably use that form here.

> ‘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.

Acts References:

1:24; 2:27; 2:28; 4:24

Forms of ‘You’ — Singular

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. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of “you” even though they were speaking to a group of people. (See Forms of ‘You’ — Singular to a Crowd.)

Examples From the Bible

> But he said, “All these things **I** have kept from my youth.” But when he heard this, Jesus said to him, “One thing is still lacking to **you**. All things, as much as **you** have, **sell** all and **distribute** to the poor, and

> **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word "you" and the commands "search" and "report" are plural.

Strategies for finding out how many people “you” refers to

(1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Acts References:

7:42; 7:43; 7:51; 9:17; 10:29; 10:33; 11:14; 13:47; 15:7; 16:15; 18:6; 25:26; 26:8

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?

Acts References:

4:23; 8:15; 8:27; 9:17; 12:20; 15:30; 16:1; 16:8; 16:40; 22:11; 24:17; 28:14

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 mouthand 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 mouthand 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**.

Acts References:

1:24; 1:25; 2:40; 3:12; 4:19; 4:28; 5:29; 6:8; 6:10; 7:17; 7:59; 8:34; 8:37; 9:1; 12:24; 13:11; 13:11; 14:5; 14:14; 14:17; 15:13; 17:3; 18:25; 19:8; 19:9; 19:15; 19:18; 23:6; 25:9; 26:12

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.

Acts References:

1:1; 1:12; 1:13; 1:13; 1:23; 1:23; 2:9; 2:9; 2:10; 2:11; 3:2; 3:10; 3:11; 3:13; 4:6; 4:10; 4:36; 5:1; 5:1; 5:12; 5:34; 5:36; 5:37; 6:1; 6:2; 6:5; 6:5; 6:9; 7:8; 7:36; 7:48; 8:9; 8:10; 8:27; 8:40; 9:2; 9:10; 9:11; 9:11; 9:29; 9:32; 9:33; 9:35; 9:36; 10:1; 10:1; 11:19; 11:19; 11:20; 11:20; 11:26; 11:28; 12:3; 12:13; 12:20; 12:20; 13:1; 13:1; 13:1; 13:4; 13:5; 13:6; 13:6; 13:7; 13:13; 13:15; 14:6; 14:6; 14:11; 14:12; 14:12; 15:14; 15:22; 16:6; 16:7; 16:11; 16:14; 16:14; 16:16; 17:1; 17:5; 17:18; 17:18; 17:21; 17:34; 17:34; 18:2; 18:2; 18:7; 18:8; 18:12; 18:12; 18:17; 18:18; 18:24; 19:9; 19:9; 19:14; 19:22; 19:23; 19:24; 19:29; 19:31; 19:33; 19:35; 20:4; 20:4; 20:4; 20:6; 20:9; 20:13; 20:14; 20:15; 20:15; 20:15; 21:1; 21:1; 21:1; 21:7; 21:10; 21:16; 21:29; 21:39; 22:3; 22:4; 23:2; 23:24; 23:26; 23:31; 24:1; 24:5; 24:14; 24:14; 24:24; 24:24; 24:27; 25:13; 27:1; 27:1; 27:2; 27:2; 27:5; 27:6; 27:7; 27:7; 27:8; 27:8; 27:12; 27:16; 27:17; 27:27; 28:1; 28:4; 28:7; 28:11; 28:12; 28:13; 28:13; 28:15

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.

Acts References:

1:1; 1:19; 2:5; 2:43; 2:44; 2:47; 3:9; 3:11; 3:18; 3:24; 4:16; 4:21; 4:32; 4:34; 5:16; 5:23; 5:34; 7:22; 7:51; 7:52; 8:1; 8:10; 8:40; 9:21; 9:26; 9:32; 9:35; 9:39; 10:2; 10:8; 10:12; 10:22; 10:37; 10:38; 10:44; 11:28; 13:10; 15:3; 16:3; 17:6; 17:11; 17:21; 17:21; 17:22; 18:17; 18:23; 19:10; 19:17; 19:17; 19:27; 19:35; 20:19; 20:20; 20:27; 20:31; 20:35; 21:5; 21:20; 21:27; 21:28; 21:30; 21:31; 23:1; 23:10; 24:3; 24:5; 25:24; 26:3; 26:4; 26:11; 27:20; 28:22; 28:31

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**

Acts References:

1:2; 1:6; 1:8; 1:11; 1:11; 1:12; 1:13; 1:15; 1:16; 1:21; 1:22; 1:26; 2:1; 2:2; 2:5; 2:12; 2:14; 2:14; 2:18; 2:20; 2:21; 2:22; 2:24; 2:27; 2:29; 2:29; 2:31; 2:32; 2:37; 2:39; 2:41; 3:12; 3:13; 3:21; 3:22; 3:22; 3:23; 3:24; 3:26; 4:10; 4:11; 4:12; 4:13; 4:19; 4:24; 4:26; 4:29; 4:36; 5:2; 5:6; 5:7; 5:17; 5:21; 5:24; 5:30; 5:35; 5:36; 5:36; 5:37; 5:37; 6:1; 6:9; 6:10; 7:2; 7:9; 7:10; 7:14; 7:15; 7:20; 7:23; 7:23; 7:26; 7:30; 7:30; 7:34; 7:35; 7:37; 7:41; 7:45; 7:46; 7:46; 7:54; 7:57; 7:58; 7:60; 8:5; 8:5; 8:7; 8:15; 8:26; 8:26; 8:27; 8:27; 8:34; 9:10; 9:11; 9:14; 9:21; 9:23; 9:28; 9:30; 9:32; 9:32; 9:39; 10:2; 10:3; 10:4; 10:13; 10:20; 10:23; 10:30; 10:30; 10:30; 10:31; 10:31; 10:33; 10:38; 10:40; 10:40; 10:48; 11:2; 11:7; 11:18; 11:20; 11:21; 11:27; 11:27; 11:28; 12:4; 12:11; 12:19; 13:2; 13:4; 13:6; 13:10; 13:15; 13:16; 13:16; 13:22; 13:22; 13:22; 13:26; 13:30; 13:31; 13:33; 13:34; 13:35; 13:36; 13:37; 13:37; 13:38; 13:41; 13:43; 13:47; 14:11; 14:15; 14:25; 14:27; 15:1; 15:2; 15:4; 15:6; 15:7; 15:7; 15:13; 15:30; 15:36; 16:1; 16:1; 16:8; 16:9; 16:9; 16:14; 16:18; 16:23; 16:33; 17:3; 17:4; 17:17; 17:18; 17:20; 17:22; 18:2; 18:5; 18:7; 18:12; 18:15; 18:19; 18:22; 18:22; 18:22; 18:24; 18:27; 19:1; 19:21; 19:21; 19:31; 19:35; 19:39; 20:3; 20:15; 20:26; 20:37; 21:3; 21:3; 21:5; 21:10; 21:12; 21:15; 21:24; 21:28; 21:31; 22:1; 22:9; 22:13; 22:13; 22:16; 23:1; 23:6; 23:11; 23:23; 24:1; 24:22; 24:27; 25:1; 25:5; 25:9; 25:13; 26:8; 27:3; 27:4; 27:12; 27:16; 27:17; 27:17; 27:18; 27:19; 27:26; 27:28; 27:29; 27:29; 27:30; 27:32; 27:40; 27:40; 27:41; 27:41; 28:2; 28:12; 28:13; 28:17; 28:17; 28:26; 28:28

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.”

Acts References:

1:20; 1:20; 3:6; 7:34; 7:59; 7:60; 8:24; 9:40; 13:15; 13:16; 14:10; 15:29; 16:15; 16:28; 16:31; 16:36; 21:39; 22:1; 22:13; 23:15; 23:17

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!

Acts References:

1:16; 3:16; 3:18; 7:38; 7:40; 7:44; 8:7; 8:12; 9:24; 9:41; 10:38; 13:23; 18:2; 18:18; 20:18

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

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 thePharisees 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 thePharisees 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**.

Acts References:

1:15; 2:1; 4:5; 6:1; 8:1; 8:14; 8:26; 9:1; 9:3; 9:32; 9:36; 9:43; 11:1; 11:19; 11:27; 12:1; 12:18; 12:20; 13:1; 13:13; 14:1; 16:16; 16:35; 17:1; 17:16; 18:1; 19:1; 19:13; 19:21; 22:6; 22:17; 24:17; 25:1; 25:13; 26:6; 28:17

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.

Acts References:

4:36; 5:1; 5:1; 5:34; 6:8; 7:20; 8:9; 8:27; 9:10; 9:33; 10:1; 14:8; 16:1; 16:14; 16:16; 18:2; 18:24; 19:1; 19:14; 19:24; 21:10; 21:16; 22:12; 24:1; 25:14; 27:1

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!**

Acts References:

4:9; 7:43; 8:13; 13:46

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,

Acts References:

10:11; 10:27; 10:31; 19:35; 21:37; 23:18; 25:22; 26:24

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.

Acts References:

1:14; 7:9; 23:16

Litany

Description

A litany is a figure of speech in which the various components of a thing are listed in a series of very similar statements. The speaker does this to indicate that what he is saying should be understood as comprehensive and without exceptions. In a sense, the speaker is describing an overwhelming situation by overwhelming his audience with an excessive series of statements.

Reason This Is a Translation Issue

Many languages do not use litanies, and readers could be confused by them. They may wonder why the speaker seems to be saying the same thing over and over again.

Examples From the Bible

> Though they dig into Sheol, there my hand will take them. Though they climb up to heaven, there I will bring them down. Though they hide on the top of Carmel, there I will search and take them. Though they are hidden from my sight in the bottom of the sea, there will I give orders to the serpent, and it will bite them. Though they go into captivity, driven by their enemies before them, there will I give orders to the sword, and it will kill them. (Amos 9:2-4 ULT)

In this passage Yahweh is telling the people of Israel that when he punishes them, none of them will escape.

> But you should not have looked on the day of your brother, on the day of his misfortune. And you should not have rejoiced over the sons of Judah in the day of their perishing. And you should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. And you women should not have looted his wealth in the day of his calamity. And you should not have stood at the crossroads to cut down his fugitives. And

> you should not have delivered up his survivors in a day of distress. (Obadiah 1:12–14)

In this passage Yahweh is telling the people of Edom that they should have helped the people of Judah when they were conquered by the Babylonians.

Translation Strategies

If the litany is understood as it is in the ULT, then translate the litany as it is. If it is not understood, then try one or more of the following strategies.

(1) Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany.
(2) You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.
(3) You can eliminate words like “and,” “but,” and “or” at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

Examples of Translation Strategies Applied

(1) combined with (3):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can eliminate words like “and,” “but,” and “or” at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

> > You did nothing to help the Israelites when strangers carried away their wealth. They conquered all the cities of Judah, and they even plundered Jerusalem. And you were just as bad as those foreigners, because you did nothing to help:

> You should not have looked on the day of your brother, on the day of his misfortune. You should not have rejoiced over the sons of Judah in the day of their perishing. You should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. You women should not have looted his wealth in the day of his calamity. You should not have stood at the crossroads to cut down his fugitives. You should not have delivered up his survivors in a day of distress. (Obadiah 1:11-14)

In the above example, verse 11 provides the summary and meaning for the litany that follows in verses 12-14.

(1) combined with (2):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.

> > Not one of them will get away, not one of them
> > will escape:
>
> Though they dig into Sheol, there my hand will take them.
>
> Though they climb up to heaven, there I will bring them down.
> Though they hide on the top of Carmel, there I will search and take them.
> Though they are hidden from my sight in the bottom of the sea, there will I give orders to the serpent, and it will bite them.
> Though they go into captivity, driven by their enemies before them,

> there will I give orders to the sword, and it will kill them. (Amos 9:1b–4 ULT)

In the above example, the sentence before the litany explains its overall meaning. That sentence can be placed as an introduction. The second half of each sentence can be formatted in a descending staircase pattern as above, or lined up evenly like the first half of each sentence, or in another way. Use whatever format best shows that these sentences are all communicating the same truth, that it is not possible to escape from God.

Acts References:

7:35-38

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."

Acts References:

1:5; 5:42; 12:18; 14:28; 15:2; 15:38; 17:4; 17:12; 17:27; 19:11; 19:23; 19:24; 20:12; 21:39; 24:11; 25:6; 26:26; 27:14; 27:20; 28:2

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.

Acts References:

1:1; 2:4; 10:34; 11:4; 11:15; 11:22; 13:24; 13:25; 14:10; 14:17; 15:17; 17:1; 17:10; 17:14; 17:32; 22:14; 23:14; 26:16; 28:27

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**.

Acts References:

4:8; 4:23; 4:24; 7:42; 7:49; 8:10; 9:24; 14:15; 17:24; 19:26; 20:31; 20:33; 26:7; 26:22; 28:23

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**.

Acts References:

1:5; 1:10; 1:15; 1:16; 1:20; 1:24; 1:25; 2:2; 2:2; 2:3; 2:4; 2:7; 2:8; 2:17; 2:18; 2:20; 2:20; 2:24; 2:25; 2:25; 2:25; 2:26; 2:28; 2:28; 2:28; 2:29; 2:29; 2:33; 2:35; 2:36; 2:37; 2:37; 2:39; 2:46; 3:10; 3:13; 3:17; 3:19; 3:19; 3:20; 3:22; 3:25; 3:25; 3:26; 4:intro; 4:8; 4:11; 4:25; 4:27; 4:31; 5:3; 5:3; 5:4; 5:4; 5:9; 5:17; 5:21; 5:25; 5:28; 5:28; 5:28; 5:30; 5:36; 5:37; 5:41; 6:2; 6:2; 6:3; 6:3; 6:3; 6:5; 6:7; 6:8; 6:12; 7:2; 7:2; 7:5; 7:12; 7:15; 7:18; 7:19; 7:21; 7:23; 7:25; 7:26; 7:34; 7:37; 7:37; 7:38; 7:39; 7:42; 7:42; 7:42; 7:45; 7:46; 7:46; 7:47; 7:48; 7:49; 7:49; 7:51; 7:55; 7:56; 7:56; 7:58; 8:16; 8:21; 8:22; 8:23; 8:23; 8:27; 8:37; 9:11; 9:15; 9:15; 9:15; 9:17; 9:17; 9:30; 9:31; 9:31; 9:35; 9:36; 10:4; 10:17; 10:19; 10:23; 10:30; 10:36; 10:38; 10:44; 10:45; 11:1; 11:11; 11:12; 11:15; 11:16; 11:21; 11:24; 11:29; 12:7; 12:17; 13:intro; 13:8; 13:9; 13:10; 13:10; 13:11; 13:11; 13:15; 13:17; 13:23; 13:24; 13:24; 13:25; 13:25; 13:26; 13:26; 13:32; 13:33; 13:36; 13:38; 13:45; 13:46; 13:46; 13:50; 13:50; 13:52; 14:2; 14:2; 14:15; 14:16; 14:27; 15:1; 15:3; 15:7; 15:9; 15:10; 15:10; 15:16; 15:16; 15:17; 15:19; 15:22; 15:23; 15:26; 15:28; 15:32; 15:32; 15:33; 15:36; 15:41; 16:1; 16:2; 16:14; 16:17; 16:22; 16:23; 16:24; 16:40; 17:3; 17:6; 17:10; 17:14; 17:20; 17:27; 17:28; 17:29; 18:6; 18:18; 18:24; 18:25; 18:26; 18:27; 19:6; 19:17; 19:26; 19:28; 19:29; 19:34; 20:intro; 20:10; 20:16; 20:22; 20:22; 20:24; 20:24; 20:25; 20:28; 20:29; 20:30; 20:30; 20:32; 20:32; 21:7; 21:13; 21:17; 21:20; 21:20; 21:21; 22:1; 22:3; 22:5; 22:13; 22:14; 22:16; 22:22; 23:intro; 23:1; 23:3; 23:5; 23:6; 23:6; 24:5; 25:9; 26:6; 26:14; 26:18; 26:18; 26:18; 26:20; 26:23; 26:26; 27:10; 27:12; 27:15; 27:24; 28:6; 28:14; 28:15; 28:15; 28:17; 28:21; 28:25; 28:27; 28:27; 28:27; 28:27; 28:27; 28:27

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**.

Acts References:

1:4; 1:9; 1:15; 1:16; 1:18; 2:14; 2:17; 2:21; 2:22; 2:23; 2:23; 2:26; 2:26; 2:30; 2:31; 2:38; 2:39; 2:40; 2:41; 2:46; 3:1; 3:2; 3:2; 3:6; 3:6; 3:8; 3:16; 3:18; 3:21; 3:25; 3:25; 3:25; 4:3; 4:4; 4:7; 4:10; 4:12; 4:15; 4:17; 4:18; 4:19; 4:25; 4:28; 4:29; 4:30; 4:30; 4:31; 4:32; 5:3; 5:4; 5:5; 5:9; 5:9; 5:10; 5:12; 5:14; 5:18; 5:20; 5:20; 5:21; 5:24; 5:28; 5:28; 5:30; 5:31; 5:40; 5:41; 5:42; 6:2; 6:4; 6:5; 6:7; 6:11; 6:13; 6:13; 6:14; 7:intro; 7:7; 7:10; 7:10; 7:10; 7:16; 7:18; 7:18; 7:23; 7:25; 7:29; 7:35; 7:38; 7:39; 7:41; 7:44; 7:45; 7:46; 7:51; 8:4; 8:5; 8:8; 8:12; 8:14; 8:14; 8:16; 8:20; 8:20; 8:21; 8:23; 8:25; 8:25; 8:28; 8:29; 8:30; 8:32; 8:35; 8:35; 8:36; 8:38; 9:1; 9:2; 9:13; 9:14; 9:15; 9:16; 9:21; 9:24; 9:27; 9:28; 9:41; 10:22; 10:36; 10:37; 10:39; 10:43; 10:44; 10:45; 11:1; 11:2; 11:3; 11:14; 11:14; 11:16; 11:19; 11:21; 11:22; 11:23; 11:24; 12:1; 12:11; 12:24; 13:5; 13:11; 13:12; 13:15; 13:17; 13:17; 13:20; 13:23; 13:26; 13:27; 13:29; 13:40; 13:41; 13:41; 13:42; 13:44; 13:44; 13:46; 13:48; 13:49; 13:50; 14:3; 14:3; 14:8; 14:8; 14:12; 14:13; 14:25; 15:3; 15:4; 15:6; 15:7; 15:8; 15:9; 15:14; 15:14; 15:15; 15:17; 15:20; 15:21; 15:22; 15:23; 15:24; 15:26; 15:26; 15:32; 15:35; 15:36; 15:41; 16:6; 16:14; 16:14; 16:15; 16:16; 16:18; 16:20; 16:31; 16:32; 16:34; 16:36; 16:37; 16:38; 16:40; 17:5; 17:11; 17:11; 17:13; 17:16; 17:19; 17:20; 17:22; 17:29; 17:31; 18:5; 18:6; 18:8; 18:11; 18:14; 18:15; 18:16; 18:22; 18:23; 18:25; 19:5; 19:10; 19:10; 19:13; 19:13; 19:17; 19:20; 19:27; 19:38; 19:40; 20:7; 20:19; 20:24; 20:26; 20:28; 20:28; 20:31; 20:32; 20:33; 20:35; 20:35; 20:38; 21:11; 21:13; 21:13; 21:21; 21:25; 21:26; 21:27; 21:27; 21:28; 21:30; 21:30; 21:31; 22:3; 22:4; 22:5; 22:14; 22:16; 22:20; 22:22; 22:22; 22:24; 23:16; 23:21; 23:29; 24:16; 24:17; 24:20; 25:10; 25:16; 26:4; 26:7; 26:9; 26:10; 26:19; 26:31; 27:2; 27:6; 27:9; 28:17; 28:18; 28:19; 28:20; 28:25

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**.

Acts References:

1:18; 1:22; 1:23; 1:24; 2:11; 2:14; 2:23; 2:23; 2:25; 2:33; 2:34; 3:13; 3:14; 3:15; 4:2; 4:10; 5:15; 5:16; 5:31; 5:31; 5:34; 5:37; 5:37; 6:2; 7:13; 7:48; 7:51; 7:52; 7:55; 7:56; 8:4; 8:6; 8:7; 8:7; 8:10; 8:25; 9:13; 9:14; 9:17; 9:21; 10:30; 10:41; 10:42; 10:45; 12:12; 13:10; 13:30; 13:34; 13:34; 13:50; 14:15; 14:21; 15:20; 15:27; 15:29; 15:29; 17:3; 17:29; 17:31; 17:32; 18:24; 19:12; 19:19; 19:25; 19:35; 20:7; 20:28; 20:35; 21:12; 21:25; 21:34; 22:14; 22:30; 23:6; 24:15; 25:2; 25:5; 26:8; 26:23; 28:7; 28:17; 28:23

Numbers

Description

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the

> father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.
(2) Write numbers using your language's words or the Gateway Language words for those numbers.
(3) Write numbers using words, and put the numerals in parentheses after them.
(4) Combine words for large numbers.
(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> > I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> > I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand**

> > talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

Acts References:

23:23; 27:28

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.

Acts References:

5:3; 5:5; 5:10; 5:17; 6:6; 7:17; 16:6; 17:34

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This 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.

Acts References:

2:15; 3:1; 7:13; 10:3; 10:9; 10:30; 13:33; 27:19; 27:27; 27:33

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything…does" corresponds to "all the paths…takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)

> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

Acts References:

1:17; 1:20; 2:27; 4:25; 4:26; 7:49; 13:33; 15:16; 27:23; 28:26; 28:26; 28:27; 28:27

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.

Acts References:

2:24; 2:26; 2:43; 3:16; 3:20; 3:21; 4:22; 4:28; 5:5; 5:11; 7:11; 7:17; 7:31; 10:10; 10:13; 10:15; 11:7; 12:24; 13:10; 13:40; 14:12; 18:5; 19:12; 19:20; 20:9; 20:23; 20:32; 20:34; 21:2; 21:3; 21:31; 26:14; 26:24; 27:15; 27:20; 27:27; 28:20

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the
> > pigs.
> >
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

• the same sound used at the end or at the beginning of two or more lines:

> "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

• the same sound repeated many times:

> "Peter, Peter, pumpkin eater" (from an English rhyme)

• The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)

> Yahweh,…**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

• old words and expressions
• dramatic imagery
• different use of grammar — including:
  ◦ incomplete sentences
  ◦ lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors

3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> … for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever. Oh, give thanks to the God of gods, for his co
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> "Happy is the person not encouraged **to sin**,
> Disrespect for God he will not **begin**, To those
> who laugh at God he is **no kin.** God is his
> constant **delight**, He does what God says **is right**,
> He thinks of it all day **and night**."

(2) Translate the poetry using your style of elegant speech.

> This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh's law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they

> love to obey Yahweh's law, and they think about it all the time.

Acts References:

2:intro

Politeness

Description

People say certain things, or say things in a certain way, in order to communicate that they respect the people to whom they are speaking. We can refer to this as speaking politely. The ways of speaking politely are generally agreed on by those who share a culture. People also use polite ways of speaking to avoid offending others. This can be especially important if the person being addressed has an influential or powerful position.

Reasons This Is a Translation Issue:

Every language has ways to communicate politeness to other speakers of that language, but different languages do not communicate politeness in the same ways. A phrase that is polite in one language may be offensive in another language, or it may simply be confusing. Translators need to recognize politeness in the Bible and communicate the same polite meaning using the appropriate form of politeness in the target language.

Examples From the Bible

> **do not trouble yourself** (Luke 7:6 ULT)

The centurion sent friends to give Jesus this polite message that Jesus should not come to his house.

> **I ask you, have me excused** (Luke 14:18 ULT)

In this culture, this was a polite formula for declining a social invitation.

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

Ruth uses several phrases of politeness as she talks to Boaz. **May I find favor in your eyes** is an idiomatic phrase that communicates that Boaz is in a high position, **my lord** is an honorific form of address, and she refers to herself humbly as **your female servant** even though she is not actually one of his servants.

> **Please** let **a little** water be brought… Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

Abraham describes his generosity as something small in order to be polite. This was a way to communicate to his guests that they were not imposing on him at all. Abraham also uses a word translated as "please" to make his request more polite.

> Then he brought him outside and said, "**Please** look at the heavens and count the stars…" (Genesis 15:5)

In the above example, God is speaking to Abram, inviting him to look at the stars. He also uses the word translated as "please." God has no need to be polite, but this communicates respect for Abram.

Honorifics

A specific category of politeness is the way that people address other people who are important, powerful, or worthy of honor in other ways. We can refer to this form of politeness as using honorific language. Honorific language can be in the form of special titles or, in some languages, special forms of the words used.

> to the **most excellent** Governor Felix (Acts 23:26 ULT)

The expression **most excellent** was an honorific title by which people addressed Roman government officials.

> **O king, live forever!** (Daniel 5:10 ULT)

This was the polite and respectful way to address the king before saying anything else to him.

Politeness under other categories

People often use language that is non-standard or figurative to communicate politeness. In these cases, there will be a Translation Note under the category of the figure of speech rather than under the category of politeness. The Note will discuss the issue of the figurative speech and then also mention that this is being used to be polite. For example, the following verses will have Translation Notes under the categories given rather than under politeness.

Metaphor

> Men, **brothers and fathers**, hear my defense to you now. (Acts 22:1 ULT)

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully.

Idiom

> **I beg of you**, about whom is the prophet saying this…? (Acts 8:34 ULT)

The Ethiopian official is using an idiomatic expression as a polite way to introduce a request.

Symbolic action

> **And having fallen down**, they worshiped him (Matt 2:11 ULT)

The act of kneeling down before someone showed deep respect for the person.

Speaking of oneself in the third person

> please do not pass by **your servant**. (Gen 18:3 ULT)

Abraham refers to himself as **your servant** here in order to show respect to his guests.

Euphemism

> And having said this, **he fell asleep**. (Acts 7:60 ULT)

Luke is describing the death of Stephen when he says **he fell asleep**. He is using this polite way of referring to something unpleasant to avoid offending his readers.

Other Uses of the Imperative

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

The verb **pray** is an imperative, but it communicates a polite request rather than a command.

Rhetorical question

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. But Martha respects Jesus, so she uses the question form to make her complaint more polite.

Translation Strategies

If the phrase used in the ULT would be natural and be a polite expression in your language, consider using it. If not, use the strategy below.

(1) Use a phrase that would be both natural and polite in your language for this situation.

Examples of Translation Strategies Applied

(1) Use a phrase that would be both natural and polite in your language for this situation.

> **do not trouble yourself** (Luke 7:6 ULT)

I do not want you to go out of your way
or
Please do not bother

> **I ask you, have me excused** (Luke 14:18 ULT)

Please accept my apology for not being able to attend

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

You are too kind to me, good sir; you have comforted me and you have spoken to my heart **even though I am not worthy of it**.

> Please let **a little** water be brought… Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

I have **plenty** of water… I also have **plenty** of food

> "**Please** look at the heavens and count the stars…" (Genesis 15:5)

"Look up at the heavens, **if you will**, and count the stars…"

> **O king, live forever!** (Daniel 5:10 ULT)

Your majesty, **I wish you well**!

> **I beg of you**, about whom is the prophet saying this…? (Acts 8:34 ULT)

Please tell me, about whom is the prophet saying this…?

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

Please pray to the Lord for me so that nothing of which you have spoken may come upon me.
or
I ask you to pray to the Lord for me so that nothing of which you have spoken may come upon me.

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Lord, it seems as if you do not care that my sister has left me alone to serve.

Acts References:

9:intro; 9:5; 9:10; 10:4; 10:33; 11:intro; 11:16; 11:21; 11:21; 13:intro; 13:2; 14:3; 14:23; 15:35; 15:36; 15:40; 16:15; 16:32; 18:8; 18:9; 18:25; 19:10; 19:20; 19:35; 20:19; 21:8; 22:5; 22:8; 23:11; 23:26; 24:3; 25:21; 25:25; 25:26; 26:15; 26:15; 26:25; 26:26

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**.

Acts References:

2:19; 2:24; 2:33; 4:22; 7:34; 8:21; 9:15; 9:31; 10:45; 13:12; 14:27; 15:20; 17:29; 17:30; 18:10; 18:25; 20:4; 21:26; 26:25

Pronouns

Description

Pronouns are words that people might use instead of using a noun when referring to someone or something. Some examples are “I,” “you,” “he,” “it,” “this,” “that,” “himself,” “someone,” and others. The personal pronoun is the most common type of pronoun.

Personal Pronouns

Personal pronouns refer to people or things and show whether the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may provide. Other types of pronouns may give some of this information, as well.

Person

- First Person — The speaker and possibly others (I, me, we, us)
    - Exclusive and Inclusive “We”
- Second Person — The person or people that the speaker is talking to and possibly others (you)
    - Forms of You
- Third Person — Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular — one (I, you, he, she, it)
- Plural — more than one (we, you, they)
    - Singular Pronouns that Refer to Groups
- Dual — two (Some languages have pronouns specifically for two people or two things.)

Gender

- Masculine — he
- Feminine — she
- Neuter — it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves.

- John saw **himself** in the mirror. The word "himself" refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: what, which, who, whom, whose.

- **Who** built the house?

Relative Pronouns mark a relative clause. The relative pronouns, who, whom, whose, which and that give more information about a noun in the main part of the sentence. Sometimes, the relative adverbs when and where can also be used as relative pronouns.

- I saw the house **that John built**. The clause "that John built" tells which house I saw.
- I saw the man **who built the house**. The clause "who built the house" tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else. The demonstrative pronouns are: this, these, that, and those.

- Have you seen **this** here?
- Who is **that** over there?

Indefinite pronouns are used when no particular noun is being referred to. The indefinite pronouns are: any, anyone, someone, anything, something, and some. Sometimes a personal pronoun is used in a generic way to do this: you, they, he or it.

- He does not want to talk to **anyone**.
- **Someone** fixed it, but I do not know who.
- **They** say that **you** should not wake a sleeping dog.

In the last example, "they" and "you" just refer to people in general.

Acts References:

7:45; 7:46; 9:20; 14:9; 15:30; 20:28

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 thePharisees 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.

Acts References:

1:6; 1:12; 1:22; 1:23; 1:26; 2:1; 2:3; 2:6; 2:15; 2:25; 2:31; 2:33; 2:37; 2:45; 3:7; 3:8; 3:15; 3:16; 3:16; 4:1; 4:2; 4:3; 4:5; 4:7; 4:10; 4:11; 4:13; 4:14; 4:15; 4:18; 4:21; 4:24; 4:33; 5:4; 5:4; 5:7; 5:12; 5:15; 5:19; 5:24; 5:26; 5:27; 5:33; 5:39; 6:12; 7:2; 7:3; 7:4; 7:5; 7:6; 7:7; 7:8; 7:10; 7:10; 7:19; 7:27; 7:38; 7:38; 7:39; 7:41; 7:47; 7:53; 8:10; 8:10; 8:12; 8:15; 8:16; 8:17; 8:24; 8:34; 8:38; 9:2; 9:5; 9:8; 9:15; 9:23; 9:27; 9:28; 9:35; 10:4; 10:4; 10:9; 10:15; 10:22; 10:27; 10:39; 10:40; 10:43; 11:9; 11:15; 11:17; 11:18; 11:22; 11:25; 11:26; 12:4; 12:15; 12:19; 12:20; 13:3; 13:4; 13:14; 13:19; 13:23; 13:24; 13:25; 13:27; 13:28; 13:31; 13:34; 13:35; 13:37; 13:38; 13:39; 13:42; 13:42; 13:50; 13:51; 14:10; 14:20; 14:23; 14:27; 15:2; 15:5; 15:7; 15:7; 15:16; 15:31; 15:41; 16:3; 16:4; 16:10; 16:10; 16:22; 16:31; 16:37; 16:39; 17:2; 17:5; 17:8; 17:9; 17:11; 17:16; 17:18; 17:28; 18:1; 18:10; 18:13; 18:19; 18:20; 18:27; 19:5; 19:8; 19:15; 19:28; 19:31; 19:37; 19:38; 20:2; 20:5; 20:7; 20:11; 20:17; 20:18; 20:22; 21:4; 21:6; 21:9; 21:20; 21:20; 21:31; 21:32; 21:34; 21:40; 22:4; 22:18; 22:19; 22:25; 22:27; 23:18; 23:24; 23:32; 23:33; 24:2; 24:2; 24:8; 24:12; 24:15; 24:16; 24:18; 24:20; 24:25; 25:3; 25:7; 25:17; 27:8; 27:9; 27:13; 27:14; 27:17; 27:39; 28:30

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.”””

Acts References:

1:4; 1:17; 1:20; 2:21; 2:28; 2:35; 7:42; 7:43; 7:49; 7:50; 13:25; 13:33; 13:34; 13:41; 13:47; 15:intro; 15:16; 17:23; 17:28; 28:26; 28:26; 28:26; 28:27

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.'"

Acts References:

1:20; 2:17; 2:17; 2:17; 2:19; 2:20; 2:21; 2:25; 2:26; 2:27; 2:28; 2:34; 3:22; 3:23; 3:25; 4:25; 4:26; 7:3; 7:7; 7:26; 7:27; 7:28; 7:32; 7:33; 7:34; 7:35; 7:37; 7:40; 10:22; 10:31; 10:32; 11:7; 11:8; 11:9; 13:22; 14:11; 17:23; 17:28; 20:35; 21:11; 22:7; 22:8; 22:10; 22:13; 22:14; 22:15; 22:16; 22:18; 22:19; 22:20; 22:21; 23:5; 24:21; 26:14; 26:15; 26:16; 26:17; 26:18; 27:24; 28:26; 28:27

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**."

Acts References:

8:13; 9:34; 15:11; 16:37; 17:25; 20:30; 20:34; 20:35; 21:24; 22:19; 25:22

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

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?

Acts References:

1:11; 2:7; 2:8; 3:12; 3:12; 4:16; 4:25; 5:3; 5:4; 5:4; 5:9; 7:26; 7:27; 7:28; 7:35; 7:42; 7:49; 7:50; 7:52; 8:31; 8:33; 8:36; 9:4; 9:21; 10:47; 11:17; 13:10; 13:25; 14:15; 15:10; 16:37; 17:19; 19:15; 19:35; 21:13; 21:22; 21:37; 21:38; 22:7; 22:25; 22:26; 23:3; 23:4; 26:8; 26:14; 26:27; 26:28

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!

Acts References:

2:2; 6:15; 13:47

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.

Acts References:

3:22; 3:23; 7:34; 8:33; 10:26; 18:15; 19:39; 23:5; 25:12

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.

Acts References:

1:15; 1:23; 2:14; 4:35; 4:37; 5:31; 5:34; 6:6; 7:33; 7:54; 7:55; 7:56; 7:57; 7:60; 8:17; 9:12; 9:17; 9:34; 9:40; 9:40; 10:25; 11:28; 12:21; 13:3; 13:14; 13:16; 13:16; 13:25; 13:51; 14:14; 15:5; 15:7; 16:29; 18:6; 18:18; 19:6; 19:33; 20:36; 20:37; 21:5; 21:11; 21:24; 21:40; 22:23; 22:23; 23:2; 23:9; 23:19; 25:6; 25:17; 26:1; 27:21

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)
>
> > **Arepresentative 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

Acts References:

1:16; 1:24; 2:23; 2:27; 2:30; 2:41; 2:42; 2:43; 2:46; 3:15; 3:23; 4:1; 4:10; 5:18; 5:30; 5:40; 6:7; 7:48; 7:50; 7:51; 7:51; 7:53; 9:2; 9:14; 9:15; 9:21; 9:23; 10:22; 10:41; 10:47; 11:8; 11:30; 12:1; 12:2; 12:3; 12:11; 12:16; 12:19; 12:20; 12:22; 13:45; 13:50; 14:2; 14:17; 14:22; 15:7; 15:24; 15:41; 16:1; 16:26; 16:40; 17:5; 17:24; 17:25; 18:6; 18:12; 18:14; 19:11; 19:26; 20:3; 20:7; 20:11; 20:18; 20:19; 20:23; 20:25; 20:38; 21:3; 21:4; 21:11; 21:11; 22:7; 22:26; 23:12; 23:14; 23:20; 23:27; 24:9; 24:27; 24:27; 25:1; 25:8; 25:9; 25:10; 26:2; 26:7; 26:10; 26:21; 26:29; 26:31; 27:19; 27:24; 27:34; 27:37; 28:19; 28:20

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.

Acts References:

front:intro; 3:22; 7:intro; 7:46; 8:37; 10:19; 10:30; 10:32; 10:33; 12:25; 13:18; 13:33; 15:34; 21:23; 24:6; 28:29

Third-Person Imperatives

Description

The languages of the Bible have verb forms that can give commands, instructions or other directive speech in the third person. In other words, these directives address “he,” “she,” “it,” or “they” rather than “you.”

Reasons This Is a Translation Issue:

Many languages, including English, do not have these verb forms and so they must communicate this kind of directive speech in other ways. In English, we normally represent these third-person imperatives by putting “let” before the subject or verb. This is actually one of the translation strategies, since English does not have third-person imperatives.

Examples From the Bible

> **Let your kingdom come, let your will be done** as in heaven also on earth. (Matthew 6:9 ULT)

In this prayer, Jesus uses two third–person imperatives. The first one tells God’s kingdom to come, and the second one tells God’s will to be done. Of course, a kingdom and a will cannot hear Jesus, so Jesus is using these verb forms to communicate to God that Jesus desires that these things happen.

> **Let no one deceive himself**. If anyone among you thinks he is wise in this age, **let him become a “fool,”** that he may become wise. (1 Corinthians 3:18 ULT)

In this verse, Paul uses third–person imperatives to give a warning and an instruction. It may be that using this third–person form was more polite than if he had used second–person imperatives.

> But because of immorality, **let each man have** his own wife, and **let each woman have** her own husband. (1 Corinthians 7:2 ULT)

Here again Paul uses two third–person imperatives to instruct the Corinthian church. Since he had just recommended a celibate life in the previous verse, these imperatives have the sense of giving advice rather than command.

> Then God said, **"Let there be light."** And there was light. (Genesis 1:3 ULT)

The Biblical Hebrew verb form used here is equivalent to the third–person imperative in Greek. Here, God commands in the third person that light come into existence, so it does.

> **…let him do to me** just as {is} good in his eyes. (2 Samuel 15:26 ULT)

David uses the third-person form to express his willingness for God to do to him whatever God wants to do.

Translation Strategies

If your language has third-person imperative forms and would use them in the way that the biblical languages do, then please use them. If not, then consider these strategies.

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.
(2) If appropriate, use a second-person imperative.
(3) Use an explicit reference to the function of the imperative.

Examples of Translation Strategies Applied

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > May your kingdom come, may your will be done as in heaven also on earth.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool," that he may become wise. (1 Corinthians 3:18 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > No one should deceive himself. If anyone among you thinks he is wise in this age, he should become a "fool," that he may become wise.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > …he may do to me just as {is} good in his eyes.
> > (2 Samuel 15:26 ULT)

(2) If appropriate, use a second-person imperative.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)

> > Do not deceive yourselves. If you think you are wise in this age, then become a “fool,” that you may become wise.

> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)

> > Then God said, “Light, come into being.” And there was light.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> > …Yahweh, do to me just as {is} good in your eyes.

(3) Use an explicit reference to the function of the imperative.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

> > We pray that your kingdom come, we pray that your will be done as in heaven also on earth.

> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)

> > Then God said, “I command light to be.” And there was light.

> But because of immorality, let each man have his own wife, and let each woman have her own husband. (1 Corinthians 7:2 ULT)

> > But because of immorality, I advise each man to have his own wife, and I advise each woman to have her own husband.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> > …he has my permission to do to me just as {is} good in his eyes.

See also Imperatives – Other Uses

Acts References:

1:20; 1:20; 2:14; 2:36; 4:10; 13:38; 16:37; 19:38; 21:14; 24:20; 25:5; 28:28

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

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**

Acts References:

1:12; 1:13; 1:26; 2:13; 5:6; 7:58; 8:23; 8:27; 8:28; 8:32; 9:2; 9:18; 9:37; 9:43; 10:1; 10:1; 10:6; 10:9; 12:4; 12:13; 12:13; 12:20; 13:1; 13:1; 13:6; 13:7; 13:43; 16:19; 16:24; 17:5; 17:9; 17:17; 18:18; 19:12; 19:12; 19:13; 19:24; 19:29; 19:35; 19:38; 19:39; 20:8; 20:9; 21:23; 21:31; 21:32; 22:24; 24:intro; 24:1; 27:12; 27:12; 27:12; 27:13; 27:16; 27:17; 27:17; 27:39; 27:40; 28:3; 28:8; 28:11

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.”)

Acts References:

1:4; 1:7; 2:33; 9:20; 13:33

Verbs

Description

Verbs are words that refer to an action or event or that is used in describing or identifying things. An “action” is something you do. “Event” is more general than “action.” “Events” are things that happen, such as death. A linking verb (“is”) describes a condition of being.

Examples The verbs in the examples below are bolded.

- John **ran**. (“Run” is an action.)
- John **ate** a banana. (“Eat” is an action.)
- John **saw** Mark. (“See” is an event.)
- John **died.** (“Die” is an event.)
- John **is** tall. (The phrase “is tall” describes John. The word “is” is a verb that links “John” with “tall.”)
- John **looks** handsome. (The phrase “is handsome” describes John. The word “looks” here is a verb that links “John” with “handsome.”)
- John **is** my brother. (The phrase “is my brother” identifies John.)

People or Things Associated With a Verb

A verb usually says something about someone or something. All of the example sentences above say something about John. “John” is the **subject** of those sentences. In English the subject usually comes before the verb.

Sometimes there is another person or thing associated with the verb. In the examples below, the bolded word is the verb, and the quoted phrase is the **object**. In English the object usually comes after the verb.

- He **ate** “lunch.”
- He **sang** “a song.”
- He **read** “a book.”
- **He saw** “the book.”

Some verbs never have an object.

- The sun **rose** at six o’clock.
- John **slept** well.
- John **fell** yesterday.

For many verbs in English, where the object is not important in the sentence, the object may not be stated.

- He never **eats** at night.
- He **sings** all the time.
- He **reads** well.
- He cannot **see**.

In some languages, a verb that needs an object must always take one, even if the object is not very important. People who speak those languages might restate the sentences above like this.

- He never **eatsfood** at night.
- He **singssongs** all the time.
- He **readswords** well.
- He cannot **seeanything**.

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.)

Acts References:

1:11

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> 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)

Acts References:

1:21; 1:24; 4:34; 8:1-2; 13:33; 15:20; 19:37; 20:27; 21:29

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

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, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (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."

Acts References:

front:intro; 1:15; 2:5; 2:14; 2:17; 3:13; 3:25; 3:25; 4:4; 4:12; 4:17; 5:4; 5:29; 5:30; 5:38; 7:19; 7:23; 10:28; 14:15; 15:17; 17:26; 17:29; 17:30; 17:34; 18:13; 19:35; 22:15; 24:16; 25:24

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.

Acts References:

13:2; 16:6; 16:37; 18:18; 19:24; 23:28; 26:6



unfoldingWord® Translation Words - Acts

v91

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

Acts References:

7:40

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

Acts References:

3:13; 3:25; 7:2; 7:16; 7:17; 7:32; 13:26

admonish, warned, aware

Definition:

The term “admonish” means to firmly warn or advise someone.

- Usually “admonish” means to advise someone not to do something.
- In the body of Christ, believers are taught to admonish each other to avoid sin and to live holy lives.
- The word “admonish” could be translated as “encourage not to sin” or “urge someone to not sin.”

Bible References:

- Nehemiah 9:32-34

Word Data:

- Strong’s: H2094, H5749, G35600, G38670, G55370

Acts References:

20:31

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

Acts References:

2:35; 13:10

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort, Holy Spirit, wise)

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

Acts References:

2:23; 4:28; 13:36; 20:27

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

Acts References:

28:8

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

Acts References:

3:21

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

Acts References:

1:6; 1:7; 1:21; 3:20; 3:21; 7:17; 7:20; 7:23; 8:11; 12:1; 13:11; 13:18; 14:3; 14:17; 14:28; 15:33; 17:21; 17:26; 17:30; 18:20; 18:23; 19:22; 19:23; 20:16; 20:18; 24:25; 27:9

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

Acts References:

7:6; 7:29

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

Acts References:

3:2; 3:3; 3:10; 9:36; 10:2; 10:4; 10:31; 24:17

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

Acts References:

17:23

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

Acts References:

1:13

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

Acts References:

5:19; 6:15; 7:30; 7:35; 7:38; 7:53; 8:26; 10:3; 10:7; 10:22; 11:13; 12:7; 12:8; 12:9; 12:10; 12:11; 12:15; 12:23; 23:8; 23:9; 27:23

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

Acts References:

4:6

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

Acts References:

4:27; 10:38

Antioch

Definition:

Antioch was the name of two cities in the New Testament. One was in Syria, near the coast of the Mediterranean Sea. The other was in the Roman province of Pisidia, near the city of Colossae.

- The local church at Antioch of Syria was the first place where believers in Jesus were called “Christians.” The church there was also active in sending out missionaries to reach the Gentiles.
- The leaders of the church in Jerusalem sent a letter to the believers in the church at Antioch in Syria to help them know they did not have to keep the Jewish laws in order to be Christians.
- Paul, Barnabas and John Mark traveled to the Antioch in Pisidia to share the gospel. Some Jews from other cities came there to stir up trouble, and they tried to kill Paul. But many other people, both Jews and Gentiles, listened to the teaching and believed in Jesus.

(Translation suggestions: How to Translate Names)

(See also: Barnabas, Colossae, John Mark, Paul, province, Rome, Syria)

Bible References:

- 2 Timothy 3:10-13
- Acts 6:5-6
- Acts 11:19-21
- Acts 11:26
- Galatians 2:11-12

Word Data:

- Strong’s: G04910

Acts References:

6:5; 11:19; 11:20; 11:22; 11:26; 11:27; 13:1; 14:19; 14:21; 14:26; 15:22; 15:23; 15:30; 15:35; 18:22

Apollos

Definition:

Apollos was a Jew from the city of Alexandria in Egypt who had a special ability in teaching people about Jesus.

- Apollos was well educated in the Hebrew Scriptures and was a gifted speaker.
- He was instructed by two Christians in Ephesus named Aquila and Priscilla.
- Paul emphasized that he and Apollos, as well as other evangelists and teachers, were working toward the same goal of helping people to believe in Jesus.

(Translation suggestions: How to Translate Names)

(See also: Aquila, Ephesus, Priscilla, word of God)

Bible References:

- 1 Corinthians 1:13
- 1 Corinthians 16:12
- Acts 18:25
- Titus 3:13

Word Data:

- Strong's: G06250

Acts References:

18:24; 19:1

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

Acts References:

1:2; 1:25; 1:26; 2:37; 2:42; 2:43; 4:33; 4:35; 4:36; 4:37; 5:2; 5:12; 5:18; 5:29; 5:40; 6:6; 8:1; 8:14; 8:18; 9:27; 11:1; 14:4; 14:14; 15:2; 15:4; 15:6; 15:22; 15:23; 16:4

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

Acts References:

3:20; 6:3; 7:10; 7:27; 7:35; 13:47; 14:23; 15:2; 17:26; 17:31; 22:10; 22:14; 26:16; 28:23

Aquila

Definition:

Aquila was a Jewish Christian from the province of Pontus, a region along the southern coast of the Black Sea.

- Aquila and Priscilla lived in Rome, Italy, for a time, but then the Roman emperor, Claudius, forced all Jews to leave Rome.
- After that Aquila and Priscilla traveled to Corinth, where they met the apostle Paul.
- They worked as tentmakers with Paul and also helped him with his missionary work.
- Both Aquila and Priscilla taught believers the truth about Jesus; one of those believers was a gifted teacher named Apollos.

(Translation suggestions: How to Translate Names)

(See also: Apollos, Corinth, Rome)

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 4:19-22
- Acts 18:2
- Acts 18:24

Word Data:

- Strong's: G02070

Acts References:

18:2; 18:18; 18:26

Arabia, Arabian

Definition:

Arabia is the largest peninsula in the world, covering nearly 3,000,000 square kilometers. It is located southeast of Israel, and is bordered by the Red Sea, the Arabian Sea, and the Persian Gulf.

- The term “Arabian” is used to refer to someone who lives in Arabia or to something that is connected with Arabia.
- The earliest people to live in Arabia were grandchildren of Shem. Other early inhabitants of Arabia included Abraham’s son Ishmael and his descendants, as well as descendants of Esau.
- The desert region where the Israelites wandered for 40 years was located in Arabia.
- After becoming a believer in Jesus, the apostle Paul spent a few years in the desert of Arabia.
- In his letter to the Christians in Galatia, Paul mentioned that Mt. Sinai was located in Arabia.

(Translation suggestions: How to Translate Names)

(See also: Esau, Galatia, Ishmael, Shem, Sinai)

Bible References:

- 1 Kings 10:14-15
- Acts 2:11
- Galatians 1:15-17
- Galatians 4:24-25
- Jeremiah 25:24-26
- Nehemiah 2:19-20

Word Data:

- Strong’s: H6152, H6153, H6163, G06880, G06900

Acts References:

2:11

Asia

Definition:

In Bible times, “Asia” was the name of a province of the Roman Empire. It was located in the western part of what is now the country of Turkey.

- Paul traveled to Asia and shared the gospel in several cities there. Among these were the cities of Ephesus and Colossae.
- To avoid confusion with modern day Asia, it may be necessary to translate this as, “the ancient Roman province called Asia” or “Asia Province.”
- All of the churches referenced in Revelation were in the Roman province of Asia.

(Translation suggestions: How to Translate Names)

(See also: Rome, Paul, Ephesus)

Bible References:

- 1 Corinthians 16:19-20
- 1 Peter 1:1-2
- 2 Timothy 1:15-18
- Acts 6:8-9
- Acts 16:7
- Acts 27:1-2
- Revelation 1:4-6
- Romans 16:5

Word Data:

- Strong’s: G07730

Acts References:

2:9; 6:9; 16:6; 19:10; 19:22; 19:26; 19:27; 20:16; 20:18; 21:27; 24:19; 27:2

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

Acts References:

1:4; 1:6; 2:6; 4:5; 4:26; 4:27; 4:31; 5:16; 5:21; 7:38; 10:27; 11:26; 12:12; 13:44; 14:27; 15:6; 15:30; 16:13; 19:32; 19:39; 19:41; 20:7; 20:8; 22:30; 25:17; 28:17

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

Acts References:

1:7; 5:4; 8:19; 9:14; 26:10; 26:12; 26:18

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

Acts References:

7:24

Babylon, Babylonia, Babylonian

Definition:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: synecdoche)

(See also: **Babel**, Chaldea, **Judah**, **Nebuchadnezzar**)

Bible References:

- **1 Chronicles 9:1**
- **2 Kings 17:24-26**
- Acts 7:43
- **Daniel 1:2**
- **Ezekiel 12:13**
- **Matthew 1:11**
- **Matthew 1:17**

Examples from the Bible stories:

- **20:6** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the **Babylonians**, to attack the kingdom of Judah. **Babylon** was a powerful empire.
- **20:7** But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:9** Nebuchadnezzar and his army took almost all of the people of the kingdom of Judah to **Babylon**, leaving only the poorest people behind to plant the fields.
- **20:11** About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

Word Data:

- Strong's: H3778, H3779, H8152, H0894, H0895, H0896, G08970

Acts References:

7:43

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

Acts References:

1:intro; 1:5; 1:22; 2:intro; 2:38; 2:41; 8:12; 8:13; 8:16; 8:36; 8:38; 9:18; 10:37; 10:47; 10:48; 11:16; 13:24; 16:15; 16:33; 18:8; 18:25; 19:3; 19:4; 19:5; 22:16

Barnabas

Definition:

Barnabas was one of the early Christians who lived during the time of the apostles.

- Barnabas was from the Israelite tribe of Levi and was from the island of Cyprus.
- When Saul (Paul) became a Christian, Barnabas urged the other believers to accept him as a fellow believer.
- Barnabas and Paul traveled together to preach the good news about Jesus in different cities.
- His name was Joseph, but he was called “Barnabas,” which means “son of encouragement.”

(Translation suggestions: How to Translate Names)

(See also: Christian, Cyprus, good news, Levite, Paul)

Bible References:

- Acts 4:36
- Acts 11:26
- Acts 13:3
- Acts 15:33
- Colossians 4:10-11
- Galatians 2:9-10
- Galatians 2:13

Examples from the Bible stories:

- 46:8 Then a believer named **Barnabas** took Saul to the apostles and told them how Saul had preached boldly in Damascus.
- 46:9 **Barnabas** and Saul went there to teach these new believers more about Jesus and to strengthen the church. I
- 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.” So the church in Antioch prayed for **Barnabas** and Saul and placed their hands on them.

Word Data:

- Strong’s: G09210

Acts References:

4:36; 9:27; 11:22; 11:30; 12:25; 13:1; 13:2; 13:7; 13:43; 13:46; 13:50; 14:12; 14:14; 14:20; 15:2; 15:12; 15:22; 15:25; 15:35; 15:36; 15:37; 15:39

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

Acts References:

1:13

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

Acts References:

3:2; 9:15; 15:10; 18:14; 21:35

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

Acts References:

11:6; 23:24

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

Acts References:

13:42; 16:15; 16:39; 21:12; 24:4; 25:2; 28:14

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

Acts References:

2:44; 4:4; 4:32; 5:14; 8:12; 8:13; 9:26; 9:42; 10:43; 11:17; 11:21; 13:12; 13:39; 13:41; 13:48; 14:intro; 14:1; 14:23; 15:5; 15:7; 15:11; 16:1; 16:31; 16:34; 17:12; 17:34; 18:8; 18:27; 19:2; 19:4; 19:18; 21:20; 21:25; 22:19; 26:27

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

Acts References:

15:25

Benjamin, Benjaminite

Definition:

Benjamin was Jacob's twelfth son. He was Rachel's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Benjamin" or "Benjamin" or the "Benjaminites."
- In Hebrew, the name Benjamin means "son of my right hand."
- The tribe of Benjamin settled just northwest of the Dead Sea, north of Jerusalem.
- King Saul was from the tribe of Benjamin.
- The apostle Paul was from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Rachel)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 2:8
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:4
- Genesis 42:35-36
- Philippians 3:4-5

Word Data:

- Strong's: H1144, G09580

Acts References:

13:21

Berea

Definition:

In New Testament times, Berea (or Beroea) was a prosperous Greek city in southeast Macedonia, about 80 kilometers south of Thessalonica.

- Paul and Silas fled to the city of Berea after their fellow Christians helped them escape from certain Jews who had caused trouble for them in Thessalonica.
- When the people living in Berea heard Paul preach, they researched the Scriptures to confirm that what he was telling them was true.

(Translation suggestions: How to Translate Names)

(See also: Macedonia, Paul, Silas, Thessalonica)

Bible References:

- Acts 17:11
- Acts 17:13-15
- Acts 20:4

Word Data:

- Strong's: G09600

Acts References:

17:10; 17:13; 20:4

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

Acts References:

7:52

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

Acts References:

8:23; 9:2; 9:14; 9:21; 12:6; 20:22; 20:23; 21:11; 21:13; 21:33; 22:4; 22:5; 22:29; 23:29; 26:29; 26:31; 28:20

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

Acts References:

24:16

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

Acts References:

6:11; 13:45; 19:37; 26:11

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

Acts References:

3:25; 3:26; 20:35; 26:2

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

Acts References:

10:25; 16:29; 20:36

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

Acts References:

2:42; 2:46; 20:7; 20:11; 27:35

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

Acts References:

2:29; 5:6; 5:9; 5:10

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

Acts References:

17:7; 25:8; 25:10; 25:11; 25:12; 25:21; 26:32; 27:24; 28:19

Caesarea, Caesarea Philippi

Definition:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 kilometers south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.
- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(Translation suggestions: How to Translate Names)

(See also: Caesar, Gentile, **the sea**, **Carmel**, **Mount Hermon**, Rome, Tarsus)

Bible References:

- Acts 9:30
- Acts 10:1-2
- Acts 25:1
- Acts 25:14
- **Mark 8:27**
- **Matthew 16:13-16**

Word Data:

- Strong's: G25420, G53760

Acts References:

8:40; 9:30; 10:1; 10:24; 11:11; 12:19; 18:22; 21:8; 21:16; 23:23; 23:33; 25:1; 25:4; 25:6; 25:13

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

Acts References:

4:6

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

Acts References:

1:19; 1:23; 2:21; 2:39; 3:2; 3:11; 4:18; 4:36; 5:40; 6:2; 6:9; 7:59; 8:10; 9:11; 9:14; 9:21; 9:41; 10:1; 10:5; 10:7; 10:18; 10:24; 10:28; 10:32; 11:13; 11:26; 12:12; 12:25; 13:1; 13:2; 14:12; 15:17; 15:22; 15:37; 16:10; 19:13; 20:17; 22:16; 23:17; 23:18; 23:23; 24:14; 25:3; 25:11; 25:12; 25:21; 25:25; 26:32; 27:8; 27:14; 27:16; 28:1; 28:17; 28:20

Canaan, Canaanite

Definition:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: **Ham**, **Promised Land**)

Bible References:

- Acts 13:19-20
- **Exodus 3:7-8**
- **Genesis 9:18**
- **Genesis 10:19-20**
- **Genesis 13:7**
- **Genesis 47:2**

Examples from the Bible stories:

- **4:5** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **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."
- **4:9** "I give the land of **Canaan** to your descendants."
- **5:3** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **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.

Word Data:

- Strong's: H3667, H3669, G54780

Acts References:

7:11; 13:19

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

Acts References:

7:58; 13:50; 16:37; 27:38

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

Acts References:

10:1; 10:22; 21:32; 22:25; 22:26; 23:17; 23:23; 24:23; 27:1; 27:6; 27:11; 27:31; 27:43

Chaldea, Chaldean

Definition:

Chaldea was a region in the southern part of Mesopotamia or Babylonia. The people who lived in this region were called Chaldeans.

- The city of Ur, where Abraham was from, was located in Chaldea. It is often referred to as "Ur of the Chaldeans."
- King Nebuchadnezzar was one of several Chaldeans who became kings over Babylonia.
- After many years, around 600 BC, the term "Chaldean" came to mean "Babylonian."
- In the book of Daniel, the term "Chaldean" also refers to a special class of men who were highly educated and studied the stars.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Babylon, Shinar, Ur)

Bible References:

- Acts 7:4-5
- Ezekiel 1:1
- Genesis 11:27-28
- Genesis 11:31-32
- Genesis 15:6-8
- Isaiah 13:19

Word Data:

- Strong's: H3679, H3778, H3779, G54660

Acts References:

7:4

chariot, charioteer

Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.

(See also: How to Translate Unknowns)

(See also: Egypt, Rome)

Bible References:

- 1 Kings 9:22
- 2 Chronicles 18:28-30
- Acts 8:29
- Acts 8:38
- Daniel 11:40-41
- Exodus 14:25
- Genesis 41:43

Examples from the Bible stories:

- 12:10 So they followed the Israelites onto the path through the sea, but God caused the Egyptians to panic and caused their **chariots** to get stuck.

Word Data:

- Strong's: H2021, H4817, H4818, H7393, H7395, H7398, G07160, G44800

Acts References:

8:28; 8:29; 8:38

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

Acts References:

1:2; 1:24; 6:5; 9:15; 13:17; 15:7; 15:22; 15:25; 15:40

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

Acts References:

2:31; 2:36; 2:38; 3:6; 3:18; 3:20; 4:10; 4:26; 5:42; 8:5; 8:12; 9:22; 9:34; 10:36; 10:48; 11:17; 15:26; 16:18; 17:3; 18:intro; 18:5; 18:28; 24:24; 26:23; 28:31

Christian

Definition:

Some time after Jesus went back to heaven, people made up the name “Christian” which means “follower of Christ.”

- It was in the city of Antioch where Jesus’ followers were first called “Christians.”
- A Christian is a person who believes that Jesus is the Son of God, and who trusts Jesus to save him from his sins.
- In our modern times, often the term “Christian” is used for someone who identifies with the Christian religion, but who is not really following Jesus. This is not the meaning of “Christian” in the Bible.
- Because the term “Christian” in the Bible always refers to someone who truly believes in Jesus, a Christian is also called a “believer.”

Translation Suggestions:

- This term could be translated as “Christ-follower” or “follower of Christ” or perhaps something like, “Christ-person.”
- Make sure that the translation of this term is translated differently than terms used for disciple or apostle.
- Be careful to translate this term with a word that can refer to everyone who believes in Jesus, not just certain groups.
- Also consider how this term is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: Antioch, Christ, church, disciple, believe, Jesus, Son of God)

Bible References:

- 1 Corinthians 6:7-8
- 1 Peter 4:16
- Acts 11:26
- Acts 26:28

Examples from the Bible stories:

- 46:9 It was at Antioch that believers in Jesus were first called “**Christians**.”
- 47:14 Paul and other **Christian** leaders traveled to many cities, preaching and teaching people the good news about Jesus.
- 49:15 If you believe in Jesus and what he has done for you, you are a **Christian**!
- 49:16 If you are a **Christian**, God has forgiven your sins because of what Jesus did.

- 49:17 Even though you are a **Christian**, you will still be tempted to sin.
- 50:3 Before he returned to heaven, Jesus told **Christians** to proclaim the good news to people who have never heard it.
- 50:11 When Jesus returns, every **Christian** who has died will rise from the dead and meet him in the sky.

Word Data:

- Strong's: G55460

Acts References:

11:26; 26:28

church, Church

Definition:

In the New Testament, the term “church” refers to all people who believe in Jesus. Sometimes “church” refers to a part of that larger group who regularly met together in a certain place, such as the “church at Ephesus.”

- This term literally refers to an assembly or congregation of people who were “called out” of the general population to meet together for a special purpose.
- Often the believers in a particular city would meet together in someone’s home to pray together and to hear and discuss scripture. These local churches were given the name of the city such as the “church at Ephesus.”
- In the Bible, “church” does not refer to a building.

Translation Suggestions:

- The term “church” could be translated as a “gathering together” or “assembly” or “congregation” or “ones who meet together.”
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of “church” does not just refer to a building.
- The term used to translate “assembly” in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation. (See: How to Translate Unknowns.)

(See also: assembly, believe, Christian)

Bible References:

- 1 Corinthians 5:12
- 1 Thessalonians 2:14
- 1 Timothy 3:5
- Acts 9:31
- Acts 14:23
- Acts 15:41
- Colossians 4:15
- Ephesians 5:23
- Matthew 16:18
- Philippians 4:15

Examples from the Bible stories:

- 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.
- 46:9 Most of the people in Antioch were not Jews, but for the first time, very many of them also became believers. Barnabas and Saul went there to teach these new believers more about Jesus and to strengthen the **church**.
- 46:10 So the **church** in Antioch prayed for Barnabas and Saul and placed their hands on them. Then they sent them off to preach the good news of Jesus in many other places.
- 47:13 The good news of 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. The **Church** has been growing.

Word Data:

- Strong's: G15770

Acts References:

5:11; 8:1; 8:3; 9:31; 11:22; 11:26; 12:1; 12:5; 13:1; 14:23; 14:27; 15:3; 15:4; 15:22; 15:41; 16:5; 18:22; 20:17; 20:28

Cilicia

Definition:

Cilicia was a small Roman province located in the southeastern part of what is now the modern-day country of Turkey. It borders the Aegean Sea.

- The apostle Paul was a citizen from the city of Tarsus located in Cilicia.
- Paul spent several years in Cilicia after his encounter with Jesus on the road to Damascus.
- Some of the Jews from Cilicia were among those who confronted Stephen and influenced the people to stone him to death.

(Translation suggestions: How to Translate Names)

(See also: Paul, Stephen, Tarsus)

Bible References:

- Acts 6:8-9
- Acts 15:41
- Acts 27:3-6
- Galatians 1:21-24

Word Data:

- Strong's: G27910

Acts References:

6:9; 15:41; 21:39; 22:3; 23:34; 27:5

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

Acts References:

7:8; 10:45; 11:2; 11:3; 15:1; 15:5; 16:3; 21:21

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

Acts References:

21:39; 22:28

commander

Definition:

The term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term to “command” an army could be translated as to “lead” or to “be in charge of.”

(See also: command, ruler, centurion)

Bible References:

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 2:14
- Mark 6:21-22
- Proverbs 6:7

Word Data:

- Strong’s: H2710, H2951, H1169, H4929, H5057, H6346, H7101, H7262, H7218, H7227, H7229, H7990, H8269, G55060

Acts References:

21:31; 21:32; 21:33; 21:37; 22:24; 22:26; 22:27; 22:28; 22:29; 23:10; 23:15; 23:17; 23:18; 23:19; 23:22; 24:22; 25:23

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

Acts References:

14:23; 15:40; 20:32

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

Acts References:

13:27

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

Acts References:

19:18; 23:8; 24:14

conscience

Definition:

The conscience is the part of a person's thinking through which God makes him aware that he is doing something sinful.

- God gave people a conscience to help them know the difference between what is right and what is wrong.
- A person who obeys God is said to have a "pure" or "clear" or "clean" conscience.
- If a person has a "clear conscience" it means that he is not hiding any sin.
- If someone ignores their conscience and no longer feels guilty when he sins, this means his conscience is no longer sensitive to what is wrong. The Bible calls this a "seared" conscience, one that is "branded" as if with a hot iron. Such a conscience is also called "insensitive" and "polluted."
- Possible ways to translate this term could include, "inner moral guide" or "moral thinking."

Bible References:

- 1 Timothy 1:19
- 1 Timothy 3:9
- 2 Corinthians 5:11
- 2 Timothy 1:3
- Romans 9:1
- Titus 1:15-16

Word Data:

- Strong's: G48930

Acts References:

23:1; 24:16

Corinth, Corinthians

Definition:

Corinth was a city in the country of Greece, about 50 miles west of Athens. The Corinthians were the people who lived at Corinth.

- Corinth was the location of one of the early Christian churches.
- The New Testament books, 1 Corinthians and 2 Corinthians were letters written by Paul to the Christians living in Corinth.
- On his first missionary journey, Paul stayed in Corinth for approximately 18 months.
- Paul met the believers Aquila and Priscilla while in Corinth.
- Other early church leaders associated with Corinth include Timothy, Titus, Apollos, and Silas.

(Translation suggestions: How to Translate Names)

(See also: Apollos, Timothy, Titus)

Bible References:

- 1 Corinthians 1:3
- 2 Corinthians 1:23-24
- 2 Timothy 4:19-22
- Acts 18:1

Word Data:

- Strong's: G28810, G28820

Acts References:

18:1; 18:8; 19:1

Cornelius

Definition:

Cornelius was a Gentile, or non-Jewish man, who was a military officer in the Roman army.

- He prayed regularly to God and was very generous in giving to the poor.
- When Cornelius and his family heard the apostle Peter explain the gospel, they became believers in Jesus.
- The people of Cornelius' household were the first non-Jewish people to become believers.
- This showed Jesus' followers that he had come to save all people, including Gentiles.

(Translation suggestions: How to Translate Names)

(See also: apostle, believe, Gentile, good news, Greek, centurion)

Bible References:

- Acts 10:1
- Acts 10:8
- Acts 10:18
- Acts 10:22
- Acts 10:24
- Acts 10:26
- Acts 10:30

Word Data:

- Strong's: G28830

Acts References:

10:1; 10:3; 10:17; 10:22; 10:24; 10:25; 10:30; 10:31

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

Acts References:

4:11

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

Acts References:

6:13

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

Acts References:

4:15; 5:21; 5:27; 5:34; 5:41; 6:12; 6:15; 22:30; 23:1; 23:6; 23:15; 23:20; 23:28; 24:20; 25:12

courage, courageous, valor

Definition:

The term “courage” refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, “courageous” describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance or when he faces the threat of emotional or physical pain with emotional strength.
- The expression “take courage” means “do not be afraid” or “be assured that things will turn out well.”
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be “strong and courageous.”
- The term “courageous” could also be translated as “brave” or “unafraid” or “bold.”
- Depending on the context, to “have courage” could also be translated as “be emotionally strong” or “be confident” or “stand firm.”
- To “speak with courage” could be translated as “speak boldly” or “speak without being afraid” or “speak confidently.”

Translation Suggestions

(See also: encourage, confidence, fear, strength)

Bible References:

Word Data:

- Strong’s: H0553, H2428, H2865, G21140, G21150, G21740, G22930, G22940, G38700, G38740, G43890, G51110

Acts References:

4:36; 14:22; 15:31; 18:27; 20:1; 23:11; 27:22; 27:25; 27:36; 28:15

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

Acts References:

3:25; 7:8

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

Acts References:

7:41; 14:13

Crete, Cretan

Definition:

Crete is an island that is located off the southern coast of Greece. A “Cretan” is someone who lives on this island.

- The apostle Paul traveled to the island of Crete during his missionary journeys.
- Paul left his co-worker Titus on Crete to teach the Christians and to help appoint leaders for the church there.

(Translation suggestions: How to Translate Names)

Bible References:

- Acts 2:11
- Acts 27:8
- **Amos 9:7-8**
- **Titus 1:12**

Word Data:

- Strong’s: G29120, G29140

Acts References:

2:11; 27:7; 27:12; 27:13; 27:21

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

Acts References:

2:36; 4:10

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

Acts References:

7:57; 7:60; 8:7; 12:22; 14:14; 16:17; 16:28; 17:6; 19:28; 19:32; 19:34; 21:28; 21:34; 21:36; 22:24; 23:6; 24:21; 25:24

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

Acts References:

23:12; 23:14; 23:21

Cyprus

Definition:

Cyprus is an island in the Mediterranean Sea, about 64 kilometers south of the modern-day country of Turkey.

- Barnabas was from Cyprus so it is probable that his cousin John Mark was also from there.
- Paul and Barnabas preached together on the island of Cyprus at the beginning of their first missionary journey. John Mark came along to help them on that trip.
- Later on, Barnabas and Mark visited Cyprus again.
- In the Old Testament, Cyprus is mentioned as being a rich source of cypress trees.

(Translation suggestions: How to Translate Names)

(See also: Barnabas, John Mark, the sea)

Bible References:

- Acts 4:36-37
- Acts 13:5
- Acts 15:41
- Acts 27:4
- Ezekiel 27:6-7
- Isaiah 23:10-12

Word Data:

- Strong's: G29530, G29540

Acts References:

4:36; 11:19; 11:20; 13:4; 15:39; 21:3; 21:16; 27:4

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

Acts References:

2:10; 6:9; 11:20; 13:1

Damascus

Definition:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.
- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(Translation suggestions: How to Translate Names)

(See also: Aram, Assyria, believe, Syria)

Bible References:

- 2 Chronicles 24:23-24
- Acts 9:1-2
- Acts 9:3
- Acts 26:12
- Galatians 1:15-17
- Genesis 14:15-16

Word Data:

- Strong's: H1834, G11540

Acts References:

9:2; 9:3; 9:8; 9:10; 9:19; 9:22; 9:27; 22:5; 22:6; 22:10; 22:11; 26:12; 26:20

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

Acts References:

1:16; 2:25; 2:29; 2:34; 4:25; 7:45; 13:22; 13:34; 13:36; 15:16

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

Acts References:

1:2; 1:3; 1:5; 1:15; 1:22; 2:1; 2:15; 2:17; 2:18; 2:20; 2:29; 2:41; 2:46; 2:47; 3:2; 3:24; 5:36; 5:37; 5:42; 6:1; 7:8; 7:26; 7:41; 7:45; 8:1; 9:9; 9:19; 9:23; 9:24; 9:37; 9:43; 10:3; 10:30; 10:40; 10:48; 11:27; 12:3; 12:18; 12:21; 13:14; 13:31; 13:41; 15:7; 15:36; 16:5; 16:12; 16:13; 16:18; 16:35; 17:11; 17:17; 17:31; 18:18; 19:9; 20:6; 20:16; 20:18; 20:26; 20:31; 21:4; 21:5; 21:7; 21:10; 21:15; 21:26; 21:27; 21:38; 23:1; 23:12; 24:1; 24:11; 24:24; 25:1;

25:6; 25:13; 25:14; 26:7; 26:13; 26:22; 27:7; 27:20; 27:29; 27:33; 27:39; 28:7; 28:12; 28:13; 28:14; 28:17; 28:23

day of the Lord, day of Yahweh

Definition:

The Old Testament term “day of Yahweh” is used to refer to a future time when God will punish people for their sin.

- The Old Testament term “day of Yahweh” is an expression that many of the prophets use.
- The New Testament term “day of the Lord” usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection is also sometimes referred to as the “last day.” This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word “day” in these phrases may sometimes refer to a literal day or it may refer to a “time” or “occasion” that is longer than a day.
- Sometimes the punishment is referred to as a “pouring out of God’s wrath” upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate “day of Yahweh” could include “time of Yahweh” or “time when Yahweh will punish his enemies” or “time of Yahweh’s wrath.”
- Other ways to translate “day of the Lord” could include “time of the Lord’s judgment” or “time when the Lord Jesus will return to judge people.”

(See also: day, judgment day, Lord, resurrection, Yahweh)

Bible References:

- 1 Corinthians 5:5
- 1 Thessalonians 5:2
- 2 Peter 3:10
- 2 Thessalonians 2:2
- Acts 2:20-21
- Philippians 1:9-11

Word Data:

- Strong’s: H3068, H3117, G22500, G29620

Acts References:

2:20

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

Bible References:

- **1 John 1:8**
- **1 Timothy 2:14**
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**
- **Leviticus 19:11-12**
- **Matthew 27:64**

- **Micah 6:11**

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

Acts References:

13:10

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

Acts References:

13:41; 14:27; 15:4; 19:18; 20:20; 20:27; 26:20

defile, defiled, desecrate

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: profane, clean)

Bible References:

- 2 Kings 23:8
- Exodus 20:24-26
- Genesis 34:27
- Genesis 49:4
- Isaiah 43:27-28
- Leviticus 11:43-45
- Mark 7:14-16
- Matthew 15:10

Word Data:

- Strong’s: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

Acts References:

21:28

deliver, deliverer, deliverance, delivered

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “judge” or “leader.”

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- Acts 7:35
- Galatians 1:4
- Judges 10:12

Examples from the Bible stories:

- 16:3 Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- 16:16 They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- 16:17 Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

Acts References:

7:10; 7:34; 12:11; 23:27; 26:17

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

Acts References:

5:16; 8:7; 16:16; 16:18; 19:12; 19:13; 19:15; 19:16

descend, descendant

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in “Abraham was descended from Noah.” This could also be translated as “from the family line of.”

(See also: Abraham, ancestor, Jacob, Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 9:4-5
- Acts 13:23
- Deuteronomy 2:20-22
- Genesis 10:1
- Genesis 28:12-13

Examples from the Bible stories:

- 2:9 “The woman’s **descendant** will crush your head, and you will wound his heel.”
- 4:9 “I give the land of Canaan to your **descendants**.”
- 5:10 “Your **descendants** will be more than the stars in the sky.”
- 17:7 “Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants**!”
- 18:13 The kings of Judah were **descendants** of David.
- 21:4 God promised King David that the Messiah would be one of David’s own **descendants**.
- 48:13 God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

Word Data:

- Strong’s: H0319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G10740, G10850, G46900

Acts References:

4:6

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

Acts References:

7:30; 7:36; 7:38; 7:42; 7:44; 8:26; 13:18; 21:38

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

Acts References:

1:20

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

Acts References:

17:11

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

Acts References:

6:1; 6:2; 6:7; 9:1; 9:10; 9:19; 9:25; 9:26; 9:36; 9:38; 11:26; 11:29; 13:52; 14:20; 14:21; 14:22; 14:28; 15:10; 16:1; 18:23; 18:27; 19:1; 19:9; 19:30; 20:1; 20:30; 21:4; 21:16

divine

Definition:

The term “divine” refers to anything pertaining to God.

- Some ways this term is used include “divine authority,” “divine judgment,” “divine nature,” “divine power,” and “divine glory.”
- In one passage in the Bible, the term “divine” is used to describe something about a false deity.

Translation Suggestions:

- Ways to translate the term “divine” could include “God’s” or “from God” or “pertaining to God” or “characterized by God.”
- For example, “divine authority” could be translated as “God’s authority” or “authority that comes from God.”
- The phrase “divine glory” could be translated as “God’s glory” or “the glory that God has” or “glory that comes from God.”
- Some translations may prefer to use a different word when describing something that pertains to a false god.

(See also: authority, false god, glory, God, judge, power)

Bible References:

- 2 Corinthians 10:3-4
- 2 Peter 1:4
- Romans 1:20

Word Data:

- Strong’s: G23040, G29990

Acts References:

17:29

dream

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: vision)

Bible References:

- Acts 2:16-17
- **Daniel 1:17-18**
- **Daniel 2:1**
- **Genesis 37:6**
- **Genesis 40:4-5**
- **Matthew 2:13**
- **Matthew 2:19-21**

Examples from the Bible stories:

- **8:2** Joseph's brothers hated him because their father loved him most and because Joseph had **dreamed** that he would be their ruler.
- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two **dreams** that disturbed him greatly. None of his advisors could tell him the meaning of the **dreams**.
- **8:7** God had given Joseph the ability to interpret **dreams**, so Pharaoh had Joseph brought to him from the prison. Joseph interpreted the **dreams** for him and said, "God is going to send seven years of plentiful harvests followed by seven years of famine."
- **16:11** So that night, Gideon went down to the camp and heard a Midianite soldier telling his friend about something he had **dreamed**. The man's friend said, "This **dream** means that Gideon's army will defeat the Midianite army!"
- **23:1** He (Joseph) did not want to shame her (Mary), so he planned to quietly divorce her. Before he could do that, an angel came and spoke to him in a **dream**.

Word Data:

- Strong's: H1957, H2472, H2492, H2493, G17970, G17980, G36770

Acts References:

2:17

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

Acts References:

2:15

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

Acts References:

1:8; 2:19; 3:25; 4:24; 4:26; 7:49; 8:33; 10:11; 10:12; 11:6; 13:47; 14:15; 17:26; 22:22

Egypt, Egyptian

Definition:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan.

An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: Herod the Great, Joseph (NT), Nile River, patriarchs)

Bible References:

- 1 Samuel 4:7-9
- Acts 7:10
- Exodus 3:7
- Genesis 41:29
- Genesis 41:57
- Matthew 2:15

Examples from the Bible stories:

- 8:4 The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- 8:8 Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- 8:11 So Jacob sent his older sons to __Egypt __ to buy food.
- 8:14 Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- 9:1 After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong's: H4713, H4714, G01240, G01250

Acts References:

2:10; 7:9; 7:10; 7:11; 7:12; 7:15; 7:17; 7:18; 7:22; 7:24; 7:28; 7:34; 7:36; 7:39; 7:40; 13:17; 21:38

Elam, Elamites

Definition:

Elam was a son of Shem and a grandson of Noah.

- The descendants of Elam were called “Elamites,” and they lived in a region that was also called “Elam.”
- The region of Elam was located southeast of the Tigris River in what is now western Iran.

(Translation suggestions: How to Translate Names)

(See also: Noah, Shem)

Bible References:

- 1 Chronicles 1:17-19
- Acts 2:9
- Ezra 8:4-7
- Isaiah 22:6

Word Data:

- Strong’s: H5867, H5962, G16390

Acts References:

2:9

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

Acts References:

2:17; 4:5; 4:8; 4:23; 6:12; 11:30; 14:23; 15:2; 15:4; 15:6; 15:22; 15:23; 16:4; 20:17; 21:18; 22:5; 23:14; 24:1; 25:15

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

Acts References:

13:18

enslave, slave, bondservant, bondage, bound, bond, bonds, young man, young men, young woman, young women

Short Title: enslave, slave, bondservant, bondage, bond

Definition:

To “enslave” someone means to force that person to serve a master or a ruling country. To be “enslaved” or “in bondage” means to be under the control of something or someone. A “slave” refers to a person who works for (or obeys) another person, either by choice or by force. A slave was under the direction of their master. In the Bible, “servant” and “slave” are mostly interchangeable terms.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants. Another word for “bondage” is “slavery.”
- The New Testament speaks of human beings as “enslaved” to sin until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.
- 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 “enslave” could be translated as “cause to not be free” or “force to serve” or “put under the control of.”
- The phrase “enslaved to” or “in bondage to” could be translated as “forced to be a slave of” or “forced to serve” or “put under the control of.”
- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his “owner” or “master.” Some masters treated their slaves cruelly. Other masters treated their slaves well, like a valued member of the household. The term “slavery” means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.

(See also: free, righteous, servant)

Bible References:

- Galatians 4:3
- Galatians 4:24-25

- Genesis 15:13
- Jeremiah 30:8

Examples from the Bible stories:

- 8:4 The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- 9:13 “I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt.”
- 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.’”

Word Data:

- Strong’s: H3533, H5647, G13980, G14020, G26150

Acts References:

7:6

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

Acts References:

20:33

Ephesus, Ephesian

Definition:

Ephesus was an ancient Greek city on the west coast of what is now the present-day country of Turkey.

- During the time of the early Christians, Ephesus was the capital of Asia, which was a small Roman province at that time.
- Because of its location, this city was an important center of trade and travel.
- A well-known pagan temple for the worship of the goddess Artemis (Diana) was located in Ephesus.
- Paul lived and worked in Ephesus for more than two years and later appointed Timothy to lead the new believers there.
- The book of Ephesians in the New Testament is a letter that Paul wrote to the believers in Ephesus.

(Translation suggestions: How to Translate Names)

(See also: Asia, Paul, Timothy)

Bible References:

- 1 Corinthians 15:32
- 1 Timothy 1:3
- 2 Timothy 4:11-13
- Acts 19:1
- Ephesians 1:1

Word Data:

- Strong's: G21790, G21800, G21810

Acts References:

18:19; 18:21; 18:24; 19:1; 19:17; 19:26; 19:28; 19:34; 19:35; 20:16; 20:17; 21:29

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

Acts References:

13:46; 13:48

Ethiopia, Ethiopian

Definition:

Ethiopia is a country in Africa located just south of Egypt, bordered by the Nile River to the west and by the Red Sea to the east. A person from Ethiopia is an “Ethiopian.”

- Ancient Ethiopia was located south of Egypt and included land that is now part of several modern-day African countries, such as Sudan, modern Ethiopia, Somalia, Kenya, Uganda, Central African Republic, and Chad.
- In the Bible, Ethiopia is sometimes called “Cush” or “Nubia.”
- The countries of Ethiopia (“Cush”) and Egypt are often mentioned together in the Bible, perhaps because they were located next to each other and their people may have had some of the same ancestors.
- God sent Philip the evangelist to a desert where he shared the good news about Jesus with an Ethiopian eunuch.

(Translation suggestions: How to Translate Names)

(See also: Cush, Egypt, eunuch, Philip)

Bible References:

- Acts 8:27
- Acts 8:30
- Acts 8:32-33
- Acts 8:36-38
- Isaiah 18:1-2
- Nahum 3:9
- Zephaniah 3:9-11

Word Data:

- Strong’s: G01280

Acts References:

8:27

eunuch

Definition:

Usually the term “eunuch” refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings’ servants who were set as guards over the women’s quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: Philip)

Bible References:

- Acts 8:27
- Acts 8:36
- Acts 8:39
- **Isaiah 39:7-8**
- **Jeremiah 34:17-19**
- **Matthew 19:12**

Word Data:

- Strong’s: H5631, G21340, G21350

Acts References:

8:27; 8:34; 8:36; 8:38; 8:39

evangelist

Definition:

An “evangelist” is a person who tells other people the good news about Jesus Christ.

- The literal meaning of “evangelist” is “someone who preaches the good news.”
- Jesus sent his apostles out to spread the good news about how to be part of God’s kingdom through trusting in Jesus and his sacrifice for sin.
- All Christians are exhorted to share this good news.
- Some Christians are given a special spiritual gift to effectively tell the gospel to others. These people are said to have the gift of evangelism and are called “evangelists.”

Translation Suggestions:

- The term “evangelist” could be translated as “someone who preaches the good news” or “teacher of the good news” or “person who proclaims the good news (about Jesus)” or “good news proclaimer.”

(See also: good news, spirit, gift)

Bible References:

- 2 Timothy 4:5
- Ephesians 4:11-13

Word Data:

- Strong’s: G20990

Acts References:

21:8

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

Acts References:

3:26; 8:22; 9:13; 17:5; 18:14; 19:9; 19:12; 19:13; 19:15; 19:16; 23:5; 23:9; 25:18; 28:21

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

Acts References:

8:32

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

Acts References:

2:33; 5:31; 13:17

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

Acts References:

2:40; 9:38; 11:23; 13:15; 15:32; 16:40; 19:31; 20:2; 27:9; 27:22; 27:33; 27:34

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

Acts References:

2:26; 2:46; 16:34

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

Acts References:

3:16; 4:intro; 6:5; 6:7; 11:24; 13:8; 14:9; 14:22; 14:27; 15:9; 16:5; 20:21; 24:24; 26:18

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

Acts References:

10:45; 16:15; 18:intro; 24:14

faithless, unfaithful, unfaithfulness

Definition:

The term “faithless” means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions

- Depending on the context, the term “faithless” could be translated as “unfaithful” or “unbelieving” or “disobedient to God” or “not believing.”
- The term “faithlessness” could be translated as “unbelief” or “unfaithfulness” or “rebellion against God.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: How to Translate Names)

(See also: believe, faithful, disobey, adultery)

Bible References:

- Ezekiel 43:6-8
- Ezra 9:1-2
- Jeremiah 2:19
- Proverbs 2:22
- Revelation 21:7-8

Word Data:

- Strong's: G05710

Acts References:

28:24

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

Acts References:

13:6

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

Acts References:

7:13

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

Acts References:

7:11; 11:28

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

Acts References:

13:2; 13:3; 14:23; 27:9

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

Acts References:

2:47; 7:10; 7:46; 24:27; 25:intro; 25:3; 25:9

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

Acts References:

2:43; 5:5; 5:11; 5:26; 9:26; 9:31; 10:2; 10:4; 10:22; 10:35; 13:16; 13:26; 16:38; 18:9; 19:17; 22:29; 23:10; 27:17; 27:24; 27:29

fellowship

Definition:

In general, the term “fellowship” refers to friendly interactions between members of a group of people who share similar interests and experiences.

- In the Bible, the term “fellowship” usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God’s Word and praying together, through the sharing of their belongings, and through eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.

Translation Suggestions:

- Ways to translate “fellowship” could include “a sharing together” or “relationship” or “companionship” or “Christian community.”

Bible References:

- 1 John 1:3
- Acts 2:40-42
- Philippians 1:3-6
- Philippians 2:1
- Philippians 3:10
- Psalms 55:12-14

Word Data:

- Strong’s: H2266, H8667, G28420, G28440, G33520, G47900

Acts References:

2:42

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

Acts References:

20:28; 20:29

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

Acts References:

2:35; 7:49

foreknew, foreknowledge

Definition:

The terms “foreknew” and “foreknowledge” come from the verb “foreknow” which means to know something before it happens.

- God is not limited by time. He knows everything that happens in the past, present, and future.
- This word is often used in the context of God knowing already who will be saved through receiving Jesus as Savior.

Translation Suggestions:

- The term “foreknew” could also be translated as “knew before” or “knew ahead of time” or “knew beforehand” or “already knew.”
- The term “foreknowledge” could be translated as “knowing before” or “knowing ahead of time” or “already knowing” or “knowing in advance.”

(See also: know, predestine)

Bible References:

- Romans 8:29
- Romans 11:2

Word Data:

- Strong’s: G42670, G42680

Acts References:

2:23

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

Acts References:

2:38; 5:31; 8:22; 10:43; 13:38; 26:18

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

Acts References:

16:26

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

Acts References:

2:30; 14:17

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

Acts References:

1:16; 3:18; 12:25; 13:25; 13:27; 13:33; 14:26; 19:21; 21:26

Galatia, Galatians

Definition:

In New Testament times, Galatia was a large Roman province located in the central part of what is now the country of Turkey.

- Part of Galatia bordered the Black Sea, which was to the north. It was also bordered by the provinces of Asia, Bithynia, Cappadocia, Celicia, and Pamphylia.
- The apostle Paul wrote a letter to the Christians who lived in the province of Galatia. This letter is the New Testament book called "Galatians."
- One reason that Paul wrote his letter to the Galatians was to emphasize again the gospel of salvation by grace, not by works.
- The Jewish Christians there were incorrectly teaching the Gentile Christians there that it was necessary for believers to keep certain Jewish laws.

(Translation suggestions: How to Translate Names)

(See also: Asia, believe, Cilicia, good news, Paul, works)

Bible References:

- 1 Corinthians 16:1-2
- 1 Peter 1:1-2
- 2 Timothy 4:9-10
- Acts 16:6-8
- Galatians 1:1

Word Data:

- Strong's: G10530, G10540

Acts References:

16:6; 18:23

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

Acts References:

1:11; 2:7; 5:37; 9:31; 10:37; 13:31

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

Acts References:

3:2; 3:10; 9:24; 10:17; 12:10; 12:13; 12:14; 14:13; 16:13

Gaza

Definition:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Philip, Philistines, Ethiopia, Gath)

Bible References:

- 1 Kings 4:24-25
- Acts 8:26
- Genesis 10:19
- Joshua 10:40-41
- Judges 6:3-4

Word Data:

- Strong's: H5804, H5841, G10480

Acts References:

8:26

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

Acts References:

2:40; 8:33; 13:36; 14:16; 15:21

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

Acts References:

4:25; 4:27; 9:15; 10:45; 11:1; 11:18; 13:46; 13:47; 13:48; 14:2; 14:5; 14:27; 15:3; 15:7; 15:12; 15:14; 15:17; 15:19; 15:23; 18:6; 21:11; 21:19; 21:21; 21:25; 22:21; 26:17; 26:20; 26:23; 28:28

gird, girded, wrapped around, tied up, belt, tuck in belt, put belt around

Definition:

The term “gird” means to fasten something around something else. It often refers to using a belt or sash around the waist to keep a robe or tunic in place.

- The common biblical phrase, “gird up the loins” refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean “get ready to work” or to be prepared to do something difficult.
- The expression “gird up the loins” could be translated using an expression in the target language that has the same meaning. Or it could be translated figuratively as “prepare yourself for action” or “get yourself ready.”
- The term “girded with” could be translated as “encircled by” or “wrapped with” or “belted with.”

(See also: loins)

Bible References:

- 1 Peter 1:13
- Job 38:3

Word Data:

- Strong’s: H0640, H0247, H2290, H2296, H8151, G03280, G12410, G40240

Acts References:

12:8

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

Acts References:

3:13; 4:21; 7:2; 7:55; 11:18; 12:23; 13:48; 21:20; 22:11

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

Acts References:

2:11; 2:17; 2:22; 2:23; 2:24; 2:30; 2:32; 2:33; 2:36; 2:39; 2:47; 3:8; 3:9; 3:13; 3:15; 3:18; 3:21; 3:22; 3:25; 3:26; 4:10; 4:19; 4:21; 4:24; 5:4; 5:29; 5:30; 5:31; 5:32; 5:39; 6:11; 7:2; 7:6; 7:7; 7:9; 7:17; 7:20; 7:25; 7:32; 7:35; 7:37; 7:42; 7:45; 7:46; 7:55; 7:56; 8:10; 8:20; 8:21; 10:2; 10:3; 10:4; 10:15; 10:22; 10:28; 10:31; 10:33; 10:34; 10:38; 10:40; 10:41; 10:42; 10:46; 11:9; 11:17; 11:18; 11:23; 12:5; 12:23; 13:16; 13:17; 13:21; 13:23; 13:26; 13:30; 13:33; 13:36; 13:37; 13:43; 14:15; 14:26; 14:27; 15:4; 15:7; 15:8; 15:10; 15:12; 15:14; 15:19; 16:10; 16:14; 16:17; 16:25; 16:34; 17:23; 17:24; 17:27; 17:29; 17:30; 18:7; 18:13; 18:21; 18:26; 19:11; 20:21; 20:24; 20:27; 20:28; 20:32; 21:19; 21:20; 22:3; 22:14; 23:1; 23:3; 23:4; 24:14; 24:15; 24:16; 26:6; 26:8; 26:18; 26:20; 26:22; 26:29; 27:23; 27:24; 27:25; 27:35; 28:15; 28:28

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

Acts References:

1:4; 1:7; 2:33; 3:13

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, **Asherah**, **Baal**, Molech, demon, **image**, **kingdom**, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- 10:2 Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- 13:4 Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- 14:2 They (Canaanites) worshiped false **gods** and did many evil things.
- 16:1 The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- 18:13 But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

Acts References:

7:40; 7:41; 7:43; 12:22; 14:intro; 14:11; 15:20; 17:intro; 19:26; 19:27; 19:37; 28:6

godly, godliness, ungodly, godless, ungodliness, godlessness

Definition:

The term “godly” is used to describe a person who acts in a way that honors God and shows what God is like. “Godliness” is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God, is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- The phrase “the godly” could be translated as “godly people” or “people who obey God.” (See: nominaladj)
- The adjective “godly” could be translated as “obedient to God” or “righteous” or “pleasing to God.”
- The phrase “in a godly manner” could be translated as “in a way that obeys God” or “with actions and words that please God.”
- Ways to translate “godliness” could include “acting in a way that pleases God” or “obeying God” or “living in a righteous manner.”
- Depending on the context, the term “ungodly” could be translated as “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”

- Other ways to translate “ungodliness” or “godlessness” could be “wickedness” or “evil” or “rebellion against God”.

(See also evil, honor, obey, righteous)

Bible References:

- Job 27:10
- Proverbs 11:9
- Acts 3:12
- 1 Timothy 1:9-11
- 1 Timothy 4:7
- 2 Timothy 3:12
- Hebrews 12:14-17
- Hebrews 11:7
- 1 Peter 4:18
- Jude 1:16

Word Data:

- Strong’s: H0430, H1100, H2623, H5760, H7563, G05160, G07630, G07640, G07650, G21240, G21500, G21520, G21530, G23160, G23170

Acts References:

3:12

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term "golden" or "gold-covered" or "gold-overlaid" could also be used.
- Sometimes an object is described as "gold-colored," which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong's: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

Acts References:

3:6; 17:29; 20:33

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

Acts References:

5:42; 8:4; 8:12; 8:25; 8:40; 10:36; 11:20; 14:7; 14:15; 14:21; 15:7; 15:35; 16:10; 17:18; 20:24

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

Acts References:

4:9; 6:3; 9:36; 10:38; 11:24; 14:17; 15:22; 15:25; 15:28; 15:29; 23:1

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

Acts References:

7:10; 23:24; 23:26; 23:33; 24:1; 24:10; 26:30

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

Acts References:

4:33; 6:8; 11:23; 13:43; 14:intro; 14:26; 15:11; 15:40; 18:27; 20:24; 20:32

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

Acts References:

7:12

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

Acts References:

2:29; 7:16; 13:29

Greece, Grecian

Definition:

During New Testament times, Greece was a province in the Roman Empire.

- Like the modern-day country of Greece, it was located on a peninsula that is bordered by the Mediterranean Sea, the Aegean Sea, and the Ionian Sea.
- The apostle Paul visited several cities in Greece and established churches in the cities of Corinth, Thessalonica, and Philippi and probably others.
- People who are from Greece are called “Greeks” and their language is “Greek.” People from other Roman provinces also spoke Greek, including many Jews.
- Sometimes the term “Greek” is used to refer to a Gentile.

(Translation suggestions: How to Translate Names)

(See also: Corinth, Gentile, Greek, Hebrew, Philippi, Thessalonica)

Bible References:

- Daniel 8:21
- Daniel 10:20-21
- Daniel 11:1-2
- Zechariah 9:13

Word Data:

- Strong’s: H3120, G16710

Acts References:

20:2

Greek, Grecian, Hellenist

Definition:

The term “Greek” refers to the language spoken in the country of Greece, it is also a person from the country of Greece. Greek was also spoken throughout the Roman Empire. The adjective “Grecian” means “Greek-speaking.”

- Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as “Greeks” in the New Testament, especially when contrasted with Jews.
- The phrase “Grecian Jews” or “Hellenists” referred to Jews who spoke Greek in contrast to the “Hebraic Jews” who spoke only Hebrew, or perhaps Aramaic. The term “Hellenists” comes from the pronunciation of the Greek word for a Greek-speaker.
- Other ways to translate “Grecian” could include, “Greek-speaking” or “culturally Greek” or “Greek.”
- When referring to non-Jews, “Greek” could be translated as “Gentile.”

(Translation suggestions: How to Translate Names)

(See also: Aram, Gentile, Greece, Hebrew, Rome)

Bible References:

- Acts 6:1
- Acts 9:29
- Acts 11:20
- Acts 14:1-2
- Colossians 3:11
- Galatians 2:3-5
- John 7:35

Word Data:

- Strong’s: H3125, G16720, G16730, G16740, G16750, G16760

Acts References:

6:1; 9:29; 11:20; 14:1; 16:1; 16:3; 17:4; 17:12; 18:4; 19:10; 19:17; 20:21; 21:28; 21:37

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

Acts References:

2:27; 2:31

Haran

Definition:

Haran was a younger brother of Abram and the father of Lot.

- Haran was also the name of the town where Abram and his family lived awhile on their journey from the city of Ur to the land of Canaan.
- A different man named Haran was a son of Caleb.
- A third man in the Bible named Haran was a descendant of Levi.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Caleb, Canaan, Levite, Lot, Terah, Ur)

Bible References:

- 2 Kings 19:12
- Acts 7:1-3
- Genesis 11:31
- Genesis 27:43-45
- Genesis 28:10-11
- Genesis 29:4-6

Word Data:

- Strong's: H2039

Acts References:

7:2; 7:4

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

Acts References:

19:9; 26:14

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

Acts References:

1:intro; 1:10; 1:11; 2:2; 2:5; 2:19; 2:34; 3:21; 4:12; 4:24; 7:42; 7:49; 7:55; 7:56; 9:3; 10:11; 10:12; 10:16; 11:5; 11:6; 11:9; 11:10; 14:15; 14:17; 17:24; 22:6; 26:13; 26:19

Hebrew

Definition:

The term “Hebrew” refers in a very general sense to the people group descended from Abraham through the line of Isaac and Jacob.

- The specific word “Hebrew” can refer either to a individual person in the people group or to the language spoken by that people group.
- The vast majority of the Old Testament was written in the language called “Hebrew.” However, in most cases in the New Testament, the specific term “Hebrew” probably refers to the Aramaic language rather than the Hebrew language.
- In different places in the Bible, the Hebrews were also called “Israelites” or “Jews.” When translating, it is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jew, Jewish leaders)

Bible References:

- Acts 26:12-14
- Genesis 39:13-15
- Genesis 40:15
- Genesis 41:12-13
- John 5:1-4
- John 19:13
- Jonah 1:8-10
- Philippians 3:5

Word Data:

- Strong’s: H5680, G14440, G14450, G14460, G14470

Acts References:

6:1; 21:40; 22:2; 26:14

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

Acts References:

4:27; 12:1; 12:6; 12:11; 12:19; 12:21; 13:1; 23:35

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

Acts References:

4:6; 4:23; 5:17; 5:21; 5:24; 5:27; 7:1; 9:1; 9:14; 9:21; 19:14; 22:5; 22:30; 23:2; 23:4; 23:5; 23:14; 24:1; 25:2; 25:15; 26:10; 26:12

Holy One

Definition:

The term “Holy One” is a title in the Bible that almost always refers to God.

- In the Old Testament, this title often occurs in the phrase “Holy One of Israel.”
- In the New Testament, Jesus is also referred to as the “Holy One.”
- The term “holy one” is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

- The literal term is “the Holy” (with “One” being implied.) Many languages (like English) will translate this with the implied noun included (such as “One” or “God”).
- This term could also be translated as “God, who is holy” or “the Set Apart One.”
- The phrase “the Holy One of Israel” could be translated as “the Holy God whom Israel worships” or “the Holy One who rules Israel.”
- It is best to translate this term using the same word or phrase that is used to translate “holy.”

(See also: holy, God)

Bible References:

- 1 John 2:20
- 2 Kings 19:22
- Acts 2:27
- Acts 3:13-14
- Isaiah 5:15-17
- Isaiah 41:14
- Luke 4:33-34

Word Data:

- Strong’s: H2623, H0376, H6918, G00400, G37410

Acts References:

2:27; 13:35

holy place

Definition:

In the Bible, the terms “the holy place” and “the most holy place” refer to the two parts of the tabernacle or temple building.

- The “holy place” was the first room, and it contained the altar of incense and the table with the special “bread of the presence” on it.
- The “most holy place” was the second, innermost room, and it contained the ark of the covenant.
- A thick, heavy curtain separated the outer room from the inner room.
- The high priest was the only one who was permitted to go into the most holy place.
- Sometimes “holy place” refers to both the building and courtyard areas of either the temple or tabernacle. It could also refer generally to any place that is set apart for God.

Translation Suggestions:

- The term “holy place” could also be translated as “room set apart for God” or “special room for meeting God” or “place reserved for God.”
- The term “most holy place” could be translated as “room that is the most set apart for God” or “most special room for meeting God.”
- Depending on the context, ways to translate the general expression “a holy place” could include “a consecrated place” or “a place that God has set apart” or “a place in the temple complex, which is holy” or “a courtyard of God’s holy temple.”

(See also: altar of incense, ark of the covenant, bread, consecrate, courtyard, curtain, holy, set apart, tabernacle, temple)

Bible References:

- 1 Kings 6:16-18
- Acts 6:12-15
- Exodus 26:33
- Exodus 31:10-11
- Ezekiel 41:1
- Ezra 9:8-9
- Hebrews 9:1-2
- Leviticus 16:18
- Matthew 24:15-18

- **Revelation 15:5**

Word Data:

- Strong's: H1964, H4720, H4725, H5116, H6918, H6944, G00400, G00400, G34850, G51170

Acts References:

6:13; 21:28

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

Acts References:

1:2; 1:5; 1:8; 1:16; 2:4; 2:17; 2:18; 2:33; 2:38; 4:8; 4:25; 4:31; 5:3; 5:9; 5:32; 6:3; 6:5; 6:10; 7:51; 7:55; 8:15; 8:17; 8:18; 8:19; 8:29; 8:39; 9:17; 9:31; 10:19; 10:38; 10:44; 10:45; 10:47; 11:12; 11:15; 11:16; 11:24; 11:28; 13:2; 13:4; 13:9; 13:52; 15:8; 15:28; 16:6; 16:7; 19:2; 19:6; 19:21; 20:22; 20:23; 20:28; 21:4; 21:11; 28:25

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

Acts References:

3:14; 3:21; 4:27; 4:30; 7:33; 10:22; 13:34; 21:intro

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

Acts References:

28:10

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

Acts References:

2:26; 16:19; 23:6; 24:15; 24:26; 26:6; 26:7; 27:20; 28:20

horseman

Definition:

In Bible times, the term “horsemen” referred to men who rode horses into battle.

- Warriors who rode in horse-pulled chariots may also have been called “horsemen,” though this term usually refers to men who were actually riding on horses.
- Yahweh commanded the Israelites not to have many horsemen because having a strong army would cause them to trust their own strength rather than Yahweh in battle.
- This term could also be translated as “horse riders” or “men on horses.”

(See also: chariot, horse)

Bible References:

- 1 Kings 1:5
- Daniel 11:40-41
- Exodus 14:23-25
- Genesis 50:7-9

Word Data:

- Strong’s: H6571, H7395, G24600

Acts References:

23:23; 23:32

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

Acts References:

2:15; 3:1; 5:7; 10:3; 10:9; 10:30; 16:18; 16:33; 19:34; 22:13; 23:23

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

Acts References:

2:2; 2:36; 2:46; 4:34; 5:42; 7:20; 7:42; 7:46; 7:47; 7:49; 8:3; 9:11; 9:17; 10:6; 10:17; 10:22; 10:30; 10:32; 11:11; 11:12; 11:13; 12:12; 16:15; 16:32; 17:5; 18:7; 18:8; 19:16; 20:20; 21:8

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: house dwelling structure, house descendants nation)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

Acts References:

7:10; 10:2; 11:14; 16:15; 16:31; 16:34

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

Acts References:

20:19

Iconium

Definition:

Iconium was a city in the south central part of what is now the country of Turkey.

- On Paul's first missionary journey, he and Barnabas went to Iconium after the Jews forced them to leave the city of Antioch.
- Then the unbelieving Jews and Gentiles in Iconium also planned to stone Paul and his coworkers, but they escaped to the nearby city of Lystra.
- After that the people from both Antioch and Iconium came to Lystra and stirred up the people there to stone Paul.

(Translation suggestions: How to Translate Names)

(See also: Barnabas, Lystra, stone)

Bible References:

- 2 Timothy 3:10-13
- Acts 14:1
- Acts 14:19-20
- Acts 16:1-3

Word Data:

- Strong's: G24300

Acts References:

13:51; 14:1; 14:19; 14:21; 16:2

in Christ, in Jesus, in the Lord, in him

Definition:

The phrase “in Christ” and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include “in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ.”
- Possible meanings for the term “in Christ” could include “because you belong to Christ” or “through the relationship you have with Christ” or “based on your faith in Christ.”
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word “in” belongs with the verb. For example, “share in Christ” means to “share in” the benefits that come from knowing Christ. To “glory in” Christ means to be glad and give praise to God for who Jesus is and what he has done. To “believe in” Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate “in Christ” and “in the Lord” (and related phrases) could include:
  - “who belong to Christ”
  - “because you believe in Christ”
  - “because Christ has saved us”
  - “in service to the Lord”
  - “relying on the Lord”
  - “because of what the Lord has done.”
- People who “believe in” Christ or who “have faith in” Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like “believe in” or “share in” or “trust in.”

(See also: Christ, Lord, Jesus, believe, faith)

Bible References:

- 1 John 2:5
- 2 Corinthians 2:17

- **2 Timothy 1:1**
- **Galatians 1:22**
- **Galatians 2:17**
- **Philemon 1:6**
- **Revelation 1:10**
- **Romans 9:1**

Word Data:

- Strong's: G15190, G29620, G55470

Acts References:

10:43; 19:4; 24:24

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

Acts References:

7:5; 13:19; 20:32; 26:18

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”
- In the Bible, “blood” can represent “killing,” so “innocent blood” refers to “killing people who did not deserve to die.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- “To shed innocent blood” can be translated as “to kill people who did not deserve to die.”

(See also: guilt)

Bible References:

- 1 Corinthians 4:4
- 1 Samuel 19:5
- Acts 20:26
- Exodus 23:7
- Jeremiah 22:17
- Job 9:23
- Romans 16:18

Examples from the Bible stories:

- 8:6 After two years, Joseph was still in prison, even though he was **innocent**.
- 40:4 One of them mocked Jesus, but the other said, “Do you have no fear of God? We are guilty, but this man is **innocent**.”

- 40:8 When the soldier guarding Jesus saw everything that happened, he said, “Certainly, this man was **innocent**. He was the Son of God.”

Word Data:

- Strong’s: H2136, H2600, H2643, H5352, H5355, H5356, G01210

Acts References:

20:26

instruct, instruction, instructor

Definition:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: **command**, **decree**, **teach**)

Bible References:

- **Exodus 14:4**
- **Genesis 26:5**
- **Hebrews 11:22**
- **Matthew 10:5**
- **Matthew 11:1**
- **Proverbs 1:30**

Word Data:

- Strong’s: H0241, H0376, H0559, H0631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H6098, H6310, H6490, H6680, H7919, H8451, G12560, G12990, G13190, G13210, G13780, G17810, G17850, G27270, G27530, G35590, G35600, G38110, G38520, G38530, G42640, G43670, G48220

Acts References:

7:22; 22:3

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

Acts References:

3:13; 7:8; 7:32

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

Acts References:

8:28; 8:30; 28:25

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

Acts References:

1:6; 2:22; 2:36; 3:12; 4:10; 4:27; 5:21; 5:31; 5:35; 7:23; 7:37; 7:42; 9:15; 10:36; 13:16; 13:17; 13:23; 13:24; 21:28; 28:20

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

Acts References:

3:13; 7:8; 7:12; 7:14; 7:15; 7:32; 7:46

James (brother of Jesus)

Definition:

James was a son of Mary and Joseph. He was one of Jesus' younger half-brothers.

- Jesus' other half-brothers were named Joseph, Judas, and Simon.
- During Jesus' lifetime, James and his brothers did not believe that Jesus was the Messiah.
- Later, after Jesus was raised from the dead, James believed in him and became a leader of the church in Jerusalem.
- The New Testament book of James is a letter that James wrote to Christians who had fled to other countries to escape persecution.

(Translation suggestions: How to Translate Names)

(See also: apostle, Christ, church, Judas the son of James, persecute)

Bible References:

- Galatians 1:18-20
- Galatians 2:9-10
- James 1:1-3
- Jude 1:1-2
- Mark 9:1-3
- Matthew 13:54-56

Word Data:

- Strong's: G23850

Acts References:

12:17; 15:13; 21:18

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

Acts References:

1:13

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

Acts References:

1:13; 12:2

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” in this sense refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone (See Numbers 11:29).

- The term “jealous” is used to describe the angry feeling that a person has toward their spouse when they suspect that their spouse has been unfaithful in their marriage (See Numbers 5:14).
- The terms “jealous” and “jealousy” are often used to describe God’s strong desire that his covenant people love him, remain spiritually faithful to him, and keep him foremost in their affections.
- When used in the Bible, these terms often refer to God’s strong desire for his people to remain pure and unstained by sin.
- God is “jealous” for his glory, desiring that he be treated with honor and reverence.

Translation Suggestions:

- Ways to translate “jealous” could include “strong protective desire” or “possessive desire.”
- The term “jealousy” could be translated as “strong protective feeling” or “possessive feeling.”
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful or envious of someone else.

(See also: envy)

Bible References:

Word Data:

- Strong’s: H7065, H7067, H7068, H7072, G22050, G22060, G38630

Acts References:

5:17; 7:9; 13:45; 17:5

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

Acts References:

1:4; 1:8; 1:12; 1:19; 2:5; 2:14; 4:5; 4:16; 5:16; 5:28; 6:7; 8:1; 8:14; 8:25; 8:26; 8:27; 9:2; 9:13; 9:21; 9:26; 9:28; 10:39; 11:2; 11:22; 11:27; 12:25; 13:13; 13:27; 13:31; 15:2; 15:4; 16:4; 19:21; 20:16; 20:22; 21:4; 21:11; 21:12; 21:13; 21:15; 21:17; 21:31; 22:5; 22:17; 22:18; 23:11; 24:11; 25:1; 25:3; 25:7; 25:9; 25:15; 25:20; 25:24; 26:4; 26:10; 26:20; 28:17

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

Acts References:

13:22

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

Acts References:

1:1; 1:11; 1:14; 1:16; 1:21; 2:22; 2:32; 2:36; 2:38; 3:6; 3:13; 3:20; 4:2; 4:10; 4:13; 4:18; 4:27; 4:30; 4:33; 5:30; 5:40; 5:42; 6:14; 7:55; 7:59; 8:12; 8:16; 8:35; 9:5; 9:17; 9:20; 9:27; 9:34; 10:36; 10:38; 10:48; 11:17; 11:20; 13:23; 13:33; 15:11; 15:26; 16:18; 16:31; 17:3; 17:7; 17:18; 18:5; 18:25; 18:28; 19:4; 19:5; 19:13; 19:15; 19:17; 20:21; 20:24; 20:35; 21:13; 22:8; 24:24; 25:19; 26:9; 26:15; 28:23; 28:31

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

Acts References:

2:5; 2:11; 9:22; 9:23; 10:22; 10:28; 10:39; 11:19; 12:3; 12:11; 13:5; 13:6; 13:43; 13:45; 13:50; 14:1; 14:2; 14:4; 14:5; 14:19; 16:1; 16:3; 16:20; 17:1; 17:5; 17:10; 17:13; 17:17; 18:2; 18:4; 18:5; 18:12; 18:14; 18:19; 18:24; 18:28; 19:10; 19:13; 19:14; 19:17; 19:33; 19:34; 20:3; 20:19; 20:21; 21:11; 21:20; 21:21; 21:27; 21:39; 22:3; 22:12; 22:30; 23:12; 23:20; 23:27; 24:5; 24:9; 24:19; 24:24; 24:27; 25:2; 25:7; 25:8; 25:9; 25:10; 25:15; 25:24; 26:2; 26:3; 26:4; 26:7; 26:21; 28:17; 28:19

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

Acts References:

1:13; 3:1; 3:3; 3:4; 3:11; 4:13; 4:19; 8:14; 12:2

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

Acts References:

1:5; 1:22; 10:37; 11:16; 13:24; 13:25; 18:25; 19:3; 19:4

John Mark

Definition:

John Mark, also known as “Mark,” was one of the men who traveled with Paul on his missionary journeys. He is most likely the author of the Gospel of Mark.

- John Mark accompanied his cousin Barnabas and Paul on their first missionary journey.
- When Peter was put in prison in Jerusalem, the believers there were praying for him at John Mark’s mother’s house.
- Mark was not an apostle, but was taught by both Paul and Peter and worked together with them in ministry.

(Translation suggestions: How to Translate Names)

(See also: Barnabas, Paul)

Bible References:

- 2 Timothy 4:11-13
- Acts 12:24-25
- Acts 13:5
- Acts 13:13
- Acts 15:36-38
- Acts 15:39-41
- Colossians 4:10-11

Word Data:

- Strong’s: G24910, G31380

Acts References:

12:12; 12:25; 13:5; 13:13; 15:37; 15:39

Joppa

Definition:

In biblical times, the city of Joppa was an important commercial seaport located on the Mediterranean Sea, south of the Plain of Sharon.

- The ancient site of Joppa was located in the same place as the present-day city of Jaffa, which has now become incorporated into the city of Tel Aviv.
- In the Old Testament, Joppa was the city where Jonah got on a boat that was going to Tarshish.
- In the New Testament, a Christian woman named Tabitha died in Joppa, and Peter raised her back to life.

(Translation suggestions: How to Translate Names)

(See also: the sea, Jerusalem, Sharon, Tarshish)

Bible References:

- Acts 9:37
- Acts 10:8
- Acts 11:4-6
- Acts 11:11
- Jonah 1:3

Word Data:

- Strong's: H3305, G24450

Acts References:

9:36; 9:38; 9:42; 9:43; 10:5; 10:8; 10:23; 10:32; 11:5; 11:13

Joseph (OT)

Definition:

Joseph was Jacob's eleventh son. He was Rachel's first son. The descendants of his two sons Ephraim and Manasseh became two of the tribes of Israel.

- The Hebrew name Joseph is similar to both the Hebrew word meaning "to add, increase" and the Hebrew word meaning "to gather, take away."
- A large portion of the book of Genesis is dedicated to the story of Joseph, how he remained faithful to God throughout his many difficulties and forgave his brothers who had sold him to be a slave in Egypt.
- Eventually God raised Joseph to the second highest place of power in Egypt and used him to save the people of Egypt and the surrounding nations in a time when there was little food. Joseph helped save his own family from starving and brought them to live with him in Egypt.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Ephraim, Manasseh, Jacob, Rachel)

Bible References:

- Genesis 30:22-24
- Genesis 33:1-3
- Genesis 37:1-2
- Genesis 37:23-24
- Genesis 41:55-57
- John 4:4-5

Examples from the Bible stories:

- 8:2 **Joseph's** brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- 8:4 The slave traders took **Joseph** to Egypt.
- 8:5 Even in prison, **Joseph** remained faithful to God, and God blessed him.
- 8:7 God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.
- 8:9 **Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- 9:2 The Egyptians no longer remembered **Joseph** and all he had done to help them.

Word Data:

- Strong's: H3084, H3130, G25000, G25010

Acts References:

7:9; 7:13; 7:14; 7:18

Joshua

Definition:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
- Joshua son of Jehozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Haggai, Jericho, Moses, Promised Land, Zechariah (OT))

Bible References:

- 1 Chronicles 7:25-27
- Deuteronomy 3:21
- Exodus 17:10
- Joshua 1:3
- Numbers 27:19

Examples from the Bible stories:

- 14:4 When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like.
- 14:6 Immediately Caleb and **Joshua**, the other two spies, said, "It is true that the people of Canaan are tall and strong, but we can certainly defeat them!"

- 14:8 “Except for **Joshua** and Caleb, everyone who is twenty years old or older will die there and never enter the Promised Land.”
- 14:14 Moses was now very old, so God chose **Joshua** to help him lead the people.
- 14:15 **Joshua** was a good leader because he trusted and obeyed God.
- 15:3 After the people crossed the Jordan River, God told **Joshua** how to attack the powerful city of Jericho.

Word Data:

- Strong’s: H3091, G24240

Acts References:

7:45

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

Acts References:

2:28; 5:41; 8:8; 8:39; 11:23; 12:14; 13:48; 13:52; 15:3; 15:31

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

Acts References:

1:16; 1:25

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

Acts References:

1:13

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

Acts References:

1:8; 2:9; 2:14; 8:1; 9:31; 10:37; 11:1; 11:29; 12:19; 15:1; 21:10; 26:20; 28:21

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

Acts References:

7:27; 7:35; 10:42; 13:20; 18:15; 24:10

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

Acts References:

3:13; 4:19; 7:7; 13:46; 15:19; 16:4; 16:15; 17:31; 21:25; 23:3; 23:6; 24:21; 24:25; 25:9; 25:10; 25:15; 25:20; 26:6; 26:8

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

Acts References:

8:33; 13:38; 13:39; 28:4

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

Acts References:

7:3; 7:14; 10:24

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

Acts References:

4:26; 7:10; 7:18; 9:15; 12:1; 12:20; 13:21; 13:22; 17:7; 25:13; 25:14; 25:24; 25:26; 26:2; 26:7; 26:13; 26:19; 26:26; 26:27; 26:30

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

Acts References:

1:3; 1:6; 8:12; 14:22; 19:8; 20:25; 28:23; 28:31

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

Acts References:

20:37

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

Acts References:

1:7; 2:22; 2:28; 2:30; 2:36; 3:10; 3:16; 3:17; 4:10; 5:7; 7:13; 7:18; 7:40; 9:24; 9:30; 9:42; 10:28; 10:37; 12:9; 12:11; 12:14; 13:27; 13:38; 15:7; 15:18; 16:3; 17:13; 17:19; 17:20; 17:23; 18:25; 19:15; 19:17; 19:25; 19:32; 19:35; 20:18; 20:22; 20:25; 20:29; 20:34; 21:24; 21:34; 21:37; 22:14; 22:19; 22:24; 22:30; 23:5; 23:6; 23:28; 24:10; 24:11; 24:22; 25:10; 26:4; 26:5; 26:27; 28:22; 28:28

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

Acts References:

10:35; 13:41; 18:3; 19:25; 20:35

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

Acts References:

8:32

lament, lamentation

Definition:

The terms “lament” and “lamentation” refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term to “lament” could be translated as to “deeply mourn” or to “wail in grief” or to “be sorrowful.”
- A “lamentation” (or a “lament”) could be translated as “loud wailing and weeping” or “deep sorrow” or “sorrowful sobbing” or “mournful moaning.”

Bible References:

- Amos 8:9-10
- Ezekiel 32:1-2
- Jeremiah 22:18
- Job 27:15-17
- Lamentations 2:5
- Lamentations 2:8
- Micah 2:4
- Psalm 102:1-2
- Zechariah 11:2

Word Data:

- Strong’s: H0056, H0421, H0578, H0592, H1058, H4553, H5091, H5092, H5594, H6088, H6969, H7015, H8567, G23540, G23550, G28700, G28750

Acts References:

8:2

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

Acts References:

20:8

last day, last days, latter days

Definition:

The term “the last days” refers generally to the time which begins with the first coming of Jesus and ends with his second coming and the final day of judgement. The Bible also calls the final day of judgement “the last day.” The phrase “the latter days” is sometimes used in the Bible with the same meaning as the phrase “the last days” but other times it can refer only to a time that is after the time in which the speaker is speaking but before the second coming of Jesus. The term “the last day” refers to the day of final judgement.

- This time period of “the last days” will have an unknown duration.
- “The last day” is a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term “the last days” can also be translated as “the final days” or “the end times.”
- The term “the last day” can also be translated as “the final day.”
- In some contexts, this could be translated as “end of the world” or “when this world ends.”

(See also: day of the Lord, judge, turn, world)

Bible References:

- 2 Peter 3:3-4
- Daniel 10:14-15
- Hebrews 1:2
- Isaiah 2:2
- James 5:3
- Jeremiah 23:19-20
- John 11:24-26
- Micah 4:1

Word Data:

- Strong’s: H0319, H3117, G20780, G22500

Acts References:

2:intro; 2:17

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

Acts References:

6:13; 7:53; 10:intro; 13:15; 13:38; 15:5; 18:13; 18:15; 21:20; 21:24; 21:28; 22:3; 22:12; 23:3; 23:29; 24:14; 25:8; 28:23

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

Acts References:

2:23

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

Acts References:

4:36

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

Acts References:

2:30

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

Acts References:

1:6; 1:21; 1:24; 2:20; 2:21; 2:25; 2:34; 2:36; 2:39; 2:47; 3:20; 3:22; 4:24; 4:26; 4:29; 4:33; 5:9; 5:14; 5:19; 7:31; 7:33; 7:49; 7:59; 7:60; 8:16; 8:22; 8:24; 8:26; 8:39; 9:1; 9:5; 9:10; 9:11; 9:13; 9:15; 9:17; 9:27; 9:28; 9:31; 9:35; 9:42; 10:4; 10:14; 10:33; 10:36; 11:8; 11:16; 11:17; 11:20; 11:21; 11:23; 11:24; 12:7; 12:11; 12:17; 12:23; 13:2; 13:10; 13:11; 13:12; 13:47; 14:3; 14:23; 15:11; 15:17; 15:26; 15:40; 16:14; 16:15; 16:16; 16:19; 16:30; 16:31; 17:24; 18:8; 18:9; 18:25; 19:5; 19:13; 19:17; 19:20; 20:19; 20:21; 20:24; 20:35; 21:13; 21:14; 22:8; 22:10; 22:19; 23:11; 25:26; 26:15; 28:31

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

Acts References:

1:26

Lystra

Definition:

Lystra was a city in ancient Asia Minor that Paul visited on one of his missionary journeys. It was located in the region of Lycaonia, which is now in the modern-day country of Turkey.

- Paul and his companions escaped to Derbe and Lystra when they were threatened by the Jews in Iconium.
- In Lystra, Paul met Timothy, who became a fellow evangelist and church planter.
- After Paul healed a crippled man in Lystra, the people there tried to worship Paul and Barnabas as gods, but the apostles rebuked them and stopped them from doing that.

(Translation suggestions: How to Translate Names)

(See also: evangelist, Iconium, Timothy)

Bible References:

- 2 Timothy 3:10-13
- Acts 14:6
- Acts 14:8
- Acts 14:21-22

Word Data:

- Strong's: G30820

Acts References:

14:6; 14:8; 14:21; 16:1; 16:2

Macedonia

Definition:

In New Testament times, Macedonia was a Roman province located just north of ancient Greece.

- Some important Macedonian cities mentioned in the Bible were Berea, Philippi and Thessalonica.
- Through a vision, God told Paul to preach the gospel to the people in Macedonia.
- Paul and his coworkers went to Macedonia and taught the people there about Jesus and helped the new believers to grow in their faith.
- In the Bible there are letters that Paul wrote to the believers in the Macedonian cities of Philippi and Thessalonica.

(Translation suggestions: How to Translate Names)

(See also: believe, Berea, faith, good news, Greece, Philippi, Thessalonica)

Bible References:

- 1 Thessalonians 1:6-7
- 1 Thessalonians 4:10
- 1 Timothy 1:3-4
- Acts 16:10
- Acts 20:1-3
- Philippians 4:14-17

Word Data:

- Strong's: G31090, G31100

Acts References:

16:9; 16:10; 16:12; 18:5; 19:21; 19:22; 19:29; 20:1; 20:3; 27:2

magic, magical, magician, who talk with spirits

Definition:

The term “magic” refers to the practice of using supernatural power that does not come from God. A “magician” is someone who practices magic.

- In Egypt, when God did miraculous things through Moses, the Egyptian pharaoh’s magicians were able to do some of the same things, but their power did not come from God.
- Magic often involves casting spells or repeating certain words in order to make something supernatural happen.
- God commands his people to not do any of these practices of magic or divination.
- A sorcerer is a type of magician, usually one who uses magic to do harm to others.

(See also: **divination**, Egypt, Pharaoh, **power**, sorcery)

Bible References:

- **Genesis 41:8**
- **Genesis 41:22-24**
- **Genesis 44:3-5**
- **Genesis 44:15**

Word Data:

- Strong’s: H2748, H2749, H3049, G30970

Acts References:

13:6; 13:8

magistrate

Definition:

A magistrate is an appointed official who acts as a judge and decides matters of law.

- In Bible times, a magistrate also settled disputes between people.
- Depending on the context, ways to translate this term could include “ruling judge” or “legal officer” or “city leader.”

(See also: judge, law)

Bible References:

- Acts 16:20
- Acts 16:35
- **Daniel 3:1-2**
- **Luke 12:58**

Word Data:

- Strong’s: H8200, H8614, G07580, G47550

Acts References:

16:20; 16:22; 16:35; 16:36; 16:38

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

Acts References:

19:27

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

Acts References:

1:14

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

Acts References:

1:13

Mede, Medes, Media

Definition:

Media was an ancient empire located east of Assyria and Babylonia, and north of Elam and Persia. The people who lived in the empire of Media were called “Medes.”

- The Media empire covered parts of what are present-day Turkey, Iran, Syria, Iraq and Afghanistan.
- The Medes were closely associated with the Persians and the two empires joined forces to conquer the Babylonian empire.
- Babylonia was invaded by Darius the Mede during the time that the prophet Daniel was living there.

(Translation suggestions: How to Translate Names)

(See also: Assyria, Babylon, Cyrus, Daniel, Darius, Elam, Persia)

Bible References:

- 2 Kings 17:6
- Acts 2:9
- Daniel 5:28
- Esther 1:3-4
- Ezra 6:1-2

Word Data:

- Strong’s: H4074, H4075, H4076, H4077, G33700

Acts References:

2:9

memorial, memorial offering

Definition:

The term “memorial” refers to an action or object that causes someone or something to be remembered.

- This word is also used as an adjective to describe something that is to remind them of something, as in a “memorial offering,” a “memorial portion” of a sacrifice or “memorial stones.”
- In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
- God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God’s faithfulness to them.
- In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a “memorial” before God.

Translation Suggestions:

- This could also be translated as “lasting reminder.”
- A “memorial stone” could be translated as a “stone to remind them (of something).”

Bible References:

- Acts 10:4
- **Exodus 12:12-14**
- **Isaiah 66:3**
- **Joshua 4:6-7**
- **Leviticus 23:23-25**

Word Data:

- Strong’s: H2142, H2146, G34220

Acts References:

10:4

Mesopotamia, Aram Naharaim

Definition:

Mesopotamia is the area of land between the Tigris and Euphrates Rivers. Its location is in the region of the modern day country of Iraq.

- In the Old Testament, this region was called “Aram Naharaim.”
- The word “Mesopotamia” means “between rivers.” The phrase “Aram Naharaim” means “Aram of two rivers.”
- Abraham lived in the Mesopotamian cities of Ur and Haran before moving on to the land of Canaan.
- Babylon was another important city in Mesopotamia.
- The region called “Chaldea” was also part of Mesopotamia.

(Translation suggestions: How to Translate Names)

(See also: **Aram**, Babylon, Chaldea, **Euphrates River**)

Bible References:

- Acts 2:9
- Acts 7:1-3
- **Genesis 24:10-11**

Word Data:

- Strong’s: H0763, G33180

Acts References:

2:9; 7:2

Midian, Midianite

Definition:

Midian was a son of Abraham and his wife Keturah. It is also the name of a people group and region located in the northern Arabian Desert to the south of the land of Canaan. The people of that group were called “Midianites.”

- When Moses first left Egypt, he went to the region of Midian where he met the daughters of Jethro and helped them water their flocks. Later Moses married one of Jethro’s daughters.
- Joseph was taken to Egypt by a group of Midianite slave traders.
- Many years later the Midianites attacked and raided the Israelites in the land of Canaan. Gideon led the Israelites in defeating them.
- Many of the modern-day Arabian tribes are descendants of this group.

(See also Arabia, Egypt, flock, **Gideon**, **Jethro**, Moses)

Bible References:

- Acts 7:30
- **Exodus 2:16**
- **Genesis 25:1-4**
- **Genesis 36:34-36**
- **Genesis 37:28**
- **Judges 7:1**

Examples from the Bible stories:

- **16:3** But then the people forgot about God and started worshiping idols again. So God allowed the **Midianites**, a nearby enemy people group, to defeat them.
- **16:4** The Israelites were so scared, they hid in caves so the **Midianites** would not find them.
- **16:11** The man’s friend said, “This dream means that Gideon’s army will defeat the **Midianite** army!”
- **16:14** God confused the **Midianites**, so that they started attacking and killing each other.

Word Data:

- Strong’s: H4080, H4084, H4092

Acts References:

7:29

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

Acts References:

18:24

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

Acts References:

2:22; 8:13; 19:11

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

Acts References:

2:13; 17:32

Molech, Moloch

Definition:

Molech was the name of one of the false gods that the Canaanites worshiped. Other spellings are “Moloch” and “Molek.”

- People who worshiped Molech sacrificed their children to him by means of fire.
- Some of the Israelites also worshiped Molech instead of the one true God, Yahweh. They followed the evil practices of Molech worshipers, including sacrificing their children.

(Translation suggestions: How to Translate Names)

(See also: Canaan, evil, false god, God, false god, sacrifice, true, worship, Yahweh)

Bible References:

- 1 Kings 11:7
- 2 Kings 23:10
- Acts 7:43
- Jeremiah 32:33-35
- Leviticus 18:21

Word Data:

- Strong’s: H4428, H4432, G34340

Acts References:

7:43

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

Acts References:

7:20; 18:11; 19:8; 20:3; 28:11

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

Acts References:

3:22; 6:11; 6:14; 7:20; 7:22; 7:29; 7:31; 7:32; 7:35; 7:37; 7:40; 7:44; 15:1; 15:21; 21:21; 26:22

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

Acts References:

7:48; 16:17

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

Acts References:

1:12

multiply, multiplied, multiplication

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- Deuteronomy 8:1
- Genesis 9:7
- Genesis 22:17
- Hosea 4:6-7

Word Data:

- Strong’s: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

Acts References:

6:1; 6:7; 7:17; 9:31; 12:24; 16:5

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

Acts References:

2:5; 7:7; 7:45; 8:9; 10:22; 10:35; 13:19; 14:16; 17:26; 24:2; 24:10; 24:17; 26:4; 28:19

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

Acts References:

2:22; 3:6; 4:10; 6:14; 10:38; 22:8; 24:5; 26:9

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

Acts References:

7:27

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

Acts References:

2:30; 18:18; 21:23

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

Acts References:

1:12

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

Acts References:

7:53

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

Acts References:

16:4; 17:7

oversee, overseer, keeper

Definition:

The term “overseer” refers to a person who is in charge of the work and welfare of other people. In the Bible, often the term “keeper” means “overseer.”

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, this term is used to describe leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his “flock.”
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms “overseers,” “elders,” and “shepherds/pastors” are different ways of referring to the same spiritual leaders.

Translation Suggestions

- Other ways to translate this term could be “supervisor” or “caretaker” or “manager.”
- When referring to a leader of a local group of God’s people, this term could be translated with a word or phrase that means “spiritual supervisor” or “someone who takes care of the spiritual needs of a group of believers” or “person who oversees the spiritual needs of the Church.”

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 3:2
- Acts 20:28
- Genesis 41:33-34
- Philippians 1:1

Word Data:

- Strong’s: H5329, H6485, H6496, H7860, H8104, G19830, G19840, G19850

Acts References:

20:28

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

Acts References:

23:35

partial, partiality

Definition:

The terms “be partial” and “show partiality” refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.
- Usually partiality or favoritism is shown to people because they are more rich or more popular than other people.
- The Bible instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
- The book of James teaches that it is wrong to give someone a better seat or better treatment because they are rich.

(See also: favor)

Bible References:

- Deuteronomy 1:17
- Malachi 2:9
- Mark 12:13-15
- Matthew 22:16
- Romans 2:10-12

Word Data:

- Strong’s: H5234, H6440, G09910, G15190, G29830, G42990, G43830

Acts References:

10:34

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

Acts References:

12:4

patriarch

Definition:

The term “patriarch” in the Bible refers to someone who was a founding ancestor of the Jewish people, particularly Abraham, Isaac, or Jacob.

- It also can refer to the twelve sons of Jacob who became the twelve patriarchs of the twelve tribes of Israel.
- The term “patriarch” has a similar meaning to “forefather,” but more specifically refers to the most well-known male ancestral leaders of a people group.

Bible References:

- Acts 2:29-31
- Acts 7:6-8
- Acts 7:9
- **Ezra 3:12-13**

Word Data:

- Strong’s: H0001, H7218, G39660

Acts References:

2:29; 7:8; 7:9

Paul, Saul

Definition:

Paul was a leader of the early church who was sent by Jesus to take the good news to many other people groups.

- Paul was a Jew who was born in the Roman city of Tarsus, and was therefore also a Roman citizen.
- Paul was originally called by his Jewish name, Saul.
- Saul became a Jewish religious leader and arrested Jews who became Christians because he thought they were dishonoring God by believing in Jesus.
- Jesus revealed himself to Saul in a blinding light and told him to stop hurting Christians.
- Saul believed in Jesus and began teaching his fellow Jews about him.
- Later, God sent Saul to teach non-Jewish people about Jesus and started churches in different cities and provinces of the Roman empire. At this time he started being called by the Roman name "Paul."
- Paul also wrote letters to encourage and teach Christians in the churches in these cities. Several of these letters are in the New Testament.

(Translation suggestions: How to Translate Names)

(See also: christian, jewish leaders, rome)

Bible References:

- 1 Corinthians 1:3
- Acts 8:3
- Acts 9:26
- Acts 13:10
- Galatians 1:1
- Philemon 1:8

Examples from the Bible stories:

- 45:6 A young man named **Saul** agreed with the people who killed Stephen and guarded their robes while they threw stones at him.
- 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.

- 46:2 While **Saul** was on his way to Damascus, a bright light from heaven shone all around him, and he fell to the ground. **Saul** heard someone say, "**Saul**! **Saul**! Why do you persecute me?"
- 46:5 So Ananias went to **Saul**, placed his hands on him, and said, "Jesus who appeared to you on your way here, sent me to you so that you can regain your sight and be filled with the Holy Spirit." **Saul** immediately was able to see again, and Ananias baptized him.
- 46:6 Right away, **Saul** began preaching to the Jews in Damascus, saying, "Jesus is the Son of God!"
- 46:9 Barnabas and **Saul** went there (Antioch) to teach these new believers more about Jesus and to strengthen the church.
- 47:1 As **Saul** traveled throughout the Roman Empire, he began to use his Roman name, "**Paul**."
- 47:14 **Paul** and other Christian leaders traveled to many cities, preaching and teaching people the good news about Jesus.

Word Data:

- Strong's: G39720, G45690

Acts References:

7:58; 8:1; 8:3; 9:1; 9:4; 9:8; 9:11; 9:17; 9:22; 9:24; 11:25; 11:30; 12:25; 13:1; 13:2; 13:7; 13:9; 13:13; 13:16; 13:43; 13:45; 13:46; 13:50; 14:9; 14:11; 14:12; 14:14; 14:19; 15:2; 15:12; 15:22; 15:25; 15:35; 15:36; 15:38; 15:40; 16:3; 16:9; 16:14; 16:17; 16:18; 16:19; 16:25; 16:28; 16:29; 16:36; 16:37; 17:2; 17:4; 17:10; 17:13; 17:14; 17:15; 17:16; 17:22; 17:33; 18:5; 18:9; 18:12; 18:14; 18:18; 19:1; 19:4; 19:6; 19:11; 19:13; 19:15; 19:21; 19:26; 19:29; 19:30; 20:1; 20:7; 20:9; 20:10; 20:13; 20:16; 20:37; 21:4; 21:11; 21:13; 21:18; 21:26; 21:29; 21:30; 21:32; 21:37; 21:39; 21:40; 22:7; 22:13; 22:25; 22:28; 22:30; 23:1; 23:3; 23:5; 23:6; 23:10; 23:12; 23:14; 23:16; 23:17; 23:18; 23:20; 23:24; 23:31; 23:33; 24:1; 24:10; 24:24; 24:26; 24:27; 25:2; 25:4; 25:6; 25:8; 25:9; 25:10; 25:14; 25:19; 25:21; 25:23; 26:1; 26:14; 26:24; 26:25; 26:28; 26:29; 27:1; 27:3; 27:9; 27:11; 27:21; 27:24; 27:31; 27:33; 27:43; 28:3; 28:8; 28:15; 28:16; 28:25

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

Acts References:

7:26; 9:31; 10:36; 12:20; 15:33; 16:36; 24:2

Pentecost, Festival of Weeks

Definition:

The “Festival of Weeks” was a Jewish festival that took place fifty days after Passover. It was later referred to as “Pentecost.”

- The Feast of Weeks was seven weeks (fifty days) after the Feast of Firstfruits. In the New Testament times, this festival was called “Pentecost” which has “fifty” as part of its meaning.
- The Festival of Weeks was held to celebrate the beginning of the grain harvest. It was also a time to remember when God first gave the Law to the Israelites on the tablets of stone given to Moses.
- In the New Testament, the Day of Pentecost is especially significant because it was when the believers of Jesus received the Holy Spirit in a new way.

(Translation suggestions: How to Translate Names)

(See also: festival, firstfruits, harvest, Holy Spirit, raise)

Bible References:

- 2 Chronicles 8:12-13
- Acts 2:1
- Acts 20:15-16
- Deuteronomy 16:16-17
- Numbers 28:26

Word Data:

- Strong’s: H2282, H7620, G40050

Acts References:

2:1; 20:16

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

Acts References:

7:34

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

Acts References:

20:24

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

Acts References:

5:37; 13:41; 27:34

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

Acts References:

7:52; 8:1; 9:4; 9:5; 13:50; 22:4; 22:7; 22:8; 26:11; 26:14; 26:15

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

Acts References:

2:40; 13:8; 13:10; 20:30

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

Acts References:

1:13; 1:15; 2:14; 2:37; 2:38; 3:1; 3:3; 3:4; 3:6; 3:11; 3:12; 4:8; 4:13; 4:19; 5:3; 5:8; 5:9; 5:15; 5:29; 8:14; 8:20; 9:32; 9:34; 9:38; 9:39; 9:40; 10:5; 10:9; 10:13; 10:14; 10:17; 10:18; 10:19; 10:21; 10:25; 10:26; 10:32; 10:34; 10:44; 10:45; 10:46; 11:2; 11:4; 11:7; 11:13; 12:3; 12:5; 12:6; 12:7; 12:11; 12:14; 12:16; 12:18; 15:7; 15:14

Pharaoh, king of Egypt

Definition:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as “Pharaoh.”

(Translation suggestions: How to Translate Names)

(See also: egypt, king)

Bible References:

- Acts 7:9-10
- Acts 7:13
- Acts 7:21
- Genesis 12:15
- Genesis 40:7
- Genesis 41:25

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.
- 8:8 **Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- 9:2 So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- 9:13 “I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt.”
- 10:2 Through these plagues, God showed __Pharaoh __ that he is more powerful than **Pharaoh** and all of Egypt’s gods.

Word Data:

- Strong’s: H4428, H4714, H6547, G53280

Acts References:

7:10; 7:13; 7:21

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

Acts References:

5:34; 15:5; 23:6; 23:7; 23:8; 23:9; 26:5

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

Acts References:

1:13

Philip (the evangelist)

Definition:

In the early Christian church in Jerusalem, Philip was one of seven leaders chosen to care for the poor and needy Christians, especially the widows.

- God used Philip to share the gospel with people in many different towns in the provinces of Judea and Galilee, including an Ethiopian man he met on the desert road to Gaza from Jerusalem.
- Years later Philip was living in Caesarea when Paul and his companions stayed at his house on their way back to Jerusalem.
- Most Bible scholars think that Philip the evangelist was not the same man as Jesus' apostle by that name. Some languages may prefer to use slightly different spellings for the names of these two men to make it clear they are different men.

(Translation suggestions: How to Translate Names)

(See also: Philip)

Bible References:

- Acts 6:5-6
- Acts 8:6
- Acts 8:13
- Acts 8:31
- Acts 8:36
- Acts 8:40

Word Data:

- Strong's: G53760

Acts References:

6:5; 8:5; 8:6; 8:12; 8:13; 8:26; 8:29; 8:30; 8:31; 8:34; 8:35; 8:38; 8:39; 8:40; 21:8

Philippi, Philippians

Definition:

Philippi was a major city and Roman colony located in Macedonia in the northern part of ancient Greece. People in Philippi were called Philippians.

- Paul and Silas traveled to Philippi to preach about Jesus to the people there.
- While in Philippi, Paul and Silas were arrested, but God miraculously freed them.
- The New Testament book of Philippians is a letter that the apostle Paul wrote to the Christians in the church at Philippi.
- Note that this is a different city from Caesarea Philippi which was located in northeastern Israel near Mount Hermon.

(See also: Caesarea, Christian, church, Macedonia, Paul, Silas)

Bible References:

- 1 Thessalonians 2:1-2
- Acts 16:11
- Matthew 16:13-16
- Philippians 1:1

Examples from the Bible stories:

- 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 next day the leaders of the city released Paul and Silas from prison and asked them to leave **Philippi**.

Word Data:

- Strong's: G53740, G53750

Acts References:

16:12; 20:6

Phoenicia, Syrophoenician

Definition:

In ancient times, Phoenicia was a wealthy nation located in Canaan along the coast of the Mediterranean Sea, north of Israel.

- Phoenicia occupied an area of land that was in the western region of what is the present-day country of Lebanon.
- In New Testament times, the capital of Phoenicia was Tyre. Another important Phoenician city was Sidon. Phoenicia was near Syria, so people from that area were called "Syrophoenician."
- Phoenicians were well-known for their woodworking skills using their country's plentiful cedar trees, for their production of a costly purple dye, and for their ability to travel and trade by sea. They were also highly skilled boat builders.
- One of the earliest alphabets was created by the Phoenician people. Their alphabet was widely used because of their contact with many people groups through trading.

(Translation suggestions: How to Translate Names)

(See also: cedar, purple, Sidon, Tyre)

Bible References:

- Acts 11:19-21
- Acts 15:3-4
- Acts 21:2
- Isaiah 23:10-12

Word Data:

- Strong's: H3667, G49490, G54030

Acts References:

11:19; 15:3; 21:2

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

Acts References:

3:13; 4:27; 13:28

Pontus

Definition:

Pontus was a Roman province during the time of the Roman Empire and the early Church. It was located along the southern coast of the Black Sea, in the northern part of what is now the country of Turkey.

- As recorded in the book of Acts, people from the province of Pontus were in Jerusalem when the Holy Spirit first came to the apostles on the Day of Pentecost.
- A believer named Aquila was from Pontus.
- When Peter was writing to Christians who were scattered into different regions, Pontus was one of the regions he mentioned.

(Translation suggestions: How to Translate Names)

(See also: Aquila, Pentecost)

Bible References:

- 1 Peter 1:1-2
- Acts 2:9

Word Data:

- Strong's: G41930, G41950

Acts References:

2:9; 18:2

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

Acts References:

2:45; 3:6; 7:5; 7:45

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

Acts References:

2:47; 3:8; 3:9

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

Acts References:

1:14; 1:24; 2:42; 3:1; 4:31; 6:4; 6:6; 8:15; 8:22; 8:24; 9:11; 9:40; 10:2; 10:4; 10:9; 10:30; 10:31; 11:5; 12:5; 12:12; 13:3; 14:23; 16:13; 16:16; 16:25; 20:36; 21:5; 22:17; 27:29; 28:8

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

Acts References:

3:24; 4:2; 8:5; 9:20; 10:37; 10:42; 13:5; 13:24; 13:38; 15:21; 15:36; 16:17; 16:21; 17:3; 17:13; 17:23; 19:13; 20:25; 26:23; 28:31

predestine, predestined

Definition:

The terms “predestine” and “predestined” refer to deciding or planning beforehand that something will happen.

- This term especially refers to God predestining people to receive eternal life.
- Sometimes the word “foreordain” is used, which also means to decide beforehand.

Translation Suggestions:

- The term “predestine” could also be translated as “decide before” or “decide ahead of time.”
- The term “predestined” could be translated as “decided long ago” or “planned ahead of time” or “decided beforehand.”
- A phrase such as “predestined us” could be translated as “decided long ago that we” or “already decided ahead of time that we.”
- Note that the translation of this term should be different from the translation of the term “foreknew.”

(See also: foreknew)

Bible References:

- 1 Corinthians 2:6-7

Word Data:

- Strong’s: G43090

Acts References:

4:28

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

Acts References:

4:1; 6:7; 14:13

prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 5:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 1:52

Word Data:

- Strong’s: H0001, H0117, H0324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7261, H7333, H7786, H8269, H8282, H8323, G07470, G07580, G14130, G31750

Acts References:

5:31

Priscilla, Prisca

Definition:

Priscilla and her husband Aquila were Jewish Christians who worked with the apostle Paul in his missionary work.

- Priscilla and Aquila had left Rome because the emperor had forced the Christians to leave there.
- Paul met Aquila and Priscilla in Corinth. They were tentmakers and Paul joined them in this work.
- When Paul left Corinth to go to Syria, Priscilla and Aquila went with him.
- From Syria, the three of them went to Ephesus. When Paul left Ephesus, Priscilla and Aquila stayed behind and continued the work of preaching the gospel there.
- They especially taught a man named Apollos in Ephesus who believed in Jesus and was a gifted speaker and teacher.
- Priscilla's name is shortened to "Prisca" in Romans 16:3.

(Translation suggestions: How to Translate Names)

(See also: believe, Christian, Corinth, Ephesus, Paul, Rome, Syria)

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 4:19-22
- Acts 18:1
- Acts 18:24

Word Data:

- Strong's: G42520, G42510

Acts References:

18:2; 18:18; 18:26

profane, profaned

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to "profane" could be translated as to "treat as unholy" or to "be irreverent toward" or to "dishonor."
- God told the Israelites that they "profaned" themselves with idols, meaning that the people were making themselves "unclean" or "dishonored" by this sin. They were also dishonoring God.
- Depending on the context, the adjective "profane" could be translated as "dishonoring" or "godless" or "unholy."

(See also: defile, holy, **clean**)

Bible References:

- **2 Timothy 2:16-18**
- **Ezekiel 20:9**
- **Malachi 1:10-12**
- **Matthew 12:5**
- **Numbers 18:30-32**

Word Data:

- Strong's: H2455, H2490, H2491, H5234, H8610, G09520, G09530

Acts References:

24:6

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

Acts References:

16:16; 16:19; 20:20

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

Acts References:

1:4; 2:33; 2:39; 7:5; 7:17; 13:23; 13:32; 23:21; 26:6

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

Acts References:

2:intro; 2:16; 2:17; 2:18; 2:30; 3:18; 3:21; 3:22; 3:23; 3:24; 3:25; 7:37; 7:42; 7:48; 7:52; 8:28; 8:30; 8:34; 10:43; 11:27; 13:1; 13:15; 13:20; 13:27; 13:40; 15:15; 15:32; 19:6; 21:9; 21:10; 24:14; 26:22; 26:27; 28:23; 28:25

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

Acts References:

7:43; 8:27; 10:25; 13:43; 13:50; 16:14; 17:4; 17:17; 17:23; 18:7; 18:13; 19:27; 24:11

province, provincial

Definition:

The term “province” refers to a large area into which a nation or empire might be divided for the purposes of government. The term “provincial” describes something that is related to a province, such as a provincial governor.

- For example, the ancient Persian Empire was divided up into provinces such as Media, Persia, Syria, and Egypt.
- During the time of the New Testament, the Roman Empire was divided up into provinces such as Macedonia, Asia, Syria, Judea, Samaria, Galilee, and Galatia.
- Each province had its own ruling authority, who was subject to the king or ruler of the empire. This ruler was sometimes called a “provincial official” or “provincial governor.”
- The terms “province” and “provincial” could also be translated as “region” and “regional.”

(See also: Asia, Egypt, Esther, Galatia, Galilee, Judea, Macedonia, Medes, Rome, Samaria, Syria)

Bible References:

- Acts 19:30
- Daniel 3:2
- Daniel 6:2
- Ecclesiastes 2:8

Word Data:

- Strong’s: H4082, H4083, H5675, H5676, G18850

Acts References:

23:34; 25:1

provoke, provoked, provocation

Definition:

The term “provoke” means to cause someone to experience a negative reaction or feeling.

- To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as to “cause to become angry” or to “anger.”
- When used in a phrase such as, “do not provoke him,” this could be translated as “do not anger him” or “do not cause him to be angry” or “do not make him angry with you.”

Bible References:

- Ezekiel 20:27-29

Word Data:

- Strong’s: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G20420, G38630, G39470, G39490, G42920

Acts References:

17:16

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

Acts References:

4:21; 22:5; 26:11

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

Acts References:

21:24; 21:26

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

Acts References:

16:14

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

Acts References:

8:27

rage

Definition:

The term “rage” refers to intense anger. Often, the term is used to describe an angry person who is out of control in some way.

- When used as a verb, the term “rage” can mean to move powerfully, such as in descriptions of a “raging” storm or ocean waves that “rage.”
- To be “filled with rage” means to have an overwhelming feeling of extreme anger.

(See also: self-control)

Bible References:

- Acts 4:25
- **Daniel 3:13**
- **Luke 4:28**
- **Numbers 25:11**
- **Proverbs 19:3**

Word Data:

- Strong’s: H0398, H1348, H1984, H1993, H2121, H2195, H2196, H2197, H2534, H2734, H2740, H3491, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7283, H7857, G16930, G28300, G37100, G54330

Acts References:

4:25

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

Acts References:

1:8; 2:33; 2:38; 2:41; 3:5; 3:21; 7:38; 7:53; 7:59; 8:14; 8:15; 8:17; 8:19; 10:43; 10:47; 11:1; 16:21; 16:24; 17:7; 17:11; 17:15; 19:2; 20:24; 20:35; 21:17; 22:5; 22:18; 26:10; 26:18; 28:2; 28:7; 28:21

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

Acts References:

7:35

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

Acts References:

4:11; 7:27; 7:35; 7:39; 13:46

remnant

Definition:

The term “remnant” literally refers to people or things that are “remaining” or “left over” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” also implies that there were other people who did not remain or were not left over.

Translation Suggestions:

- A phrase such as “the remnant of this people” could be translated as “the rest of these people” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

Bible References:

- Acts 15:17
- **Amos 9:12** 🔗
- **Ezekiel 6:8-10** 🔗
- **Genesis 45:7** 🔗
- **Isaiah 11:11** 🔗
- **Micah 4:6-8** 🔗

Word Data:

- Strong’s: H3498, H3499, H5629, H6413, H7604, H7605, H7611, H8281, H8300, G26400, G30050, G30620

Acts References:

15:17

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, sin, turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- 16:2 After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- 17:13 David **repented** of his sin and God forgave him.
- 19:18 They (prophets) warned people that God would destroy them if they did not **repent**.
- 24:2 Many people came out to the wilderness to listen to John. He preached to them, saying, "**Repent**, for the kingdom of God is near!"
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins."
- 44:5 "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G02780, G33380, G33400, G33410

Acts References:

2:38; 3:intro; 3:19; 5:31; 8:22; 11:18; 13:24; 17:30; 18:intro; 19:4; 20:21; 26:20

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

Acts References:

4:23; 5:22; 5:25; 11:13; 11:22; 12:14; 12:17; 15:27; 16:36; 16:38; 21:31; 22:26; 23:16; 23:17; 23:19; 23:22; 28:21

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong’s: H7725, H7999, H8421, G06000, G26750

Acts References:

3:21

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

Acts References:

1:intro; 1:22; 2:31; 4:2; 4:33; 17:18; 17:32; 23:6; 23:8; 24:15; 24:21; 26:23

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

Acts References:

23:intro

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

Acts References:

1:18; 3:14; 4:19; 7:52; 8:23; 10:22; 10:35; 13:intro; 13:10; 17:31; 22:14; 24:15; 24:25; 26:intro

Rome, Roman

Definition:

In New Testament times, the city of Rome was the center of the Roman Empire. It is now the capital city of the modern-day country of Italy.

- The Roman Empire ruled over all the regions around the Mediterranean Sea, including Israel.
- The term "Roman" referred to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
- The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
- The New Testament book of "Romans" is a letter that Paul wrote to the Christians in Rome.

(See also: good news, the sea, Pilate, Paul)

Bible References:

- 2 Timothy 1:15-18
- Acts 22:25
- Acts 28:14
- John 11:48

Examples from the Bible stories:

- 23:4 When the time was near for Mary to give birth, the **Roman** government told everyone to go for a census to the town where their ancestors had lived.
- 32:6 Then Jesus asked the demon, "What is your name?" He replied, "My name is Legion, because we are many." (A "legion" was a group of several thousand soldiers in the **Roman** army.)
- 39:9 Early the next morning, the Jewish leaders brought Jesus to the **Roman** governor, Pilate, hoping to have Jesus killed.
- 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!"

Word Data:

- Strong's: G45140, G45160

Acts References:

2:10; 16:21; 16:37; 16:38; 18:2; 19:21; 22:25; 22:26; 22:27; 22:29; 23:11; 23:27; 25:16; 28:14; 28:16; 28:17

royal, royalty, king's, queen's

Definition:

The term "royal" describes people and things associated with a king or queen.

- Examples of things that could be called "royal" include a king's (or queen's) position, clothing, palace, throne, and crown.
- A king or queen usually lived in a royal palace.
- A king wore special clothing, sometimes called "royal robes." Often a king's robes were purple, this color could only be produced by a rare and expensive type of dye.
- In the New Testament, believers in Jesus were called a "royal priesthood." Other ways to translate this could include "priests who serve God the King" or "called to be priests for God the King."
- The term "royal" could also be translated as "kingly" or "belonging to a king."

(See also: king. palace, priest, purple, queen, robe)

Bible References:

- 1 Kings 10:13
- 2 Chronicles 18:28-30
- Amos 7:13
- Genesis 49:19-21

Word Data:

- Strong's: H0643, H1921, H1935, H4410, H4428, H4430, H4437, H4438, H4467, H4468, H7985, G09330, G09340, G09370

Acts References:

12:21

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

Acts References:

3:17; 4:5; 4:8; 4:26; 7:27; 7:35; 13:27; 14:5; 16:19; 23:5

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

Acts References:

1:12; 13:14; 13:27; 13:42; 13:44; 15:21; 16:13; 17:2; 18:4

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

Acts References:

7:41; 7:42; 14:13; 14:18; 21:26; 24:17

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

Acts References:

4:1; 5:17; 23:6; 23:7; 23:8

saint

Definition:

The term “saints” literally means “holy ones” and refers to believers in Jesus.

- Later in church history, a person known for his good works was given the title “saint,” but that was not how this term was used during New Testament times.
- Believers in Jesus are saints or holy ones, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.

Translation Suggestions:

- Ways to translate “saints” could include “holy ones” or “holy people” or “holy believers in Jesus” or “set apart ones.”
- Be careful not to use a term that refers to people of only one Christian group.

(See also: holy)

Bible References:

- 1 Timothy 5:10
- 2 Corinthians 9:12-15
- Revelation 16:6
- Revelation 20:9-10

Word Data:

- Strong’s: H2623, H6918, H6922, G00400

Acts References:

9:13; 9:32; 9:41; 26:10

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

Acts References:

1:8; 8:1; 8:5; 8:9; 8:14; 8:25; 9:31; 15:3

Samuel

Definition:

Samuel was a prophet and the last judge of Israel. He anointed both Saul and David as kings over Israel.

- Samuel was born to Elkanah and Hannah in the town of Ramah.
- Hannah had been barren, so she had prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
- Hannah promised that if, in answer to her desperate prayer that God would give her a male child, her request was granted, she would dedicate her son to Yahweh.
- To fulfill her promise to God, when Samuel was a young boy, Hannah sent him to live with and help Eli the priest in the temple.
- God raised up Samuel to be a great prophet.

(Translation suggestions: How to Translate Names)

(See also: Hannah, judge, prophet, Yahweh)

Bible References:

- 1 Samuel 1:19
- 1 Samuel 9:24
- 1 Samuel 12:17
- Acts 3:24
- Acts 13:20
- Hebrews 11:32-34

Word Data:

- Strong's: H8050, G45450

Acts References:

3:24; 13:20

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

Acts References:

20:32; 26:18

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

Acts References:

7:33; 12:8; 13:25

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

Acts References:

5:3; 10:38; 13:10; 26:18

Saul (OT)

Definition:

Saul was an Israelite man whom God chose to become the first king of Israel.

- Saul was tall and handsome, and a powerful soldier. He was the kind of man that the Israelites wanted to be their king.
- Although he served God at first, Saul later became proud and disobeyed God. As a result, God appointed David to take Saul's place as king and allowed Saul to be killed in battle.
- In the New Testament, there was a Jew named Saul who was also known as Paul and who became an apostle of Jesus Christ.

(Translation suggestions: How to Translate Names)

(See also: king)

Bible References:

- 1 Chronicles 10:1-3
- 1 Samuel 9:1
- 2 Samuel 1:1-2
- Acts 13:22
- Psalm 18:1

Examples from the Bible stories:

- 17:1 **Saul** was the first king of Israel. He was tall and handsome, just like the people wanted. **Saul** was a good king for the first few years that he ruled over Israel. But then he became a wicked man who did not obey God, so God chose a different man who would one day be king in his place.
- 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 Eventually, **Saul** died in battle, and David became king of Israel.

Word Data:

- Strong's: H7586, G45490

Acts References:

13:21

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

Acts References:

2:21; 2:40; 2:47; 4:12; 7:25; 11:14; 13:26; 13:47; 14:9; 15:1; 15:11; 16:17; 16:30; 16:31; 27:20; 27:31; 27:34; 27:43; 28:1; 28:4; 28:28

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

Acts References:

5:31; 13:23

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

Acts References:

4:5; 6:12; 19:35; 23:9

Sea of Reeds, Red Sea

Definition:

The “Sea of Reeds” was the name of a body of water located between Egypt and Arabia. It is now called the “Red Sea.”

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as “Reed Sea.”

(See also: Arabia.Canaan, Egypt)

Bible References:

- Acts 7:35-37
- Exodus 13:17-18
- Joshua 4:22-24
- Numbers 14:23-25

Examples from the Bible stories:

- 12:4 When the Israelites saw the Egyptian army coming, they realized they were trapped between Pharaoh’s army and the **Red Sea**.
- 12:5 Then God told Moses, “Tell the people to move toward the **Red Sea**.”
- 13:1 After God led the Israelites through the **Red Sea**, he led them through the wilderness to a mountain called Sinai.

Word Data:

- Strong’s: H3220, H5488, G20630, G22810

Acts References:

7:36

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

Acts References:

3:25; 13:23

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

Acts References:

9:11; 10:19; 10:21; 12:19; 13:7; 13:8; 13:11; 15:17; 16:10; 17:5; 17:27; 19:39; 21:31; 27:30

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

Acts References:

3:7; 5:18; 6:12; 12:4; 16:19; 18:17; 19:29; 21:30; 21:33; 23:10; 23:27; 24:6; 26:21

self-control, self-controlled

Definition:

Self-control is the ability to control one's behavior in order to avoid sinning.

- It refers to good behavior, that is, avoiding sinful thoughts, speech, and actions.
- Self-control is a fruit or characteristic that the Holy Spirit gives to Christians.
- A person who is using self-control is able to stop himself from doing something wrong that he may want to do. God is the one who enables a person to have self-control.

(See also: fruit, Holy Spirit)

Bible References:

- 1 Corinthians 7:8-9
- 2 Peter 1:5-7
- 2 Timothy 3:1-4
- Galatians 5:23

Word Data:

- Strong's: H4623, H7307, G01920, G01930, G14660, G14670, G14680, G49970

Acts References:

24:25

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

Acts References:

28:3

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

Acts References:

2:18; 3:13; 3:26; 4:25; 4:27; 4:29; 4:30; 7:7; 7:42; 10:7; 12:13; 16:16; 16:17; 20:19; 24:14; 26:7; 26:16; 27:23

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, false god, prostitute, faithful)

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 3:5-8
- Ephesians 5:3
- Genesis 38:24-26
- Hosea 4:13-14
- Matthew 5:31-32
- Matthew 19:7-9

Word Data:

- Strong's: H2181, H8457, G16080, G42020, G42030

Acts References:

15:20; 15:29; 21:25

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

Acts References:

8:33

Shechem

Definition:

Shechem was a town in Canaan located about 40 miles north of Jerusalem. Shechem was also the name of a man in the Old Testament.

- The town of Shechem was where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem. This land later became his family burial ground and the place where his sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, resulting in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: **Hamor**)

(See also: Canaan, **Esau**, **Hamor**, **Hivite**, Jacob)

Bible References:

- Acts 7:14-16
- **Genesis 12:6-7**
- **Genesis 33:19**
- **Genesis 37:13**

Word Data:

- Strong's: H7928, H7930

Acts References:

7:16

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

Acts References:

20:28

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

Acts References:

12:20; 27:3

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

Acts References:

2:19; 2:22; 2:43; 4:16; 4:22; 4:30; 5:12; 6:8; 7:36; 8:6; 8:13; 14:3; 15:12; 17:31

Silas, Silvanus

Definition:

Silas was a leader among the believers in Jerusalem.

- The elders of the church in Jerusalem appointed Silas to go with Paul and Barnabas to take a letter to the city of Antioch.
- Silas later traveled with Paul to other cities to teach people about Jesus.
- Paul and Silas were put in jail in the city of Philippi. They sang praises to God while they were there and God released them from the jail. The jailer became a Christian as a result of their testimony.

(Translation suggestions: How to Translate Names)

(See also: Antioch, Barnabas, Jerusalem, Paul, Philippi, **prison**, testimony)

Bible References:

- **1 Peter 5:12**
- **1 Thessalonians 1:1**
- **2 Thessalonians 1:1**
- Acts 15:22

Examples from the Bible stories:

- **47:1** One day, Paul and his friend **Silas** went to the town of Philippi to proclaim the good news about Jesus.
- **47:2** She (Lydia) invited Paul and **Silas** to stay at her house, so they stayed with her and her family.
- **47:3** Paul and **Silas** often met with people at the place of prayer.
- **47:7** So the owners of the slave girl took Paul and **Silas** to the Roman authorities, who beat them and threw them into jail.
- **47:8** They put Paul and **Silas** in the most secure part of the prison and even locked up their feet.
- **47:11** The jailer trembled as he came to Paul and **Silas** and asked, “What must I do to be saved?”
- **47:13** The next day the leaders of the city released Paul and **Silas** from prison and asked them to leave Philippi. Paul and **Silas** visited Lydia and some other friends and then left the city.

Word Data:

- Strong's: G46090, G46100

Acts References:

15:22; 15:27; 15:32; 15:40; 16:19; 16:25; 16:29; 17:4; 17:10; 17:14; 17:15; 18:5

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

Acts References:

3:6; 7:16; 8:20; 17:29; 19:19; 19:24; 20:33

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

Acts References:

1:13

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

Acts References:

2:38; 3:19; 5:31; 7:60; 10:43; 13:38; 22:16; 25:8; 26:18

Sinai, Horeb

Definition:

Mount Sinai, also called Mount Horeb, is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula, but the exact location of this mountain is not known.

- It is the place where God revealed his covenant to the Israelites and gave Moses the stone tablets on which he had written the ten commandments.
- It is also called the "mountain of God."
- It was also the place where God later told Moses to strike a rock to provide water for the Israelites as they were wandering in the desert.
- It was the place where Moses saw the burning bush when he was tending sheep.
- It is possible that "Horeb" was the actual name of the mountain and that "Mount Sinai" simply means "mountain of Sinai," referring to the fact that Mount Horeb was located in the desert of Sinai.

(See also: desert, Ten Commandments, covenant, Israel, Moses, Sinai)

Bible References:

- Acts 7:29-30
- Exodus 16:1-3
- Galatians 4:24
- Leviticus 27:34
- Numbers 1:17-19
- 1 Kings 8:9-11
- 2 Chronicles 5:9-10
- Deuteronomy 1:2
- Exodus 3:1-3
- Psalms 106:19

Examples from the Bible stories:

- 13:1 After God led the Israelites through the Red Sea, he led them through the wilderness to a mountain called **Sinai**.
- 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.

- 13:11 For many days, Moses was on top of **Mount Sinai** talking with God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at **Sinai**.

Word Data:

- Strong's: H2722, H5514, G37350, G46140

Acts References:

7:30; 7:38

slander, slanderer, revile, insult

Definition:

A slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- To “slander” could be translated as to “speak against” or to “spread an evil report” or to “defame.”
- A slanderer is also called an “informer” or a “tale-bearer.”

(See also: blasphemy)

Bible References:

- 1 Corinthians 4:13
- 1 Timothy 3:11
- 2 Corinthians 6:8-10
- Mark 7:20-23

Word Data:

- Strong’s: H1681, H1696, H1848, H3960, H5791, H7270, H7400, H8267, G09870, G09880, G12280, G14260, G26360, G26370, G30590, G30600

Acts References:

18:6

slaughter, slaughtered

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: angel, cow, disobey, Ezekiel, servant, slay)

Bible References:

- Ezekiel 21:10-11
- Hebrews 7:1
- Isaiah 34:2
- Jeremiah 25:34

Word Data:

- Strong’s: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G28710, G49670, G49690

Acts References:

8:32

slay, slain, slaughter, kill, murder

Definition:

To “slay” a person or animal means to kill it. Often it means to kill it in a forceful or violent way. If a man has killed an animal he has “slain” it.

- When referring to an animal or to a large number of people, the term “slaughter” is another term that is often used.
- An act of slaughtering is also called a “slaughter.”
- The phrase “the slain” could also be translated as “the slain people” or “the people who were killed.”

(See also: slaughter)

Bible References:

- Ezekiel 28:23
- Isaiah 26:21

Word Data:

- Strong’s: H2026, H2076, H2491, H2717, H2763, H2873, H2874, H4191, H4194, H5221, H6991, H6992, H7523, H7819, G03370, G06150, G13150, G23800, G26950, G49680, G49690, G54070

Acts References:

7:42

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

Acts References:

10:7; 12:4; 12:6; 12:18; 21:32; 21:35; 23:10; 23:23; 23:27; 23:31; 27:31; 27:32; 27:42; 28:16

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

Acts References:

3:11; 5:12; 7:47

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

Acts References:

9:20; 13:33

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

Acts References:

7:56

sorcerer, sorceress, sorcery, sorceries, witchcraft, magician

Definition:

"Sorcery" or "witchcraft" refers to using magic, which involves doing powerful things through the help of evil spirits. A "sorcerer" is someone who does these powerful, magical things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
- The terms "sorcery" and "witchcraft" could also be translated as "evil spirit power" or "casting spells."
- Possible ways to translated "sorcerer" could include "worker of magic" or "person who casts spells" or "person who does miracles using evil spirit power."
- Note that "sorcery" has a different meaning than the term "divination," which refers to attempting to contact the spirit world.

(See also: adultery, demon, divination, false god, magic, sacrifice, worship)

Bible References:

- Acts 8:9-11
- Exodus 7:11-13
- Galatians 5:19-21
- Revelation 9:20-21

Word Data:

- Strong's: H3784, H3785, H3786, H6049, G30950, G30960, G30970, G53310, G53320, G53330

Acts References:

8:9; 8:11; 19:19

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

Acts References:

2:27; 2:41; 2:43; 3:23; 4:32; 7:14; 14:2; 14:22; 15:24; 15:26; 27:37

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

Acts References:

7:59; 17:16; 18:25; 23:8; 23:9

Stephen

Definition:

Stephen is most remembered as the first Christian martyr, that is, the first person to be killed because of his faith in Jesus. The facts about his life and death are recorded in the book of Acts.

- Stephen was appointed by the early Church in Jerusalem to serve the Christians as a deacon by providing food for widows and other Christians in need.
- Certain Jews falsely accused Stephen of speaking against God and against the laws of Moses.
- Stephen boldly spoke the truth about Jesus the Messiah, beginning with the history of God's dealings with the people of Israel.
- The Jewish leaders were furious and executed Stephen by stoning him to death outside the city.
- His execution was witnessed by Saul of Tarsus, who later became the apostle Paul.
- Stephen is also well-known for his last words before he died, "Lord, please do not hold this sin against them," which showed the love he had for others.

(Translation suggestions: How to Translate Names)

(See also: appoint, deacon, Jerusalem, Paul, stone, true)

Bible References:

- Acts 6:5
- Acts 6:9
- Acts 6:10-11
- Acts 6:12
- Acts 7:59
- Acts 11:19
- Acts 22:20

Word Data:

- Strong's: G47360

Acts References:

6:5; 6:8; 6:9; 7:59; 8:2; 11:19; 22:20

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

Acts References:

5:26; 7:58; 7:59; 14:5; 14:19

stronghold, fortification, fortress, citadel

Definition:

The terms “stronghold” and “fortress” both refer to places that are well protected against an attack by enemy soldiers. A “citadel” is a fortress inside a city. The term “fortified” describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
- “Stronghold” or “fortress” could be translated as “securely strong place” or “strongly protected place.”
- The term “fortified city” could be translated as “securely protected city” or “strongly built city.”
- Another figurative meaning for the term “stronghold” referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as “false strongholds.”
- This term should be translated differently from “refuge,” which emphasizes safety more than the concept of being fortified.

(See also: false god, false god, **refuge**, **Yahweh**)

Bible References:

- **2 Corinthians 10:4**
- **2 Kings 8:10-12**
- **2 Samuel 5:8-10**
- Acts 21:35
- **Habakkuk 1:10-11**

Word Data:

- Strong’s: H0490, H0553, H0759, H1001, H1002, H1003, H1219, H1225, H2388, H4013, H4026, H4581, H4526, H4679, H4685, H4686, H4692, H4694, H4869, H5794, H5797, H5800, H6438, H6877, H7682, G37940, G39250

Acts References:

21:34; 21:37; 22:24; 23:10; 23:16; 23:32

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

Acts References:

1:3; 3:18; 5:41; 9:16; 17:3; 26:23; 28:5

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

Acts References:

12:2; 16:27

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

Acts References:

6:9; 9:2; 9:20; 13:5; 13:14; 13:43; 14:1; 15:21; 17:1; 17:10; 17:17; 18:4; 18:7; 18:19; 18:26; 19:8; 22:19; 24:12; 26:11

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

Acts References:

15:23; 15:41; 18:18; 20:3; 21:3

tabernacle

Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.

Translation Suggestions:

- The word “tabernacle” means “dwelling place.” Other ways to translate it could include, “sacred tent” or “tent where God was” or “God’s tent.”
- Make sure that the translation of this term is different from the translation of “temple.”

(See also: altar, **altar of incense**, **ark of the covenant**, temple, **tent of meeting**)

Bible References:

- **1 Chronicles 21:30**
- **2 Chronicles 1:2-5**
- Acts 7:43
- Acts 7:45
- **Exodus 38:21**
- **Joshua 22:19-20**
- **Leviticus 10:16-18**

Word Data:

- Strong's: H0168, H4908, H5520, H5521, H5522, H7900, G46330, G46340, G46360, G46380

Acts References:

7:43; 7:44; 15:16

Tarsus

Definition:

Tarsus was a prosperous city in the Roman province of Cilicia, in what is now south central Turkey.

- Tarsus was located along a major river and near the Mediterranean Sea, so it was part of an important trade route.
- At one time it was the capital of Cilicia.
- In the New Testament, Tarsus was best known as the hometown of Paul the apostle.

(Translation suggestions: How to Translate Names)

(See also: Cilicia, Paul, province, the sea)

Bible References:

- Acts 9:11
- Acts 9:30
- Acts 11:25

Word Data:

- Strong's: G50180, G50190

Acts References:

9:11; 9:30; 11:25; 21:39; 22:3

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

Acts References:

5:34; 13:1

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

Acts References:

2:46; 3:1; 3:2; 3:3; 3:8; 3:10; 4:1; 5:20; 5:21; 5:24; 5:25; 5:42; 17:24; 21:26; 21:27; 21:28; 21:29; 21:30; 22:17; 24:6; 24:12; 24:18; 25:8; 26:21

tent, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: synecdoche)

(See also: Abraham, Canaan, curtain, Paul, Sinai, tabernacle, tent of meeting)

Bible References:

- 1 Chronicles 5:10
- Daniel 11:45
- Exodus 16:18
- Genesis 12:9

Word Data:

- Strong's: H0167, H0168, H2583, H3407, H6898

Acts References:

18:3

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

Acts References:

24:25

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

Acts References:

5:9; 15:10

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

Acts References:

1:8; 1:22; 2:32; 2:40; 3:15; 4:33; 5:32; 7:44; 7:58; 10:22; 10:39; 10:41; 10:42; 10:43; 13:22; 13:31; 14:3; 15:8; 18:5; 20:24; 20:26; 22:5; 22:12; 22:15; 22:18; 22:20; 23:11; 26:5; 26:16; 26:22; 28:23

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

Acts References:

13:1

the sea, the Great Sea, the western sea

Definition:

In the Bible, the "Great Sea" or "western sea" refers to what is now called the "Mediterranean Sea," which was the largest body of water known to the people of Bible times.

- The Mediterranean Sea is bordered by: Israel (east), Europe (north and west), and Africa (south).
- This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
- Since the Great Sea was located to the west of Israel, it was sometimes referred to as the "western sea."

(Translation suggestions: Translate Names)

(See also: Israel, people group, prosper)

Bible References:

- Ezekiel 47:15-17
- Ezekiel 47:18-20
- Joshua 15:3-4
- Numbers 13:27-29

Word Data:

- Strong's: H0314, H1419, H3220

Acts References:

10:6; 10:32; 17:14; 27:30; 27:38; 27:40; 28:4

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

Acts References:

1:26; 2:14; 6:2

Thessalonica, Thessalonian

Definition:

In New Testament times, Thessalonica was the capital city of Macedonia in the ancient Roman empire. The people living in that city were called the "Thessalonians."

- The city of Thessalonica was an important seaport and was also located along a major road that connected Rome to the eastern part of the Roman empire.
- Paul, along with Silas and Timothy, visited Thessalonica on his second missionary journey and as a result, a church was established there. Later, Paul also visited this city on his third missionary journey.
- Paul wrote two letters to the Christians in Thessalonica. These letters (1 Thessalonians and 2 Thessalonians) are included in the New Testament.

(Translation suggestions: How to Translate Names)

(See also: Macedonia, Paul, Rome)

Bible References:

- 1 Thessalonians 1:1
- 2 Thessalonians 1:1
- 2 Timothy 4:9-10
- Acts 17:1
- Philippians 4:14-17

Word Data:

- Strong's: G23310, G23320

Acts References:

17:1; 17:11; 17:13; 20:4; 27:2

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

Acts References:

1:13

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

Acts References:

2:30; 7:49; 12:21; 25:6; 25:10; 25:17

Timothy

Definition:

Timothy was a young man from Lystra. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

- Timothy's father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
- The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
- Two books in the New Testament (I Timothy and 2 Timothy) are letters written by Paul that provide guidance to Timothy as a young leader of local churches.

(Translation suggestions: How to Translate Names)

(See also: appoint, believe, church, Greek, minister)

Bible References:

- 1 Thessalonians 3:2
- 1 Timothy 1:2
- Acts 16:3
- Colossians 1:1
- Philemon 1:1
- Philippians 1:1
- Philippians 2:19

Word Data:

- Strong's: G50950

Acts References:

16:1; 17:14; 17:15; 18:5; 19:22; 20:4

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

Acts References:

1:17; 1:25; 6:1; 6:2; 6:4; 11:29; 12:25; 13:2; 13:36; 19:22; 20:24; 20:34; 21:19; 24:23

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

Acts References:

2:3; 2:4; 2:11; 2:26; 10:46; 19:6

tremble, 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

Acts References:

7:32; 16:29

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

Acts References:

20:19

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

Acts References:

13:21

tribulation, distress, distresses, trouble

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: earth, **teach**, **wrath**)

Bible References:

- **Mark 4:17**
- **Mark 13:19**
- **Matthew 13:20-21**
- **Matthew 24:9**
- **Matthew 24:29**
- **Romans 2:9**

Word Data:

- Strong’s: H6869, G23470, G44230

Acts References:

7:10; 7:11; 11:19; 14:22; 20:23

Troas

Definition:

The city of Troas was a seaport located on the northwest coast of the ancient Roman province of Asia.

- Paul visited Troas at least three times during his trips to different regions to preach the gospel.
- On one occasion in Troas, Paul preached long into the night and a young man named Eutychus fell asleep while he was listening. Because he had been sitting in an open window, Eutychus fell down a long way and died. Through God's power, Paul raised this young man back to life.
- When Paul was in Rome, he asked Timothy to bring him his scrolls and his cloak, which he had left behind in Troas.

(Translation suggestions: How to Translate Names)

(See also: Asia, preach, province, raise, Rome, scroll, Timothy)

Bible References:

- 2 Corinthians 2:13
- 2 Timothy 4:11-13
- Acts 16:8
- Acts 20:5

Word Data:

- Strong's: G51740

Acts References:

16:8; 16:11; 20:5; 20:6

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

Acts References:

15:19; 15:24; 16:20; 17:8; 17:13

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

Acts References:

27:intro; 27:25

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

Acts References:

9:39

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

Acts References:

26:7

Tychicus

Definition:

Tychicus was one of Paul's fellow ministers of the gospel.

- Tychicus accompanied Paul on at least one of his missionary journeys to Asia.
- Paul described him as "beloved" and "faithful."
- Tychicus carried Paul's letters to Ephesus and Colosse.

(Translation suggestions: How to Translate Names)

(See also: Asia, beloved, Colossae, Ephesus, faithful, good news, minister)

Bible References:

- 2 Timothy 4:11-13
- Colossians 4:9
- Titus 3:12

Word Data:

- Strong's: G51900

Acts References:

20:4

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

Acts References:

12:20; 21:3; 21:7

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

Acts References:

4:13; 7:25; 8:30; 10:34; 22:29; 24:8; 26:26; 28:26; 28:27

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

Acts References:

12:3; 20:6

vain, vanity

Definition:

The terms “vain” and “vanity” describe something that is useless or extremely temporary.

- In the Old Testament, idols are sometimes described as “vain” things that are worthless and cannot do anything.
- If something is done “in vain,” it means that there the effort or action did not accomplish what was intended. The phrase “in vain” might be translated in various ways, including: “without result;” “with no result;” “for no reason;” “for no purpose,” or “with no purpose.”
- Depending on the context, the term “vain” could be translated as “empty,” “useless,” “hopeless,” “worthless,” “meaningless,” etc.

(See also: false god, worthy)

Bible References:

- 1 Corinthians 15:1-2
- 1 Samuel 25:21-22
- 2 Peter 2:18
- Isaiah 45:19
- Jeremiah 2:29-31
- Matthew 15:9

Word Data:

- Strong’s: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G09450, G15000, G27560, G27580, G27610, G31510, G31520, G31530, G31550

Acts References:

14:15

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

Acts References:

21:9

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

Acts References:

2:17; 9:10; 9:12; 10:3; 10:17; 10:19; 11:5; 12:9; 16:9; 16:10; 18:9; 26:19

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

Acts References:

9:24; 12:6; 16:23; 20:31; 22:20

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

Acts References:

27:38

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to “will” means to “determine” or to “desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- 1 John 2:15-17
- 1 Thessalonians 4:3-6
- Colossians 4:12-14
- Ephesians 1:1-2
- John 5:30-32
- Mark 3:33-35
- Matthew 6:8-10
- Psalms 103:21

Word Data:

- Strong’s: H6310, H6634, H7522, G10120, G10130, G23070, G23080, G23090, G25960

Acts References:

13:22; 21:14; 22:14

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

Acts References:

6:3; 6:10; 7:10; 7:22

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

Acts References:

20:29

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

Acts References:

3:2; 14:8

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

Acts References:

1:16; 4:29; 4:31; 5:20; 6:2; 6:4; 6:7; 8:4; 8:14; 8:25; 8:32; 8:35; 10:36; 11:1; 11:19; 12:24; 13:5; 13:7; 13:44; 13:46; 13:48; 13:49; 14:3; 14:25; 15:35; 15:36; 16:6; 16:32; 17:2; 17:11; 17:13; 18:5; 18:11; 18:24; 18:28; 19:10; 19:20

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

Acts References:

11:28; 17:6; 17:24; 17:31; 19:27; 24:5

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

Acts References:

7:24; 7:26; 7:27; 12:1; 14:5; 25:10; 25:11

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

Acts References:

4:22; 7:6; 7:30; 7:36; 7:42; 9:33; 11:26; 13:20; 13:21; 18:11; 19:10; 24:10; 24:17

yoke, yoked, tied

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: bind, burden, oppress, persecute, servant)

Bible References:

- Acts 15:10
- Galatians 5:1
- Genesis 27:40
- Isaiah 9:4
- Jeremiah 27:4
- Matthew 11:30
- Philippians 4:3

Word Data:

- Strong’s: H3627, H4132, H4133, H5674, H5923, H6776, G20860, G22180

Acts References:

15:10

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

Acts References:

1:13; 21:20; 22:3